

Mrs Mary S. Dalton

THE

GOSPEL ADVOCATE.

CONDUCTED BY

T. FANNING AND W. LIPSCOMB.

VOL. I.

NASHVILLE, JULY, 1855.

NO. 1.

TERMS—50 CTS. IN ADVANCE.

Freed-Hardeman College Library

153434

NASHVILLE:

CAMERON & FALL, BOOK AND JOB PRINTERS, CORNER COLLEGE AND UNION STREETS
1855.

CONTENTS OF THE JULY NO.

The Gospel Advocate,.....	1
The Name of our Paper,.....	3
The Circulation of our Paper,.....	4
To Correspondents,.....	5
The Charge of Infidelity,.....	5
Salvation in the name of Christ,.....	6
A tour through Georgia, Alabama, and Mississippi,.....	9
The Power of the Gospel,.....	12
First Principles—No. 1.....	18
Department of Education,.....	15
Conversions,.....	16
Reason and Revelation,.....	16
Religious Authority,.....	17
Self-Control,.....	21
Religion an Institution,.....	22
Friendly expressions in regard to the success of the Gospel Advocate,.....	25
Reminiscences,.....	27
The Bible its own Interpreter,.....	28
A Preacher's experience and Resolutions,.....	28
To the Corps Editorial,.....	29
Compensation of Preachers,.....	30
Revision of the Holy Scriptures,.....	30
How shall Christian Union be restored,.....	31
Christian Church,.....	31
Franklin College Commencement,.....	32

5859.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. I. NASHVILLE, JULY, 1855. NO. 1.

THE GOSPEL ADVOCATE.

WITH the hope of rendering some good service in the cause of truth, we very respectfully submit to our brethren and the public, the claims of "*The Gospel Advocate*." Whilst we sincerely rejoice that there are several able journals published by the brotherhood, we are happy in believing, "there still is room" for many more. Our first labor, therefore, will be directed to the subject of a more extended circulation of papers, periodicals, and books, devoted to the Christian religion, with the view of fostering in society a spirit of religious investigation. Convinced that the sources of spiritual light are exclusively confined to the Scriptures of truth, we entertain no hope of profiting in the least degree, our contemporaries or posterity, but by encouraging sincere enquirers to read, compare, understand, and believe the word of life, as set forth in the divine oracles.

We look not for religious improvement with a people given to "hearing and telling new things," as were the idolatrous Athenians; or to such as hearken to the dictates of the flesh, and the dreams of a bewildered imagination, as to the voice of God; and from the utter failure of at least fifteen hundred years' experimenting, we can anticipate no good result from religious speculation. Since the "beloved John" closed his earthly career, no item of moral instruction has been added to the store of man's spiritual light; and nations, churches and peoples, have advanced in civilization, intelligence, and high moral refinement, in exact ratio of their approach to the ancient record, denominated the Gospel of Jesus Christ.

Wherever men can be influenced to read and examine religious subjects in the light of the Bible, as a necessary and invariable result, they become believers in Christ; and so long as the converted can be inter-

ested in the examinations of the Holy Scriptures, pious and devotional feelings spring from grateful hearts, and a heavenly "growth in grace and the knowledge of the truth" embellishes their lives. Whilst, then, every thing in moral and spiritual improvement depends upon *oral* and *written* instruction, it rightly becomes all who fear God and desire the happiness of their fellows, to ponder well the weighty obligations which rest upon them to serve faithfully and profitably their age and country.

Dear brethren, in the labor of enlightening the public mind, we must be at fault. The cause of Christ is not prospering as its friends have a right to expect; or in a manner, we fear, that is well-pleasing Heaven; and if "the Church" is really "the pillar and stay of the truth," we who profess to be its members, owe it our best exertions. These are to be put forth, in the first place, by suitable *oral* and *written* instructions to the public in general, and Christians in particular; and secondly, in such pure and beautiful lives as shall speak in convincing tones to an anxious world.

In these introductory suggestions, we intimate not the particular subjects we expect to discuss, and which we believe demand most attention. Our object is, first of all, to convince, if possible, the reader of the momentous importance of correct religious knowledge—to respectfully indicate its only true sources, and the weighty obligations resting on Christians to call public attention to them.

Without the co-operation of our brethren, we cannot hope for success, and we most affectionately ask them to consider well not only their duty, but their high privilege in aiding to "sound out the truth" of God to our perishing race. Each member of the Church may render valuable service by well-directed religious conversation; but more can usually be accomplished by the introduction and circulation amongst our acquaintances, of such publications as may be calculated to direct the earnest to a candid and satisfactory examination of the *sacred* Scriptures. We are happy to know, that scores and thousands have been turned from fables, the flesh, and Satan, to the service of the Blessed, through the zeal of humble Christians; and whilst we are convinced that the intelligence, civilization, and morality of the world depend for existence upon the manifestations of God in his word, we feel that we cannot be sufficiently anxious for the success of spiritual truth. We are, however, almost ready to fear that many, from the opposition they have met, are so much discouraged that they hesitate to ask the world to hear the preached word, or read our periodicals.

Brethren, there is no cause to be ashamed of our position; and if we act well our part, success is sure. In addition to the service we hope to render to the Church and the world by the publication of "The Gospel Advocate," we anticipate much happiness in cultivating the acquaintance of the brethren; and it is our fervent prayer, that we may be enabled to establish a work which shall prove eminently useful to the world.

T. FANNING, }
W. LIPSCOMB, } *Conductors.*

THE NAME OF OUR PAPER.

MEN speak idly and irreverently, when they affirm "There is nothing in a name." There are words and names, which, from their association, are the source of infinite mischief in the world. Hence the anxiety of men to stigmatize each other with opprobrious names; as, "Shaker," "Quaker," "Campbellite," etc. Politicians and religionists are equally adroit in turning to account every advantage offered from offensive names; but it is singularly strange, that few study or appreciate the value of sacred, or even appropriate names. God's power to save the Jews was in his name as recorded at Jerusalem; and there is no name under these heavens in which can be found life, save that of Jesus, the despised Nazarene. Whilst we are free to admit that names, apart from their associations, are meaningless and empty sounds, we are free to say, that no corrupt people cleave alone to the sacred styles of the Bible. True, the vilest wish to appropriate some of the sacred designations of the New Testament to consecrate their own "outlandish" names, but all that is imported by the divine vocabulary they despise.

In constructing a name for our paper, our first study was to find a style that would smack of nothing immodest or immoral; and secondly, we endeavored to select a name which would express, as nearly as possible, the work we have in view. Hence "The Gospel Advocate," which we mean to say, that if a God has been revealed in this universe, if there is a moral truth in heaven or on the earth, and if men have a right to speak with even the certainty of belief upon spiritual matters, there is something in the world, but not of the world, called *The Gospel*, through which the obedient are saved, and the wicked are condemned. If these are correct conclusions, we think we see peculiar fitness in employing a name for our journal which offends no good man, and expresses a labor worthy of the purest beings in ex-

istence. We claim not the right to advocate any measures of our own, neither the claims of any party; but we regard our position as entirely catholic. Our work is to defend the sayings and doings of Jesus Christ against the assaults of the enemy, whether covert or avowed; and we can meet all who do in fact acknowledge the authority of the New Testament, on common ground. With us the Gospel is everything or nothing. If true, all good men will, sooner or later, unite under its ample folds; and if false, we can have the consolation of pleading for the cause which has done more for the amelioration of the condition of the world than any other.

Hence the appropriateness of the name, "Gospel Advocate."

We doubt not our friends will properly consider the dignity and value of their labor in advocating the high claims of the Gospel, even in the circulation of our humble sheet. Every effort to turn the attention of the world from men, and all *their* works, to the sacred institutions of God, must result favorably.

EDITORS.

THE CIRCULATION OF OUR PAPER.

WHILST we are anxious to serve, to the best of our ability, the brethren and the Churches, we are equally solicitous to benefit the world. But our success depends very much upon the character of the exertions of christians, to circulate the Gospel Advocate amongst their friends out of the Church. Many of the members of the denominations, and men of the world, are unnecessarily and injuriously prejudiced against us, for want of correct information in regard to what we really teach. The arguments necessary to remove most, if not all wrong impressions, touching our true position, are contained in the writings of our brethren, if they could but find their way to the eye of such as are disposed to read. Seeing with the eyes, as in the days of Horace, if not "five times better than hearing," it carries with it much greater weight of authority to most minds. There are hundreds and thousands of the members of the respective parties, and members of no party, who would willingly subscribe for and read our paper, if the brethren would respectfully and *confidently* ask them to do so. Much, also, might be done by distributing our works gratuitously by the Churches.

If christians could but feel the force of the obligations that rest upon them, their zeal in the cause would be very great. From present indications, however, we are encouraged to believe that the disciples will take a lively interest in our paper.

T. F.

TO CORRESPONDENTS.

CORRESPONDENCE by letter, is admirably calculated to excite religious interest amongst brethren. Our selfishness, our pride, and our idleness, sternly and relentlessly oppose religious effort, and whenever they gain the ascendancy, their victim dies to all good influences. There is scarcely a disciple of Christ to be found, who has it not in his power to communicate some valuable thought, if he would but make the trial. We ask our brethren to report to us what may occur in their respective circles; and we feel assured, that, should they do so, the religious interest of the churches will be much increased. We hope, dear brethren, you will think not of style, or even of grammatical blunders. Write as you see things, and as you think, and you will be understood. The most fastidious can anticipate nothing more. We are especially desirous to receive the reports of evangelists and churches. Brethren, we hope to hear from you often, and would be glad to receive essays on all subjects connected with the Christian institution.

T. F.

THE CHARGE OF INFIDELITY.

MUCH evil, in religious controversy, springs from a misapplication of terms. We wish, therefore, to take great pains in the use of words, terms, and phrases which we may employ in the examination of all subjects in regard to which serious differences can possibly arise. "A word fitly spoken," said Solomon, "is like apples of gold in pictures of silver;" and yet, idle words are the source of great mischief. Perhaps no charge has been more loosely made by the religious pugilists of our fair land, than that of infidelity. It seems to roll upon the tongue of many as a sweet morsel, when the only meaning that can be attached to it is, an honest difference, not in the facts of religion, but in mere opinions, which have no connection with religious subjects. A waggish preacher, it is said, defined "*Heterodoxy*" to be "*your doxy*," and "*Orthodoxy*," "*my doxy*;" and, if we are not mistaken, the charge of infidelity in many that make it, means only a difference in religious standards. Mormons charge infidelity upon all who doubt the genuineness of their new revelations. Shakers, Quakers, Swedenborgians, and modern Spiritualists commit the same error. Dogmatists, bigots, and men of wicked temper in all parties, are evidently guilty of making like false accusations. Yet, we deem it proper and right to make the charge of infidelity and sustain it. In Christology, infidelity simply implies the adoption of any other standard of right than the Scriptures

of truth; and in our investigations, we shall feel free to use the term in this sense.

Believing most devoutly that God has furnished his erring creatures of earth—in both matter and form—an infallible standard of belief and conduct in the Scriptures, we shall feel no hesitation in charging infidelity upon all who adopt other standards. With a clear understanding of the meaning of the charge, we can entertain no unkindness towards those who make it against us. God has given men license to be governed by any rule they may select; and should any adopt their *conscience*—their god within—as do Neologists, as their standard in morals, or any fleshly appetite, the charge of infidelity may plausibly be made by them upon Christians for preferring the Bible; but in that event, there is an understanding, and no one will likely be deceived by it. Men, however, who do really regard the word of God as the only correct standard in morals, should be most careful as to insinuations against each other of so gross a character. The Lord will not hold such guiltless.

T. F.

SALVATION IN THE NAME OF CHRIST.

IN glory and benevolence, the gospel of Christ excels every other message from God to man. It addresses him in his present state, clothed as he is with suffering, sin and death, and offers to him a way of salvation, plain, simple and perfect. To him, as heir of mortality and misery, it presents conditions of life and peace. Intended for his understanding, it addresses him in the clearest and most intelligible terms; presenting to him facts, requirements and motives, perfectly adapted to him as man. Its truths, teachings and duties, are not left matters of doubt or uncertainty to any one who, in the deepest sincerity of heart, desires to know the plan of salvation offered in the Oracles of God. It is an open and direct insult to God, to believe that he could address to man any message not perfectly adapted to his capacity and wants. Nothing but man's blinded ignorance, or rebellious arrogance, could ever have spread over the world so blighting and destructive an error, as that which teaches that the word of God, of itself, is not a full, sufficient and ample Guide and Instructor, for man, in all things that pertain to a better life.

In view of the divisions among men in regard to the plan of salvation presented in the word of Heaven, we deem it proper in the beginning of our labor, to make a clear and distinct statement of the conditions of salvation, offered in the gospel. We propose to give the

views of no party or sect of men in the universe, but hope by the guidance of Heavenly Truth, to be able to point out clearly the teachings of our Saviour and his Apostles, on this greatest and most earnest and important of all subjects. We believe that there is offered to man a way of salvation, perfect in simplicity, harmony, wisdom and love, and full of the richest blessings for all who receive and obey its Heavenly facts and precepts.

The gospel presents to the world one fact—reveals one august and mighty Person, even Christ, the son of the living God. In a word, the gospel is a presentation to the world of a Saviour, in the person of the Son of God. It presents to man's belief, Christ with all the events of his birth, his life, his death, his resurrection, and ascension to his Father. The first announcement of his mission to earth was made by an Angel from the court of Heaven, to shepherds watching their flocks by night. It was joyous tidings to the men of that day, who waited for the fulfilment of the promise of God. "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord." This undoubtedly was the first announcement of a Saviour's mission to this earth. Though in the promise to faithful Abraham, and by the holy prophets of God, he had long been foretold, and was anxiously expected as the hope of Israel by the devout Jews, *now* for the first time was he announced as a Saviour *born into the world*—a complete fulfilment of all the promises, prophecies and types that had foreshadowed his coming. Born in the deepest humility, he spent his life to the full age of manhood in an humble pursuit. At about the age of thirty years, he was announced to the world by his forerunner, John, as "the Lamb of God which taketh away the sin of the world;" was baptized of him in Jordan, "fulfilling all righteousness;" received the Spirit of his Father in the shape of a dove, and was acknowledged of Him as "my beloved Son in whom I am well pleased."

Thus consecrated to the work of his Father, he spends on earth three years in teaching his chosen disciples and followers the principles of his reign and nature of his kingdom, attesting and verifying by the miracles which he did, that he was the Son of God. Though peaceful and benevolent in every action, he was finally betrayed and condemned to death to satisfy the ravings of an infuriated mob. Yet as he had foretold to his disciples, he rose from the grave on the third day—the first born from the dead—having conquered death and the grave, and "brought life and immortality to light." Having thus suffered for the

sins of the world, and "being made perfect through suffering, he became the author of eternal salvation unto them that obey him." Thus having offered himself as a sacrifice to put away sin, and being raised from the dead, and having ascended on high and "entered into Heaven itself, now to appear in the presence of God for us," the only salvation offered to man is through *his name* and by *his authority*. The only sovereign remedy for all diseases and maladies of our sinful and dying race, is through the name of Christ, "the Lamb that was slain," "the Prince of Life, whom God raised from the dead." The only power possessed by the Apostles to heal the sick, to make the lame strong, or perform any miracle, was through the potent name of the Son of God. Peter said to the lame man at the Beautiful Gate of the Temple, "In the *name of Jesus of Nazareth*, rise up and walk." To the astonished multitude he said, "His name, through faith in his name, hath made this man strong." There is no moral or spiritual power in any means or instrument on earth, apart from the name of Christ. "Repentance and remission of sins were to be preached in his name, among all nations." Paul to the Philippians, speaking of Christ's "obedience unto death" for our sakes, says, "wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "God hath made him both Lord and Christ." "He who was made a little lower than the Angels, God has crowned with glory and honor, and has put all things in subjection under his feet." "He is the captain of our salvation, made perfect through suffering"—"a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Salvation is offered to the world through his name alone. Peter, in the presence of high priests, rulers and elders, by whom the Lord Jesus had been condemned, boldly declares to them, "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." Men, in order to salvation, then, first of all, must receive Christ—must receive him as he was manifested to the world—a Saviour sent from God, as the great Ambassador of Heaven to man. To regard him as a mere man, or even as the greatest man, is blasphemy against his whole life, mission and purpose. Such regard rejects him, rejects God the Father that sent him, and leaves man entirely bereft of the remedial and redeeming power of the great sacrifice of Christ for the salvation of the world. Christ is the Author

of salvation, and the Testator and Lawgiver of the New Covenant, and being such, the only pardon and justification to the world is through his name, and by his authority. W. L.

A TOUR THROUGH GEORGIA, ALABAMA, AND MISSISSIPPI.

WE are not unconscious that an indiscriminate report of travels often savors strongly of egotism and the ridiculous; but we find no means of doing good which may not be abused. In travel, though ample opportunities are offered for making useful observations in relation to the *general* moral aspect of affairs, it is not so favorable for critical conclusions. But as all *our* work is to be relatively considered, it is devoutly hoped a few incidents of a "flying trip" through some of our most flourishing Southern States, may not be without interest.

On Lord's Day morning, May the 13th, 1855, we set out from our pleasant retreat at Franklin College, to spend a few weeks in the South, and we passed the day with the brethren at Lavergne, Rutherford County Tenn. At 11 A. M., we delivered a discourse on the subject of "Good and Evil," in which we examined with some care the dogma of metaphysical theology, which maintains the idea of "*absolute* good and evil;" or, in other words, that there are certain deeds performed by the human family, which, *in themselves*, without reference to their agent or effect, are good or evil. We attempted, on the contrary, to show that acts are wicked, not in themselves, but from the intention of their agent and their tendency in society. We also labored to prove that our deeds are only relatively good—that there is no natural or inherent fitness in any religious performance which makes it absolutely good. The whole subject was illustrated in various forms, too elaborate for this brief and suggestive sketch. We cannot, however, in justice to ourself, as well as to the subject, omit giving an example or two explanatory of our teaching.

In the case of our first parents in the garden, we can perceive no natural property in the fruit of the trees which made one better or worse than another. So far as we are informed, all the trees of the garden were both "pleasant to the sight and good for food." The woman saw that the prohibited "tree was good for food, and that it was pleasant to the eyes." Why, if good for food, and perhaps the most beautiful in all Paradise, did the taste of the fruit bring "death into the world and all our wo?" Was there any natural poison within? or were the seeds of death bound up in it? The answer is not diffi-

cult. The sin consisted in disobeying the Father, although Eve sincerely thought, no doubt, it was for the best.

Cain and Abel both performed sacrifice unto God, and we have every reason to believe both were sincere, and both hoped for a blessing; but why was the offering of one evil and the other good? Cain's might have been more valuable for food than Abel's, but it was rejected in consequence of being *Cain's* offering; that is, an offering made solely upon his own personal responsibility and philosophical fitness of things; but Abel's lamb was good because it was offered "in faith," and it was presented in faith, not from any inductive or deductive conclusion of his own, but because God authorized it. So much we have seen proper to say in regard to good and bad deeds; and, if we mistake not, these two examples furnish a key which will open to the mind the moral coloring of all our deeds.

We expect this subject will claim considerable of our attention in the management of *The Gospel Advocate*; and it is one, too, which we are most anxious for our friends to study.

In the afternoon, we delivered some remarks in the village upon the practices of the churches, we trust with good effect. Our object was to show that all our coldness, and most of our religious reverses, arise from a failure on our part to live in the manner prescribed in the New Testament. This subject, indeed, was the chief burden of our preaching throughout our tour, and we have no hesitation in saying that if the brethren in the every-day employments of life, in the family, and in the congregation of the saints, could be induced to become *pious*—godly men—thirsting earnestly for righteousness, complaints of formalism and want of spiritual life in our world, would soon be forgotten. All the logic and rhetoric of the earth will not answer as a substitute for holy living.

The brethren meet alternately at Lavergne and Rock Spring for worship, and have our highly respected and faithful brother, Joshua K. Speer, as minister and overseer. Perhaps no man in Tennessee has labored more devotedly for the past quarter of a century in the vineyard of the Lord than Brother Speer, and he still evinces unabating confidence in the truth of revelation. We doubt not his labors will prove a blessing to the brethren. We are pained, however, to admit that the church at Lavergne has been slightly troubled with the fable of modern Spiritualism, under the assumed phase of man's right to worship in obedience to the dictates of his own free nature; but we hope that time and prudence will heal the breach. If they should

fail, the only safety of the brethren will be in the executioner's sword of the Spirit. God has either *revealed* his religion in the Bible, or he has not. If he has done so, the plain records of Holy Writ decide all controversies; but if he has not given his mind, we are all as "free," in the words of the system, as the beasts of the field to follow our own "glorious instincts and tendencies."

At midnight, in company with fourteen of the members of our Senior and Junior classes, who had determined to accompany us for a few days, with a view of making observations in Natural history, we left Lavergne on the cars for Chattanooga, and at 4½ o'clock on the morning of the 14th, the very polite conductor deposited us at the tunnel through the Cumberland Mountain, about 90 miles from Nashville. After examining the structure of this noble mountain, and the result of Tennessee enterprise in opening the first passage for "the iron horse" into the Mississippi Valley, we left on the Sewanee Company's road, for the purpose of ascending the mountain nine miles to the coal mine recently opened. We spent the day in investigations of vast moment to the student of nature, and returned late in the afternoon to rest the night at "Cowen," near the tunnel.

On the morning of the 15th, we took the cars at 4½ again for Chattanooga, and arrived safely at 8 A. M. Most of the day was spent in geological explorations, and our students were highly gratified in believing that they had learned the true exposures of that part of East Tennessee. In the afternoon they left for College, and we spent the evening in endeavoring to learn something of the religious interests of Chattanooga. We ascertained that our Presbyterian, Methodist, and Baptist friends have meeting-houses, and the Romanists are engaged in the erection of a superb edifice, which they call a church, from the beautiful metamorphic limestone which abounds in the vicinity. Of the spiritual health of the respective churches, we could learn nothing. Through the courtesy of our old friend and brother, E. G. Pearl, Esq., the present Mayor of the city, we learned that whilst the citizens are generally noble and generous hearted, the passion for trade and building, as by magic, a large city, has so engrossed their attention, that education, and of course moral culture, have scarcely kept pace with other improvements. We doubt not, though, that Chattanooga will, in a few years, become a very important point for every enterprise calculated to advance the temporal, intellectual, and spiritual wants of society. We found no church of the disciples, and heard of but few members in the vicinity.

Wednesday, the 16th of May, at 9 $\frac{3}{4}$ A. M., we bade adieu to Chattanooga, and soon found ourself in the high and healthful regions of North Georgia; and after a pleasant passage on the "Atlantic and Georgia Railroad" of, we suppose, nearly 200 miles, we arrived in Atlanta, at 5 $\frac{1}{2}$ P. M. We were happy to meet our old friend and pupil, Brother James McPherson, and to find a small congregation of disciples of the Savior under the instruction of our estimable brother, Dr. Hook, assisted by our promising young brother, A. G. Thomas. We preached at night, and also on the night of the 17th, to a small congregation, and we were glad to learn that the brethren of this surprisingly growing city are struggling through many difficulties to give the cause a permanent position. We pray for their success, and hope to hear of the triumphs of truth in that ancient State. Within a few years much has been done in Georgia for the cause, and through the well-directed zeal of many of the brethren whom we did not see, but of whom we heard a good report, we have reason to look for the best results. We were particularly gratified to find the brethren were generally anxious in regard to "The Gospel Advocate." There was a disposition to give the work a large circulation. We preached at no other point in Georgia, but we were fortunate in spending the time we had to spare, in a city which offered the best facilities for learning the moral condition of affairs in most parts of the State.

T. F. —

(TO BE CONTINUED.)

THE POWER OF THE GOSPEL.

THE gospel of the apostles and martyrs, not of philosophers and free-thinkers, the gospel which Peter first proclaimed on Pentecost, which Huss preached four centuries ago, and Paul eighteen centuries ago, stands to-day as pure, fresh, and mighty for battle with error, as when the multitude cried out, "Men and brethren, what shall we do?" or when Agrippa answered Paul, "Almost thou persuadest me to be a Christian." It is the same power of God unto salvation to-day that it was in the mouth of Peter and Paul, and all the holy apostles of our Lord. It is as mighty and effective as when it made the followers of Christ bold in the presence of rulers and kings, or when its glorious truths from the pages of a Bible locked and chained in a Romish cloister, strengthened Martin Luther's heart for that noble conflict with error and oppression.

W. L.

"He that doeth righteousness, is righteous."—*John*.

FIRST PRINCIPLES.

NUMBER I.

IN every science there are symbols which *must* be regarded as its elements. The letters of the English alphabet are the elements of the language, and the world is moved by the different combinations of these characters. There is no meaning in letters only as men agree that they shall serve a certain place in the various combinations of which they are capable. Whether the letters imply good or evil, is a matter solely dependent upon the *manner* in which they are placed with reference to each other.

Similar remarks are true in regard to figures in Arithmetic, Geometry, &c. So soon as the pupil can be taught the meaning of Orthography, Etymology, Syntax, and Prosody practically, he is prepared for graduation in the English grammar. He possesses the key by which he can open and shut this vast store-house of knowledge at pleasure. The student who will carefully examine our modern chemical nomenclature, will find little or no difficulty in his investigations of this science of sciences. But without a knowledge of the elements, the letters, syllables, and words which express their combinations, the study of the sciences gives no satisfaction, and anxious pupils lay down their memorized books in mortification and disgust. And shall we conclude that there are no elements—first principles—in religion which demand the attention of the human family? "From long experience in teaching and most satisfactory observation, I am convinced that most of the failures in our schools of learning arise from a lack of attention to elementary instruction."

Often, to gratify an anxious parent, the child is flattered into the notion that he is master of the speller, when he comprehends not the meaning of its simplest principles; or that he is qualified to pass in grammar, before he has learned the meaning of the parts of speech. It is very remarkable, that a student who is permitted to pass over branches of study without mastering them at the first effort, very rarely can be induced to return to their investigation. Were it left to my choice, I would much prefer the instruction of a youth who knew not his letters, to one who had been taught carelessly for years. Indeed, there is something in a loose and unpointed style of instructing the young, which seems to wholly disqualify them for success.

In point of morality and Christianity, these suggestions are most appropriate. When the head is directed wrong in youth, it is a very difficult if not impossible matter, to bring the heart right. Never was



there a doctrine more false and dangerous than that which admits a good heart under the guidance of a faulty head. In the days of the Savior's peregrinations, it was necessary for men to "see with their eyes, hear with their ears, and understand with their hearts," in order to conversion and healing.

It cannot be denied that there are individuals, families, and even churches in our world, almost, if not entirely, destitute of a knowledge of the true God, and especially of the principles and operations of his religion as developed by his Son.

Why are these things so? Have not the people heard preaching all their lives, and been taught the importance of prayer and various religious obligations from their very childhood? But their religious education has been of so *general* a nature, that no very special impression has been made upon the mind. Hence their incapability of giving a suitable answer to such as ask them for "a reason of their hope." All religions to them, from the lowest fetichism to the highest advancements in Christian spiritualism, are the same. Of many it may appropriately be said, religion to them is "without form, and void," and "darkness" hangs over "the deep" of their understanding. "They have eyes, but they see not; ears, but they hear not;" they have also understandings, but from their youth they have been taught to believe that religion is not for the understanding; and therefore, they are spending their lives in amazement at their own ignorance of the present and the profound gloom that spreads over the future.

All this, too, is the result of a failure to learn the first principles of religion.

The present efforts of "divines" to instruct the people in the beauties and sublimities of the *fruits* of religion, remind one of the folly of the charlatan, who prates eloquently in regard to the highest astronomical calculations to a people who know not the use of figures.

So much, I have thought proper to say, suggestive of the *importance* of the study of the first principles in religion.

And now, believing, in the fullest sense of the word belief, that the coldness in the churches, the discords and the astonishing indifference of the world on the subject of religion, arise from a want of correct teaching, and, of course, correct knowledge in reference to first principles, I do hereby promise my brethren and the world, that, in conducting "The Gospel Advocate," the Lord being my helper, I will, to the very best of my poor ability, labor to so lift the veil of tradition and vague and false impressions from the hearts of such of my readers

as need instruction, that they may not only "see men as trees walking," but comprehend the full length, breadth, and depth of at least the A B C of Christianity.

Contrary, doubtless, to anticipations, there are various preliminary questions which should be satisfactorily settled, before we can be prepared to examine any feature of the Christian institution. The Heavenly Father was four thousand years preparing men for the reception of Christianity; and a fifteen hundred years' apostacy into dark pagandom, has carried the world so far from the kingdom of heaven, that few, indeed, are prepared for a sudden approach to it. Every step in religion should be carefully traced, and yet no tracing can be useful if we are not ready for the examination.

Before venturing into the sacred precincts of the Church, we should contemplate man as he was, and is, and may be in the future; we should determine whether religion has to do with the flesh or spirit, or both; and, above all, we should endeavor to learn if there is, in the wide field of man's investigations, a simple and infallible test of truth—a rule of right conduct adapted to all; and finally, if there is to be found, in this universe, a perfect system of religion.

These points, it will be readily observed, involve many of the speculations of the age, and an examination of which we should not attempt to evade, if we desire to accomplish the greatest possible good. My purpose, however, is to notice every thing in contrast with what I regard infallible criteria of truth, and should I be fortunate in removing obstructions, I shall anticipate much pleasure in recording the elements of our holy religion. Should I be spared, I hope to be able to show, that, in the acknowledgment of the Christian religion, we are brought under a *creed*, the purest and yet sublimest of earth, and one which will be acknowledged by all the pious.

We ask not the reader to exercise patience; it is folly to think of any one deriving the least profit from religious investigations, who does not first reconcile it to himself to read, think, labor, toil, and struggle for light divine. It has its price, and *must* be paid. T. F.

DEPARTMENT OF EDUCATION.

SINCE most of the mental and moral improvement of our race depends upon family culture and school influence, we promise to give much of our attention to the subject of education.

 CONVERSIONS.

WHILST "there is more joy in heaven over one sinner that repenteth, than ninety and nine just persons who need no repentance," the saints on earth cannot fail feeling the greatest interest in the conversion of their fellow-mortals to God; and we shall therefore take pleasure in reporting the safe return of sinners to the Lord, as far as practicable.

BROTHER JAS. CHALLENGE, of Philadelphia, in a recent letter to us, says: "The church here has had an addition of 40 members, and the prospects are quite favorable."

This tried and faithful evangelist has the prayers and sympathies of all the brethren. No man of our acquaintance has labored more faithfully, and, indeed, successfully, to plant and sustain congregations than Brother Challenge, and few have been so poorly requited for their labor. There is in reserve a rich reward.

BROTHER D. P. HENDERSON, of Missouri, has given a good amount of labor in the city of Louisville, Ky., during a few of the past weeks, and he reports to a brother of Nashville, one hundred and ten conversions to God.

For many years Brother Henderson has labored as one of the ablest and most successful evangelists in the North-West. We hope he will visit Tennessee.

BROTHER LAMAR, of Augusta, Georgia, reports weekly additions, and from various sources of information, we are satisfied that he has more faith in the Gospel of Christ than in the stiff and formal philosophy of the times.

We hope the brethren will report the religious news, both good and evil.

 REASON AND REVELATION.

MEN speak of reason and conscience as guides! They deify them as gods, and bow to their teachings with more respect than they deign, in proud rebellion, to pay to God himself. They regard what they term the monitions or dictates of conscience, with more attention than the teachings of God's revealed word. The whole experience of the past, however, teaches that an abandonment of authoritative revelation, and a wild hap-hazard pursuit of what is called "truth," (a strange misnomer,) meaning not what God has taught, but what is supposed to exist in the absolute nature of things, surely and certainly conducts to infidelity or mysticism, to transcendental and impalpable Spiritualism, or to open and avowed Atheism.

W. L.

RELIGIOUS AUTHORITY.

BY PROF. F. M. CARMACK.

"All Scripture given by inspiration of God 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."—2 Tim. iii. 16, 17.

THE great object contemplated in the establishment of Christianity, was the elevation and perfection of human character. Man, of himself, was incapable of devising any means competent to rescue him from the consequences of error and sin; and therefore, God, in his mercy, sent his Son to the world for the purpose of establishing and consecrating with His blood a plan for his redemption. This constitutes the chief glory of the Christian system, and affords the highest motives to induce us to receive its teachings and obey heartily its precepts. If submission to the requirements of the gospel were enjoined upon us by the Ruler of the heavens and the earth merely as a matter of authority, having no reference to the good of man, even thus it would be our duty to yield implicit obedience; for we are his creatures—the workmanship of his hands. He is the source of all our blessings; we live, and move, and exist in him, and at his bidding we cease to be. Surely, then, he has a right to rule over his creation according to his own will. But when we remember that these requirements have been made not for the purpose of asserting the sway of a tyrant, but to secure the highest good to man—to exalt his being—to elevate his thoughts above the things that perish, and set them upon things that fade not in the heavens—we are forced to regard their Author not only as our Creator and our Ruler, who has a right to command our obedience, but also as our greatest Benefactor—our Father, who looks with pity upon the sufferings of his children. We should, therefore, be prompted by a sense of duty—by gratitude to God for his goodness—by our own true interests—by every aspiration that is high, and holy, and heavenly in its nature—to be attentive to his instructions, and comply cheerfully with all his requirements.

Error can be overcome only by the counteracting influence of truth. The heart must be purified, to use the Apostle's language, "in obeying the truth;" and hence that significant question which Pilate addressed to our Savior,—*"What is truth?"*—becomes first in importance to every one who is seeking relief from the bondage of sin. And where shall the honest inquirer turn for information? Where shall he find the source whence truth and wisdom may be derived? In other words,

where may he find authoritative teaching? We maintain, that, if the word of God does not teach "all things pertaining to life and godliness,"—if it is not a lamp to the feet of the pilgrim who is seeking the land of promise,—there is no standard of truth, and we are left without guidance.

Our Heavenly Father has either revealed to man a system of redemption which sets forth certain conditions upon which he may be translated from a state of condemnation into one of justification before heaven, or he has not. All Christians admit that such a revelation has been given. That revelation is either set forth in such clear and plain terms that every one, with a fair translation of the original word into his own vernacular, can understand the terms of salvation which it offers, or the contrary must be true. Upon this point there is no agreement. It is maintained by the so-called liberal-minded of this age, that the great diversity of opinion which the world exhibits on the subject of Scripture teaching, is necessary; that it is absolutely essential that the Church of Christ should be split up into parties and factions, because persons cannot see alike in their examinations of God's word, and therefore they cannot walk together. To prove this, an appeal is made to the condition of the religious world. The question is gravely asked, "What shall we do with the vast multitudes of professed followers of the Son of God who entertain different views of the teachings of the Bible?" "Are we to suppose that they are ignorant or insincere in their professions?" We very readily admit that these differences exist among very good, sincere, and intelligent people; and upon the strength of that admission, an attempt is made to force us to the conclusion that they are necessary. God, we are told, has seen fit to give us a book whose teachings are capable of these widely different constructions, and we have no right to inquire why he has done so. Grant the justness of this conclusion, and there must be an end of controversy. God speaks with authority, and we have no right to reply against him, or to call in question any thing he has said or done; but surely we may be justified in pursuing our investigations far enough to ascertain what he has done.

We therefore call in question the truth of the position that the conditions of salvation are set forth in such ambiguous terms that all cannot see them alike. We say the *conditions of salvation*, for the principal differences among religionists, are in regard to these great principles of the Christian religion.

Let it be admitted that there are any conditions in compliance with

which we may become heirs to the promises of immortality and eternal life, and it can be maintained, without any fear of refutation, that those conditions are adapted to the understanding of every responsible being. If, then, there are any conditions, they must be positive and authoritative; and whoever refuses to comply with them must come into condemnation.

Whatever is essential to the salvation of one, must be essential to that of another; so that all persons, if they are saved through the gospel of the Son of God, (and we know of no other plan,) must comply with the same terms. Now, if the word of God is so completely enveloped in mystery that we cannot come to any positive agreement at to what the terms of salvation are, it follows that some, at least, must fail of apprehending truth on the subject, and must, therefore, be punished for not performing an impossibility. Such is the absurd conclusion to which this false assumption must lead. It makes God the author of religious partisanism, and of the consequent evils arising therefrom. It teaches that it is perfectly in accordance with his will that there should be perpetual strife and bitterness among those who read the same Bible, claim an interest in the same Redeemer's blood, and are seeking mansions in the same heaven! How does this comport with our ideas of the wisdom and benevolence of Him who so loved the world that he sent his Son to die for its redemption? Yet men, in their extreme *charity* and *liberality*, are willing to relieve the world of responsibility for the false dogmas and heresies which divide religionists, engendering, alas! too often, the very worst feelings and passions of human nature; and thus they throw the responsibility upon Him who "doeth all things well!"

Hence it is the popular doctrine of the age, and very soothing to the ears of many, that "whatever a man thinks is right, is right to him,"—that he has only to be fully persuaded that Mohammedanism, or Mormonism, or any other *ism* is the true system, and to follow out its injunctions, to be as sure of the joys of immortality as he who takes up his cross daily and meekly follows in the footsteps of the lowly babe of Bethlehem.

This at once puts an end to all authority in religion. True, the advocates of this erroneous doctrine tell us that there are conditions of salvation, but men cannot all see the *true* conditions, and therefore something else will do. If, in the wide field of dreams and speculative systems presented to his view, an individual should elect some form of Paganism, and devote himself to the worship of idols, his idolatry will

be consecrated as a means of his salvation; and the infidel, who spurns the idea of religion, and tramples the oracles of Heaven under his feet, as of no more value to the world than the wildest dreams of Arabian fable, will be exalted, through his infidelity, to reign in bliss with the Prince of Peace, whom he had insulted and despised.

Such are the legitimate results of the liberalism of the nineteenth century. It is a delusion to the world, and drives many a sincere and honest heart into the profession of open infidelity. So long as the idea prevails that the *revelation* of God to the world is a *mystery* (a contradiction of terms!) that needs to be expounded, there will be expounders without number; and those who are seeking to know the will of God will rely upon these, instead of going to the great source of light—the word of God. We would not be understood to object to teachers of Christianity. Their mission is a very important one; but when they are clothed by the world with authority that belongs not to them, they do much harm. When they assume the position of spiritual shepherds, having complete control over the faith and practice of the flocks they feed, they become *masters* of the Church instead of its *ministers*; and thus they must be regarded by those over whom they have supervision, as the standard of truth. Hence it is too often the case, that the individual who is anxious to know upon what conditions he may obtain “a part in the redemption which is by Christ,” depends solely upon the preacher for instruction, instead of consulting the oracles of heaven.

It is very evident that there can never be union and harmony in religion so long as men are to be regarded as the highest authority. How frail must be the hope that is based upon such authority! If the Doctors of Divinity hold the keys of knowledge, we have no protection against the baneful influence of false teachers. And are we to suppose that our Father has left us to grope our way in darkness and uncertainty, being forced to rely upon the authority of frail earth-worms like ourselves for guidance in a matter which involves the soul's eternal destiny? Nay; I thank God that there is higher authority in religion than “the words which man's wisdom teacheth,”—a standard of truth by which the “babes” in Christ can test the teachings of “the wise and prudent.” False teachers have been in the Church from a very early period of its history, who have exerted a powerful influence in leading the people of God astray. How far men are to be held responsible for the influence of false teachings and the prejudices consequent thereon, against the truth of heaven, must be decided by the

highest authority. That authority is the volume of truth—"the sword of the Spirit"—the weapon which Jehovah wields for the subjugation of the world. Men must cease to put their trust in human wisdom—must come like babes to the true source of light, and "receive with meekness the engrafted word of truth, which is able to save the soul." The sad Babel-like spectacle which the world presents, should be no discouragement to those who repose implicit confidence in Heaven's promises. Jesus must reign until all authority and all rule shall be subdued unto him. We look forward to a period in the unknown future, when the sincere shall become sickened and sated with dreams and vagaries—the unsatisfactory theories and speculations of men; when all shall honor God and honor themselves by bowing to the scepter of our exalted Priest and King, and acknowledge the revelation of his will which God has given to the world, as the only pure, deep, and exhaustless source of truth and heavenly wisdom.

SELF-CONTROL.

BY F. M. C.

THE greatest difficulties with which we have to contend in this life, are found not in the world around us—in external circumstances—but within our own hearts. It has been very justly remarked, that "the greatest victory of a man's life is not that which he achieves over his enemy, but that in which he subdues himself." How few ever achieve that great victory! Self-control is one of the highest objects, if not *the* highest, to be obtained in education; yet how few of the educated, so-called, can say to their passions, "Thus far shall ye come, and no farther!" How few have brought the discordant elements of their natures into such complete subjection that they can say to them with authority, "Peace, be still!" So long as any appetite or unhallowed passion is unrestrained, the soul is bowed down in the meanest servitude. No man who is thus subdued by the supremacy of passion, can feel himself secure. He is in danger, continual, imminent danger, for he is not a freeman—not master of his own actions. If there be but one unchecked passion, that one will subjugate the entire man, rendering every power of mind subservient to its ends. With what rigid self-denial, then, should we live, in order that we may bring ourselves into complete subjection to correct rule! With the mind thus rigidly educated, we may go forth amid the many temptations and allurements to vice which beset the pathway of life, with confidence, feeling that so long as we are masters of ourselves, we are masters of our own destinies.

RELIGION—AN INSTITUTION.

So long as religion shall be regarded as an abstraction—a product of the human mind—an off-shoot of the world's treacherous conscience, skepticism, infidelity, and downright atheism must abound in our fair earth. Whilst we rejoice in the belief that "man is the image and glory of God," (1 Cor. 11, 7) he is yet man—not God—and is independent of his Maker in no particular. In the language of one of Israel's prophets, we might exclaim, "O, Lord, we know that the way of man is not in himself; it is not in man that walketh to direct his steps," (Jer. 10, 23.) The transcendentalism, however, growing out of the monodology of Leibnitz, and the pantheism of Spinoza, by insidiously spreading its shadowy influence over the world, through the various forms of mystic philosophy and mystic religion, has so bewildered, particularly, the mind of nominal Protestantism, that religion, for the most part, amounts to little more than unmeaning emotions, and oftentimes to the wildest and most ungovernable ebullitions of passion. Hence the unsteadiness and uncertainty of many of the religious movements of the age. In Germany and England, and even in our own America, many of the Churches are, as the crazy vessel before the angry wind, without rudder or compass, driven upon every merciless rock in the shoreless sea of man's shallow philosophy. The reason is most obvious—men have aspired to become Gods, and in their lofty flights of fancy, their heads have become dizzy and their hearts have grown faint. They have left behind the chart and compass of religion, and the mists of their speculation have so darkened and confounded their limited understanding, that no bright star of hope rises in their horizon—all objects are but flickering meteors—even the pale moon casts not her rays upon their night, but imperfectly, and Heaven's glorious sun regards them not. Thus it is with us all, left to ourselves. Instead, therefore, of religion springing from dependent, erring, and frail human nature, as our pseudo-philosophers, logicians, deists and skeptics are wont to maintain, it is an institution given for the light, guidance, and perfection of human nature. If humanity is right, it needs nothing—religion is useless, and all of our discussions in regard to it, are but an unnecessary consumption of time.

But the difficulty of most persons even of commendable learning, springs from a failure to clearly perceive the meaning of a moral institution. The word to *institute*, etymologically, denotes, to put, place, add, introduce, construct, arrange, &c.; and the word *institution* necessarily implies a want, a positive need in human nature. Hence, we

hear of the "institutes of medicine," meaning certain principles discovered in science for the regulation of our physical health; and we often speak of the "institutes of learning," by which we understand the principles, rules, and systems by which the mind is developed and stored with knowledge. In this sense, it is altogether appropriate to say schools and colleges are *institutions* for the wise regulation of man's intellectual powers, and without which he must *feel* his dark way with the lower animals of earth. History proves the value of institutions, and if I do not err in conclusions, the greatest intellectual disparities arise mainly from the different degrees of educational institutions in society.

In the moral world, all the differences, from the lowest idolater to the most cultivated christian, arise from the character of the respective institutions of religion under which men live. "The natural man," or man who has nothing superior to nature—external and internal—to guide him—the man, in a word, who is destitute of all religious institutions, "receiveth not the things of the Spirit, for they are foolishness unto him,"—he is a savage; may be a wild man of the woods, and has not come under the *institutes* of "revealed religion, and of course can have no spiritual discernment." (1 Cor. 2, 14.)

Religion, in this view, may be pronounced good, better, and best; bad, worse, and worst, in proportion to the nature of its institutes or appointments. If the institutes, or systems, are defective, so must be all under their influence; but if good, the presumption is strongly in favor of their subjects. Therefore, no man can be just, or merciful, who bows at the shrine of mammon. Good intentions cannot sanctify a misguided deed, and no one can be bad who does truly live under the guidance of a correct religious institution. "A good tree cannot bring forth evil fruit, neither doth a corrupt tree (one that grows in a poisoned soil) bring forth good fruit."

But the idea of religious institutions is most satisfactorily set forth by the Saviour and his Apostles. Paul speaks of "the strictest sect of our religion," his "conversation in the Jews' religion," and says he "profited above many his equals in the Jews' religion." These things he affirmed in contrast with another—a new and more spiritual religion, which he professed when he wrote. John the Baptist, though the son of a priest, and an orderly member of the Jewish Church, declared "the kingdom of heaven at hand;" and our Saviour said, "On this rock I will build my church." Thus it is clear that the phrase "kingdom of heaven" implies a religious institution, which is represented by our Lord as a house builded on a rock, whose foundation is sure.

To examine the subject properly, it would be necessary to give a full history of religious establishments; but in our introductory number, our intention is to merely shadow forth outlines for future labor. In justice, though, to the subject under consideration, it is proper to make a few points which may serve as guide posts in subsequent explorations.

For twenty-five hundred and thirteen years from the creation, as recorded by Moses, the only institution of religion was *patriarchal*. Neither did nations, or different families, assemble to perform religious service together. Each father, as the rightful governor of his own house, was authorized to perform such devotional exercises in the family, as the great Author of his being thought suited to his condition. He was the priest to sacrifice to God for his wife, his children, servants, and all under his immediate guidance. But this star-light age closed when families became qualified for church union. Fourteen hundred and ninety-one years before Christ, the patriarchs or fathers "were under the cloud, and all passed through the sea, and were all baptized into Moses by the cloud and by the sea," and thus came under the heavenly institutes delivered by Moses, and constituted the first Church of God known in history. The institutes of this great national Church were embodied on Mount Sinai, and consecrated by the blood of sprinkling," and remained in full force to Christ. "The law and the prophets were until John," since that time Christ has been preached by all who have known the way of life.

The Jewish institution was but the shadow or miniature picture of a "better covenant," a more ample building, and one sufficient for the ingathering of the faithful of all nations. According to our computation, in the four thousand and thirty-third year of the world, the Church of Jesus Christ was planted at Jerusalem, in Palestine, and all the institutes were soon after submitted through men who uttered them by the dictation of the Holy Spirit. Since the "perfection" of this institution or Church, which was accomplished before the close of the first century, no other divine and authorized institution has been revealed. All others are but modifications and distortions of the original temple, and must sooner or later come to naught. The beauties, perfections, and glories of this heaven-modeled institution, we cannot now attempt to describe. Suffice it to say, that out of the Church, out of the vineyard, and out of the institution which Heaven has ordained, we can conceive not the possibility of performing God's work, or of being religious in any correct application of the term, and when the Lord shall come to make up his jewels, if we should unfortunately be found "without," we can have no introduction to the Father.

T. F.

FRIENDLY EXPRESSIONS IN REGARD TO THE SUCCESS
OF THE GOSPEL ADVOCATE.

WE are happy, and thankful to God to know, that the brethren whose opinions we have the best reason to respect, are generally favorable to the publication of "The Gospel Advocate." We take pleasure in laying a few of the kindly greetings of our friends before the reader:

1st. Bro. A. CAMPBELL says: "We are of opinion that such a periodical is needed in Nashville, and in Tennessee. The condition of things in the city and State call for not only oral, but written and printed materials of thought and action. The press, well furnished and guided, is a powerful auxiliary of truth or of error. If evil spirits use it in the projects of evil, why should not good spirits use it against fraud and imposture? Under the editorship of Elders Fanning and Lipscomb, we anticipate for it a large circulation and a liberal patronage."

2d. Elder JAMES CHALLEN, of Philadelphia, editor of "The Ladies' Christian Annual," in a letter of May the 29th, 1855, says:

"Bro. Fanning—I rejoice that you and Bro. Lipscomb are about engaging in the publication of the Gospel Advocate. It certainly is needed and will do good, and I hope will meet with ample encouragement and support."

3d. Elder B. FRANKLIN, of Cincinnati, Ohio, and former editor of the Christian Age, writes under date of May 17th, 1855:

"Bro. Fanning—Respecting your proposal to publish a newspaper, I can say that I think the move a good one. I trust you will meet the new phases of unbelief in such a manner as to do great good. I will furnish you a few short pieces, and every thing I can do to encourage your enterprise, I will cheerfully do. May you have abundant success."

4th. Bro. J. S. LAMAR, of Augusta, Ga., writes:

"Bro. Fanning—I need not say that I am much pleased with the paper enterprise. It will supply a deficiency which has been felt by us all. We need something that will draw attention to subjects long since familiar to the people of the North-west. It will afford me great pleasure to communicate, from time to time, such thoughts as may be deemed important."

We are happy to learn that the views of the brethren are so perfectly harmonious in regard to the necessity of discussing first princi-

ples. If we are not much mistaken, however, many who have imagined themselves far advanced in second principles, will have at least to *re-view* the first lessons of the Christian religion.

5th. Bro. W. G. Roulhac, of Hickman, Ky., speaks thus:

“Bro. Fanning—On returning home yesterday, my son put into my hands your prospectus for the Gospel Advocate, the first intimation I had of the project. A paper, such as you propose, I think will be a useful auxiliary in this age of indifferentism to the positive religion of Christ; and I not only wish you success, but will use my best endeavors to aid you.”

5th. Bro. Dr. S. B. ADEN, of Paris, Tenn., and long publisher of the Bible Advocate, says: “We have done much for the Harbinger, but will now try for your paper, and we hope it will be sustained.”

Bro. W. B. LAWRENCE, of Alexandria, DeKalb co., Tenn., writes:

“Bro. Fanning—I herewith send you a list of subscribers with the money, and I think such a paper as you propose is a desideratum amongst the brethren. We particularly need it as a medium of inter-communication in the Churches.”

8th. Bro. LEWIS TILLMAN, of Shelbyville, Tenn., sends thirteen subscribers “who are not members of the Church, but good citizens;” and says in reference to the reverses in Tennessee: “I look to you and Bro. Lipscomb to give a new impetus to the cause, through the instrumentality of the Gospel Advocate.”

If the brethren will *thus* aid us, we hope, in the hands of God, to render good service in exciting our brethren and friends to greater religious interest. We wish to suggest it, again and again, that we desire our friends of the world to read “The Gospel Advocate,” but we expect the paper to get its circulation chiefly through the exertions of the brethren. A little prudent and timely effort will secure all we desire.

These are certainly good authority for believing that our brethren, at least, feel much concern in relation to what may be accomplished by our paper. We also feel that we have reason to thank God for the interest exhibited by men who are not of us, at least in profession. We are encouraged to believe, that if, as conductors, we do our duty, success must follow.

T. F.

A QUIET mind is a protection against a vicious life; but no one can calculate the waywardness of a restless spirit.

REMINISCENCES.

Of oneself it is seldom comely to speak; and yet, no one can either speak or write without identifying himself with his performances. Although the worst and best of men live in their deeds when they are dead, and notwithstanding it is most disagreeable to have persons who are incapable of interesting us thrust themselves unbidden into our presence, it cannot be immodest to refer in a becoming manner, as did Paul, to the past, with the hope of the better serving those for whom we are laboring.

We presume all can say, most of our early religious associations recall the tenderest emotions; but there are others which we would gladly forget and bury forever. The reflection that some of the religious acquaintances of our early youth have contributed but little to the advancement of truth, is mortifying; the thought that by far the greater portion of the able and efficient laborers who, from ten to twenty-five years ago, stood side by side with us, have passed from earth, is indescribably sad, and impresses us very deeply with the uncertain tenure by which we still cleave to life; but when we call to mind the many very agreeable religious relations which, within a few years past, have been forever severed, particularly in Tennessee, we have no language to describe the deep agony of spirit inflicted upon us. We pray that we may never be compelled to speak of the past in terms which it merits.

In the month of January, 1844, we began the publication of "The Christian Review." Our success through an editorial career of four years could not have been more pleasant. The circulation of the work was truly encouraging; and our enjoyments in our monthly communings with our beloved brethren were much more valuable to us than worldly treasures. At the close of the volume for 1847, with a sincere conviction and hope that greater good could be accomplished, we cheerfully gave the paper to others. The history of the work substituted for "The Review" is well known and bitterly regretted. The error committed cannot be corrected—"there is no place for repentance." But we would gladly shroud the past in impenetrable night. We once more appear before our brethren and the world as a religious journalist, and whilst we ask the indulgence of all, we are happy in the belief that our labor in "The Gospel Advocate" will prove a blessing to many. It is at least our fond hope, that a renewal of our acquaintance with the brethren will prove a source of deep satisfaction and spiritual advantage to us. Will the brethren guard us from error and sin, and lend their aid in making our paper a truly useful work?

T. F.

 THE BIBLE ITS OWN INTERPRETER.

In the April number of "The Christian Review" for 1847, we gave our readers a few suggestions from Dr. Tyng, in reference to the Holy Scriptures, which will bear repeating:

"The Bible itself is supreme. It does not need a ministry to interpret it—it does not tolerate a ministry to stand upon its ground. Every one, the highest and the lowest, the poorest cottage girl who sits by her door and knows nothing but the truth as it is in Christ—

A truth the brilliant Frenchman never knew—

must read it for herself, and interpret it for herself, and is as truly responsible for the manner in which she applies its truth as the most learned of its readers. When I go to that book, God speaks to me. I need no succession—I go at once to the fountain head. It is not the man that speaks. It is God who speaks; and while he speaks to me, he speaks as if there were but one single Bible on earth, and that Bible an angel had come down and bound it upon my bosom. It is my Bible. It was written for me. It is the voice of God holding communion with my own soul, and never will I forfeit my right to commune with God. Nor is that communion to be held before councils or in open temples, or in the presence of popes and priests, and through the intervention of others. It is an act to be transacted in the most secret sanctuary of the Lord. No sects, no priestly interference can be admitted."

 A PREACHER'S EXPERIENCE AND RESOLUTIONS.

Our esteemed brother, W. G. Roulhac, of Hickman, Ky., will, we hope, not be grieved at the use we make of a part of his letter of June 7th, 1855.

He says: "I have been at work with all the zeal I could command, and yet I have added but eight in two months; but they have been thinking men, and as a permanent good to any cause, eight such are better than a hundred that are moved by the power of sympathy.

"In my public ministrations, I take the position that Christianity is a *positive* institution, and I endeavor to show that God could not manifest his love to man only through positive appointments, and these must be received and obeyed to afford evidence of acceptance or pardon. In the application of these principles, I attempt to set the conclusion forth, that all else is delusion, begotten by our confidence in the traditions of men, or the result of superstitious enthusiasm. I am therefore not very

popular, and many of the brethren esteem me a much less preacher than they would, if I would reason less and exhort more. Our manner of preaching, in my judgment, has undergone of late years a change for the worse; too many, through an ardent desire to please, preach in a very indefinite manner, but I wish to pursue an uncompromising course. A preacher's position is one of influence and fearful responsibility, and he cannot justify himself before the Lord in winking at any thing in opposition to the oracles of truth.

I desire the prayers of the faithful, that I may be able to do good in the kingdom of our Lord, and to withstand the temptations to which I am exposed in my calling."

The matters suggested are worthy of our profoundest regard. They are *new* to nine-tenths of our most enlightened population. T. F.

TO THE CORPS EDITORIAL.

RESPECTED FRIENDS AND BRETHERN:—We present you our sincere greetings, and feel that we much need your sympathy. An inspired writer has said, "No man liveth to himself," and we are sure no one should labor for himself. Editors have it in their power to do each other great service or great injury; and whilst we expect to record our convictions unreservedly, we desire to treat all with proper respect. We hope, too, that we shall be able to gain the respect of all good men. We are especially anxious, "without regard to differences," to cultivate the most friendly relations towards editors of religious newspapers; not that we hope to be satisfied with their teaching, or that they will be pleased with ours, but inasmuch as editors represent, to a good degree, the religious feeling of society, it well becomes them to exert their influence to remove from the public mind the destructive prejudices which so retard religious investigation. To our brother editors amongst the disciples, we would say that it is our highest ambition to deserve their confidence in "earnestly contending" with them "for the faith once delivered to the saints." T. F.

A BEAUTIFUL sentiment is the following, by the celebrated Logan: "Over all the movements of life, religion scatters her favors, but reserves the choicest of her divine blessings for the last hour."

HAD we eyes sharp enough, we should see the arrows of death flying in all directions, and account it a wonder that we and our friends escape them but a single day.—*Cowper*.

 COMPENSATION OF PREACHERS.

“BROTHER FANNING:—I have proposed to our brethren in West Tennessee to adopt a *system* of evangelizing, and to work by system. The leading principle of which is, compensation according to the respective necessities of those engaged in the evangelical field, and not, as heretofore, enrich one and starve another out. This plan will encourage young men to preach, and exclude the carnality which always manifests itself in a preference of one for another. There are certainly as great differences in preachers as there are in hearers. I have known neighborhoods in which old Brother ——— can do more good than Brother Campbell, Brother Fanning, and Brother Roulhac combined; yet I know other places where old Brother ——— should not attempt to preach. It would be wrong, however, to starve him because he cannot please the fastidious. Christ died for all, and he is a worthy servant of the Master who can call the wicked to Christ as their only hope of salvation.

W. G. ROULHAC.

“*Hickman, Ky., June 7th.*”

REMARK.—We are glad that Brother Roulhac has introduced this subject, and we hope the matter will be thoroughly sifted. If we mistake not, this is one of the “delicate subjects” which demands an examination.

T. F.

 REVISION OF THE HOLY SCRIPTURES.

As intimated in our prospectus, it is our purpose to furnish our readers with whatever matter may seem to us valuable in regard to the “Bible Revision movement of the age.” But to the friends of the enterprise, as well as to those opposed, we wish to say that we do not expect to approve of all that may be said and done on this subject.—Whilst we are ardently devoted to the movement, we oft times feel there is danger of irreverent hands being laid upon the sacred volume, and we rejoice also to believe that there is a strong aversion in society to trifling in so sacred a matter. Neither should we hope for the first issue from “the Bible Union” to be by any means a faultless version. That many things will be improved, few, if any, will deny; but that there may be portions left in obscurity, we presume most will admit. But without, at present, attempting to give our reasons for such a conclusion, we wish to say to our readers, we fear not the forthcoming revised edition will be a vast improvement, as a whole, upon that of King James, now in Protestant use, and we regard the question of revision

as one of most vital importance to all christians. In future numbers we hope to be able to record the progress of the work, and as the different parts may appear, we will take pleasure in calling attention to them. The friends of the measure owe it to the cause of truth, to exert themselves to the utmost of their ability, to remove the unnecessary prejudices which exist against revision. T. F.

HOW SHALL CHRISTIAN UNION BE RESTORED.

By individual effort. Every Christian must commence the work for himself, and pursue it with all the ardor of his soul. He must commence with his own heart. He must then cultivate more love for Christ—more love for his truth, more love for his disciples. He must banish from his heart all love for any tradition not within the Holy Scriptures. He must read the Scriptures, not to support his former views, but to learn the truth, the whole truth, and nothing but the truth. He must keep every command, however contrary to the practice of his own sect. He must acknowledge no sect, but renounce them all, and cleave to those who stand by the Scriptures, alone.

If every genuine Christian would do this—if he would commence this work this day, and pursue it with the spirit of a martyr for one year, it would result in such an anniversary as has never been held in any age, in any country, or by any people, since the age of the Apostles.—*Christian Banner*.

S. E. SHEPARD.

Walk, as it were, upon the borders of the ocean of eternity, and listen to the sounds of its waters, till you are deaf to every sound beside.—*R. Hall*.

CHRISTIAN CHURCH.

THE following preamble and resolutions were adopted at a consultation meeting of the officers of the Christian Church, Memphis, Tenn., May 4, 1855.

PREAMBLE.

We, the officers of the Christian Church at Memphis, being convinced that the house which we are now using as a place of divine worship, is too small to accommodate the wants of a rapidly increasing congregation, and whereas, we are fully aware of the necessity of an effort

being made whereby a more commodious house may be provided for the accommodation and benefit of the people of this city, knowing from past experience that the individual means of our membership are inadequate for that purpose; and whereas, we believe that the Church at Memphis is looked upon by the brethren generally, as being one of the most important in the reformation, being situated at a point from which the principles of our most holy religion must be disseminated throughout the South and South-West,

Be it therefore, RESOLVED, That an appeal be made to the brethren of the Reformation to assist us in our endeavors to build up the cause of Christ in our midst, and as we consider that the most simple means will best promote the desired end,

Be it also, RESOLVED, That a committee be appointed to correspond with the Ministers of the Churches asking their christian aid and assistance, requesting that at as early a day as possible they will each deliver in their respective churches, a discourse on the advantages which may be obtained for the cause of our dear Redeemer by co-operation, and at its close, to take up a collection for the above mentioned purpose.

RESOLVED, 3d, That the same committee be empowered to receive any and all remittances which may be made to the Church for the purpose herein specified.

RESOLVED, 4th, That Editors of all papers and periodicals which circulate amongst the brethren, be hereby requested to publish these resolutions, so that our wants may be fully made known.

We, the undersigned, having been appointed, (at a consultation meeting, Dr. B. F. HALL, Pastor, presiding,) a committee to receive remittances and attend to correspondence, would respectfully request, that in making remittances, &c., brethren will address

THOS. LEECH,
R. H. LONG.

FRANKLIN COLLEGE COMMENCEMENT.

THE Eleventh Commencement Exercises of Franklin College, will take place in the College Chapel on Wednesday, July 4th, 1855. Several Addresses will be delivered by the Senior Class, and in the afternoon, the Young Ladies of Mrs. Fanning's School, will read Essays and give exhibitions of their skill in Music.

Both the College and the Female School, will open the next Session on Monday, Sept. 24th, 1855.

T. FANNING.

CONTENTS OF THE AUGUST NO.

The Church in Nashville,.....	22
A Tour through Georgia, Alabama, and Mississippi,.....	25
First Principles,.....	29
The Price of Knowledge,.....	44
The Faith of the Gospel,.....	45
Christianity not Human,.....	49
Partyism not Christianity,.....	50
Christian Condolence,.....	52
Christian Duty,.....	52
Justification by Faith Only,.....	55
Success of The Gospel Advocate,.....	58
East Tennessee Co-operation,.....	58
Franklin College Commencement Exercises,.....	59
Notice by the "Age,".....	61
Indefinite Preaching,.....	61
Religious Intelligence,.....	61
Obituary,.....	64

SELECT SCHOOL FOR YOUNG LADIES.

MRS. C. FANNING'S School for Young Ladies will open September 24th, 1855, and the session will close July 4th, 1856.

Mrs. F. has the assistance of the Faculty of Franklin College, and the pupils have access to the College Library, Cabinet of Natural History, and Apparatus.

Music will be taught by Prof. D. Browne.

T. FANNING.

Minerva College—Five Miles East of Nashville.

THE 8th Annual Session of 40 weeks commences September 4th, 1855. This Institution is provided with competent Teachers, who will devote themselves to their Profession, and hope to give satisfaction to all who may place girls under their instruction.

TERMS.—Boarding per Session, \$105. Tuition from \$25 to \$40 per Session. For Circulars and particulars, address
S. E. JONES,
 August 1, 1855. Minerva College, near Nashville, Tenn.

FRANKLIN COLLEGE.

THE Twelfth Annual Session, of Ten Months, of this Institution, will open on Monday, the 24th of September, 1855. For exemption from all dissipating and corrupting influences; facilities for study, good health, and for the high moral and gentlemanly bearing of its students, it is excelled by no Institution of the country.

FACULTY.

T. FANNING,

President, and Professor of Intellectual Science and Natural History.

W. LIPSCOMB,

Professor of Mixed Mathematics, Natural Philosophy, and Astronomy.

A. J. FANNING,

Professor of Pure Mathematics.

F. M. CARMACK,

Professor of the Latin and Greek Languages.

DANA BROWNE,

Professor of Vocal and Instrumental Music.

For further particulars, address

T. FANNING, *President,* or
 W. LIPSCOMB, *Secretary.*

LADY AGENTS WANTED—LADIES' CHRISTIAN ANNUAL, VOL. IV.

JAMES CHALLENG, EDITOR.—ASSISTED BY A CORPS OF ABLE CONTRIBUTORS.

THE Fourth Volume of this popular and well established Dollar Monthly, commences with July, 1855, and will be improved in every respect. The work is devoted to a pure and elevated Literature, free from all denominational bias. Its patrons and contributors are to be found among all parties; as we aim to occupy the vantage-ground of a common christianity in which all agree. We introduce

STEEL ENGRAVINGS AND MUSIC, AND SUPERIOR ILLUSTRATIONS.

AN ATTRACTIVE FEATURE—SKETCHES OF THE HOLY LAND,

Illustrated with the most perfect original engravings from photographs taken on the spot. Letter press, from the pen of Dr. J. T. Barclay, late missionary to Palestine, who spent several years in Jerusalem, and enjoys peculiar facilities for observation. We have also engaged the best talent to furnish Biographical Sketches, Essays on Music, Horticulture, Education, Popular Reviews, &c. The Editor's Reviews will be continued with additional point and variety. Send on your subscription immediately, with names of your friends. Specimen numbers sent to those wishing to form Clubs—

TERMS INVARIABLY IN ADVANCE.

One copy, one year,.....	\$1 00
Six Copies,.....	5 00
Thirteen Copies,.....	10 00
Twenty Copies,.....	15 00

Do not wait for an agent, but act as one yourself in forming clubs, and forwarding subscriptions. Lady Canvassers wanted in every town and village in the Union. A liberal compensation given. Address

JAMES CHALLENG, Bulletin Buildings, Philadelphia, Pa.

PROSPECTUS FOR

THE GOSPEL ADVOCATE,

CONDUCTED BY

T. FANNING AND W. LIPSCOMB.

THE GOSPEL ADVOCATE will be devoted to the interests of the Church of Jesus Christ; an especially, to the maintenance of the doctrine of Salvation through "the Gospel of the Grace of God." It will be the careful study of the Conductors to present in an intelligible form, the great and distinguishing principles of the Christian Institution, and affectionately enforce the observance of its heavenly practices; to give such reviews and notices of religious systems, speculations, books, publications, and sayings and doings of men, as may to them seem proper and useful, and to keep the reader advised of religious and educational progress. Their motto shall be, "*Open columns and free discussion of all questions calculated to advance the spiritual interests of Society.*"

Whilst they feel not at liberty to compromise the least "*jot or tittle*" of truth, they will regard it an honor to fraternize with all who fear God and respect his institutions, as developed in the Divine Oracles. The revision of the Holy Scriptures will receive special attention, and it is hoped the work will prove valuable, as a medium of communication amongst the churches and the brethren scattered abroad, particularly in the South-West. They make no special appeal for patronage, but desire to place the success of the work upon the service it may render in the cause of truth; and they confidently believe that the high sense of Christian responsibility felt by the brethren, will induce them to adopt the proper course in relation to the enterprise.

The work will be published in the City of Nashville, in monthly No's. of 32 pages each, neatly covered and stitched. The first No. will be issued July 1st, 1855, and the first Volume will close with the December or 6th No.

TERMS.

Per Single Copy for 1st Volume, or 6 Nos.,	Fifty Cents.
Five Copies,	Two Dollars.
Thirteen Copies,	Five Dollars.

The Publishers do not feel authorized to keep accounts, and they will therefore expect all who want the paper and are able, to send the money. Persons not in circumstances to bear the expense, will be furnished without charge.

All Christians are authorized Agents, and if the Conductors can have the co-operation of the brethren who feel zeal in the cause of Christ, the paper will soon gain a large list of subscribers.

All Letters and communications should be addressed to the Conductors, or either of them, at Franklin College, Tennessee. CAMERON & FALL, Publishers.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. I.

NASHVILLE, AUGUST, 1855.

NO. 2.

THE CHURCH IN NASHVILLE.

FROM various sources, we have learned that many of our readers and fellow-citizens anticipate a review of the new theology in the Nashville congregation; but however anxious our friends or enemies may feel upon this, to us, extremely unpleasant subject, we are not sure that the cause of Christ, or good policy, at present, demands it at our hands. A most satisfactory exposure of the whole matter was published last year, by a committee of the Church, and such as wish to read it, can be supplied by application to Cameron & Fall, Nashville, Tenn.

The apostle said: "All things that are lawful are not" always "expedient," or calculated to "edify;" and there are controversies which silence alone can terminate. The present is one of that character, and we are fully satisfied that the opposition has given life and energy to the new philosophy in Nashville. Every dissent has been adroitly construed into the vilest persecution. For the sake of our brethren, however, at a distance, we will respectfully state the matter in dispute, and intimate something of the progress of the controversy.

There is a party in the Church, the members of which maintain that the Bible is merely "a collection of spiritual communications;" that "the book is not an infallible revelation from God;" "The book," say they, "has fulfilled its end, and man still soars on;" miracles they regard as "developments of natural power;" the pastor himself speaks freely of "the cruel laws of Moses," "the brutal curses of David," charges Paul of being under "the errors of a false philosophy of the creation," and says, "Did I believe that it [death] conducted to a gloomy under-world, I, too, with Paul, would expect a Deliverer that would carry that world captive." Thus the Bible is renounced, and even the need of a Redeemer is denied.

These are the things taught now, in connection with Universalism and a Spiritualism, open and avowed, which no Christian people on earth have recognized, in a house erected a few years ago for the teaching of the Christian religion and the worship of God, through Christ. We are not prepared to say how many of the members have adopted the new system, and the time has not fully arrived for drawing the lines. To be sure, many of the members have expressed their dissent, but no attempt has been made to re-organize the Church, although some of the members have thought proper to attend worship at other places. As editors and Christians, we express our earnest desire for all the members to choose whom they will serve. If the Scriptures are the creed of Christians, it is their privilege to maintain their authority; but if the new revelations, which have been published by some of the Nashville Church, are thought by the congregation to be true, it is the right of the members to adopt them. The revelations differ so widely that no one can adopt both. So soon, however, as the excited feelings which have been encouraged shall become sufficiently calm for the brethren to decide the great question of allegiance to Christ alone, or to the new plans, all other controversies will become of minor importance.

We think we have understood the difficulties from the beginning, and we wish to assure our brethren abroad, that we believe a little time, godly patience, and Christian prudence, will put matters into a better shape in Nashville.

So much we have thought proper to say, by way of apology for not taking hold of the new philosophy in a different style, and we trust that it will not be necessary to give this subject a prominent place in our pages.

To be sure, it is our intention to discuss, as thoroughly as we may be able, every phase of the speculations of the times, so soon as we can do so without exciting improper feelings. We hope our brethren who know not so well as ourselves, our sad conflicts, will be patient with us. They may rest assured that there are many in Nashville who will never abandon the truth, and all of us are laboring to repair the breach in our Zion. We most earnestly desire the prayers of the people of God.

T. F.

PROMPTNESS in our religious duties so happily employs our time, that we possess no inclination to run into excesses. Beware of sloth.

A TOUR THROUGH GEORGIA, ALABAMA, AND MISSISSIPPI.

(Continued from page 12.)

On Friday morning, May the 18th, 1855, at 4 o'clock, we left Atlanta—Georgia's future metropolis—on the cars for Montgomery, the Capitol of Alabama, some 180 miles distant, and arrived safely at 3½ P. M. This is a beautiful little city, and judging from the impressions made in the short time we spent, we should think the citizens are remarkably courteous. The respective denominations have meeting houses, and the different religious phases of society are carefully preserved. There are a few disciples in the city and vicinity, but we heard of no place of worship, not even a "hired house" or private dwelling, for the meeting of the saints.

At 7 P. M., the same day, we took the stage for Selma, distant 52 miles, and after a rather disagreeable travel through the night, we reached our point of destination on the morning of the 19th for breakfast. We were met at the hotel by Brother David Hamilton, and by his kind invitation we spent the time with him during our sojourn in Selma. Brother Hamilton was, a few years ago, an elder in the Presbyterian Church, but by investigation of the subject, he was enabled to declare himself convinced that it is better to be governed by the Bible alone, than any other system. The result was a confession of the authority of Jesus Christ, and a burial in the Alabama river by our much lamented brother, the late Alexander Graham, of Marion. Since that date, Brother Hamilton has been laboring most energetically for the establishment of a congregation in the town, and the erection of a meeting house, and by great personal exertion, with the most liberal use of his own purse, he has succeeded in both. The house of worship has just received the finisher's brush, and it was mainly for the purpose of being with the brethren in the opening of their very handsome and comfortable edifice, that we made the trip South at the time we did.

May the 20th, at half past 10 A. M., the doors were opened, and in a few minutes the house was crowded to its utmost capacity with intelligent citizens. It has seldom fallen to our lot to meet a congregation exhibiting more indications of high mental culture and refinement. We delivered a discourse at 11 A. M., and another at 7½ P. M., to as respectful and deeply interested an audience as we expect to meet again soon. We endeavored to present with as much perspicuity as possible the great and leading features of the Christian religion, and with a single exception, we heard of no dissatisfaction. Incidentally, however, we

referred in the discourse of the afternoon to the Romish dogma of "baptismal regeneration" to cleanse the souls of infants from the supposed damnable "guilt of original sin," and fit them for heaven, when a person who we heard was a Puseyite, gave tokens of marked indignation. Such a scene we had not witnessed for many a year, but it was the legitimate result of that arrogant and impious system emanating from the seven Italian hills, which drives its blinded and prejudiced devotees to the greatest extremities. In no country where Rome has had the power, has she permitted the people to doubt the divinity of her speculations. Though generally, the citizens paid most earnest attention, and we incline to the belief that the impression was favorable. We feel much interest for the little band of disciples at Selma, and we feel satisfied, if the members will show themselves proof against Satan's insinuations that they cannot perform the service of God for themselves, they must prosper.

Monday morning, May 21, after breakfasting with sister E. M. Lavender, wife of the late lamented Dr. Lavender, we bade adieu to our friends in Selma, and in company with Col. Russel, a Presbyterian elder, who kindly offered us a passage in his buggy, we sat out for Marion, a distance of 28 miles, and arrived in the afternoon of the same day.—Although our appointment for preaching was not till the 22d, from the anxiety of the brethren to hear preaching, we addressed the citizens at 8 P. M., on "the power of revelation." We delivered two discourses on Tuesday, and one on Wednesday, to very deeply interested audiences. For no people can we feel greater concern than for the disciples in Marion. God, in his providence, had used us as an instrument in assisting to build up the Church at that place, and we did once consider it in advance of any congregation in the South. Though, at present, the brethren are "in deep mourning," from which they cannot soon recover. Alexander Graham, the first teacher in the place, the builder of the meeting house, and for many years the main stay of the cause in Marion, and by far the most efficient man in the South, is no more. His equal the brethren may not soon find. This is truly a sad affliction; but another of more recent date is felt with much deeper anguish. Last year the disciples incautiously "gave out" their service to a "hireling," who "cared not for the sheep, because he was a hireling," and when he saw the wolf coming he fled, and the wolf caught some, and scattered others. Without a figure, the brethren with much liberality, and no doubt with the sincere hope of doing good, engaged the services of a preacher at \$1500 for the year 1854. His task was to satisfy the

members that the labor of reading and thinking belonged to the "pastor," and that it was highly unbecoming in any, save a minister, (*clergyman*) to preside at the Lord's table, or to conduct any part of the worship. Moreover, it had been his labor for years to convince the brethren wherever he traveled, that it is Christian charity for every one to believe and act in obedience to the dictates of his own selfish desires, called conscience; and, indeed, he boasted of the same "liberal views of religion claimed by latitudinarians, transcendentalists, universalists," and infidels generally.

In teaching such things for a whole year, by awe of good personal appearance, fair powers of declamation, and sympathies educated and highly trained for such insidious work, great power was given to the enemy. The results, though bad, might have been worse. The apostate preacher, towards the close of the year, gave indubitable evidence to the brethren of fatal moral bankruptcy, and as a stroke of his accustomed policy, took shelter in a Roman portico.

If the brethren at Marion should prefer serving God for themselves, and yet aid as their ability may allow, in "sounding out" the gospel, the Lord will bless and prosper them. They have our prayers and sympathies.

From Marion we journeyed to Mt. Hebron, in Green co., Ala., a distance of some 80 miles, and spent two very pleasant days with the disciples. At this point our esteemed brother, P. B. Lawson, who has been a constant and faithful laborer for years, met us, and accompanied us to Clinton. From Clinton, we traveled to Columbus, Miss., 84 miles distant, and took quarters with Brother D. Williams. We spent Lord's Day, May the 27th, and Monday the 28th, in Columbus, and delivered five discourses to very large and attentive audiences. We had the honor of planting the Church in this city in 1843, with some 115 or 20 members, and notwithstanding their many trials, from that point the gospel has spread in various directions. The brethren seemed much refreshed in spirit, and we rejoiced to learn that they do not fail to meet and observe the ordinances of the Lord's house.

Brother Dr. W. H. Hooker met us at Columbus, and was kind enough to convey us to Palo Alto, in Chickasaw county, on Tuesday the 29th, and to Aberdeen, in Monroe county, on Wednesday, May the 30th. We were happy to learn that Brother Hooker had determined to devote his energies to the gospel, and without the least disposition to flatter, we feel that it is proper to say to Brother Hooker, it is in his power to accomplish much good.

We preached once at Barton and Palo Alto, and twice in Aberdeen. Columbus and Aberdeen are amongst the most flourishing and agreeable places in the interior of Mississippi. At Barton, we were kindly entertained in the hospitable family of Brother Collins; at Palo Alto, we spent the time with our old friends Brother Dr. D. Hill and Lady, and also paid a short visit to Brother Dr. Deans; and at Aberdeen, we shared the bounties of Brother Bumpass.

Thursday, May the 31st, at 11 P. M., we left for Moulton, Ala., passed Russellville, Tusculumbia and Courtland, and reached our place of destination on Saturday evening, June 2d. Preached at night, three times on Lord's Day the 3d, and once on Monday the 4th, and left with Brother J. T. McDaniel at 1 o'clock the same day for Decatur, in Morgan county. We reached the town as the sun went down, and hearing there was a "revival meeting" in progress, not having witnessed the like in many years, we concluded to attend. And whilst we feel no disposition to make a light or unkind remark, we think it will be instructive to the reader to very briefly notice what we witnessed. On entering the meeting house, we found perhaps some 150 respectable looking persons assembled, all of whom were strangers to us, and we soon learned there were three preachers engaged in the work. The young man who rose to preach took the text, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." The passage, to say the least of it, had no application to that audience. The apostle was speaking of "a judgment" about "to begin at the house of God"—Jerusalem—and adds, "if it begins at us"—the obedient Jews—"what shall the end be of them that obey not the gospel of God?" Then he suggests the difficulty of the escape of the obedient at the destruction of the temple. But while the preacher was attempting to excite the congregation by urging that the righteous would "scarcely be saved," the declaration of Peter that "an entrance shall be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" continued to press upon my heart. It had been many a year since we had witnessed such vehemence of manner, and yet it was a little singular to behold the composed manner in which most of the old brethren slept under the monotony and *thunder* of the preacher's voice. A few, however, seemed deeply affected, and at the call for mourners, three or four ladies, in great sincerity, no doubt, and anguish of soul, presented themselves as "seekers of religion." We remained to hear the prayers of two of the preachers, and the main point in each was a loud appeal to the Lord to come that night—immedi-

ately—and pardon the penitents. But according to their own admissions, the Lord did not hear their prayers, and with all the singing, prayers and exertions, the mourners left uncomforted. We call attention to the subject to ask these good brethren, and all of like practice, why did not God answer the prayers? Was ever a prayer “*in faith*” offered to Heaven, not answered at the moment? Did mortal man ever approach the Lord, “believing that he is, and is a rewarder of them that diligently seek Him,” who was disappointed? Were not all the three thousand pardoned at Jerusalem upon the first effort to “save themselves?” Were not the Samaritans, men and women, forgiven the moment they submitted to the gospel? (Acts 8, 12.) And are not all penitent believers pardoned in “obeying from the heart the form of doctrine” given for admission into the fold of Christ? When the gospel promises are sure, why will men who seem to fear God, adopt a system which must ever leave the subject of remission in doubt? The plain truth is, our friends who adopt this practice rely not on the promises connected with the faith and obedience of the gospel, but upon some supposed “evidence of feeling,” for pardon. This “feeling evidence” must be a revelation immediately from God, or it is nothing beyond the feelings that naturally arise from a bewildered mind. It is both a pity, and crying shame, that the teachers of this age will not direct enquirers in the words of the Holy Spirit.

We left Decatur on the morning of the 5th, and at daylight on the morning of the 6th we reached Bridgeport, on the Tennessee river, at which place we took the cars for Nashville, and reached home on Wednesday night at 11 o'clock, after an absence of 24 days, having traveled over a thousand miles and delivered 27 discourses. We were thankful to a kind Father to find all our household in good health.

T. F.

FIRST PRINCIPLES.

NUMBER II.

(Continued from page 15.)

In our former number, we intimated, that, to discuss “the first principles” of the Christian religion profitably, we should contemplate *man* in all his relations to nature and to God. Although this is a vast field for examination, when properly surveyed we can but be well prepared to appreciate the institutions revealed in the Bible.

Philosophers, metaphysicians, speculatists, moralists, and even grave religionists, agree that man is a trinity, viz: an *animal, intellectual, and*

moral being; and we feel that we shall be in honorable company in walking in their illustrious footsteps, although we may differ widely in some of our conclusions. The attempt to review the different theories under any one of these heads, would be quite unsuitable for a work of the size of the Advocate. Our purpose *must* be, therefore, to look at the results, and not stop to examine the processes by which the various authors have arrived at their conclusions.

1. Man, in his natural, or animal state, is "without hope and without God in the world." Yet, with the lower animals, he possesses fleshly feelings, or desires, denominated the "*animal instincts*." We think it altogether proper to ascertain something of the nature and limits of the instincts of the lower animals, and, if possible, learn whether our instincts are superior or inferior. Instinct is defined, "A certain power, by which, independent of all instruction or experience, animals are unerringly directed to do, spontaneously, whatever is necessary for the preservation of the individual, or the continuation of the kind."

This power enables animals to seek food, but not to produce it from the earth. They merely consume whatever is placed in their way; and, in some instances, their instincts protect them against poisonous substances. Nature guides some animals to seek protection from the inclemencies of the weather, and others to construct mansions adapted to their wants. Thus, the bee makes its house with greater mathematical accuracy than the most cunning artificer of earth, and the bird builds her nest with an unacquired skill. But all instinctive movements are infallibly correct. The power is perfect at first. Hence there can be no education or progress in any instinctive force. The first "wasp-nest," or bee-hive, was as perfect as the last; and every worm, insect, and animal, from the least to the greatest, was as precise in its first *natural* movements, as the last; but nature is bounded, and can not permit her creatures to pass their own *natural* sphere.

Man, too, possesses instincts or feelings which lead him, with other animals, to seek food, but not to *produce* it; and, like them, to love his kind; but beyond these offices of instinct, we can call to mind no natural powers sufficient to direct our steps.

It is maintained by transcendental philosophers, or such as believe in the ability of human nature as a physical, intellectual, and moral guide, without revelation or supernatural aid, that as a man possesses instincts to furnish his temporal wants, it is but reasonable to conclude he has also spiritual instincts for his moral light and guidance. This statement constitutes the pith and marrow of most of the religious

controversies of this age, and we will, therefore, endeavor to examine it with some degree of clearness, but yet with brevity.

We ask, in the first place, if human beings do really possess powers for supplying their temporal wants? In civilized life, it is believed that comfortable clothing and mansions for protection are indispensable; but does *nature* guide in regard to these?

No barbarous people have ever, *per se*, made the least advancement in either their physical, intellectual, or spiritual condition; and if we are correct, we argue that there are no elements in human nature competent, unaided, to produce improvements. (We have seen, it is true, educated dogs, horses, &c., but the lower animals enjoy no principles of self-education.) All of their improvement is by superiors. Savage tribes, also, which have been improved, have been elevated from sources without, and never from inherent power. The civilized went amongst them, and after years of toil and self-sacrifice, the iron bands began to yield; and the history of missionary operations fully confirms our conclusions.

But if man exhibit a lack of internal natural force to elevate him *physically*, we should scarcely anticipate native ability to improve, without assistance, as to his moral and intellectual nature. Although we often hear of "*self-educated men*," of men who, from the native force of their own inward being, have arisen to eminence, we doubt if there is any such a thing as self-education. Whilst we admit as great differences by nature in human beings as others, we have yet to be satisfied that any one left to himself from infancy, could possibly rise above animal or natural men, in the words of inspiration. Education, to be sure, means to "bring out," but this is accomplished by external influences. If, indeed, education and intellectual and moral improvement are the *natural* out-growth of humanity, why so much to do in regard to schools and systems of improvement? Upon the hypothesis, they are not only useless, but most injurious.

We therefore conclude that we possess no native instinct to supply either our temporal, intellectual, or spiritual wants; and we might add, with much propriety, that the acquisition of every temporal blessing, above the lowest brute desire, and of all intellectual and spiritual advances, is adverse to every natural instinct. Eating bread by the "sweat of the face" is unnatural, and so adverse to all the feelings of humanity, that it requires a strong *external* force to enable us so far to deny ourselves, or renounce our own impulses; to gain an honest support. Nature says, "Take what you can find, and give not an equiva-

lent;" and hence, while men are led by their instinct, they are, and will ever be, doomed to thefts and other heinous infringements upon law and the good order of society. But an inspired writer has forever settled this question. Paul says, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that you cannot do the things you would."—(Gal. v. 17.)

2. We may be told, by both metaphysicians and religionists, that "CONSCIENCE is a natural and sufficient guide to man, so far as right and wrong are concerned." Although thousands and tens of thousands of volumes have been written upon this extravagantly absurd theory, when closely examined, it amounts to nothing more than the doctrine of guidance by the animal instincts, which we have already noticed.

If the advocates of the speculation mean to say that man possesses a faculty of *direct knowing*, without study or external influence, then, all that has been done in the world in regard to education, is a most ridiculous farce; and worse still—it not only precludes the necessity of revelation for the instruction and guidance of our race, but, in the language of the infidel times, says, "The Bible has had its day," restraints are thrown off, and the era of that freedom is dawning, when all can worship as they feel, in obedience to the dictates of their own conscience, or, in the language of Theodore Parker, in obedience "to conscience—'God with us.'" This system of things was, not a century ago, attempted in infidel and bloody France; and should the American people adopt such a rule, if we may so honor the negation of all rule, anarchy must prevail, law and restraints must yield, and savage and brute force must triumph most ingloriously.

It requires no philosophic eye to see that such must be the tendency of most of our speculative, political, metaphysical, and religious systems.

But it may be proper to say that every one's conscience is the result of his education; but it never was intended as a guide or teacher. All men are led by their THOUGHTS, and conscience "bears witness" to the truth of what they think, whether true or false.—(Rom. ii. 15.) But we intend not so much a discussion of these assumptions at present, as a plain statement of their import and tendencies.

3. We are told that man is led by his "*godlike reason*," and needs nothing higher. Whilst we flatter ourself that no one more highly appreciates not only pure reason, but also all correct reasoning, we have been so thoroughly sickened by its application within a few years past, that we sometimes really fear a disposition to object to the word.

This feeling in our heart, however, we apprehend, has been produced by its use with unthinking men, whose highest ambition is to cater to ignorant prejudice for filthy lucre's sake, whose fleshly and unrighteous lives should be read and known of all men, and who are utterly incapable of defining the word, but who at the same time exhibit much composure in discoursing upon something they call reason. This, to the people generally, is a high-sounding word, without meaning. In the language of Sir William Hamilton, it is among the "vague and vacillating words" of the times.

Still, there is a philosophic use of the word to which it will become us to pay our respects. We are aware that most metaphysicians employ the word reason to denote "the divinity within," "the heavenly spark," the power of direct apperception, or of knowing things visible and invisible without effort or learning. The Scotch metaphysician, Reid, used the word reason to denote the *noetic* powers, or that "common sense" by which we know without learning. But if we possess such powers, we need nothing more, and both learning and revelation are useless. Wishing, however, to be brief in the statement of all these vexed questions, we remark that we allow no meaning of reason which will involve the idea that man possesses, by nature, capacity, without the aid of super-added light, to work out any part of the problem of the origin of the race, or its destiny. Still, we feel constrained, by a high sense of duty to our readers, to give, if possible, a definition of reason which will stand the test of criticism.

Aristotle says, "Reason is not the faculty of principles, that faculty being intelligence proper." It is manifest that this distinguished Greek regarded not reason as equivalent to independent or spontaneous knowledge, and that nothing short of pure *divinity*, which attaches not to man, can amount to "*intelligence proper*." The celebrated Boethus gives the same definition in much more perspicuous language. He states that "Reason, or discursive intellect, belongs to man, whilst intelligence, or intuitive intellect, is the exclusive attribute of divinity." It will be noted that the author maintains that "discursive intellect," or the power of passing from premises to conclusions, is reason, which neither belongs to the lower animals nor God, but to man only. Jehovah alone possesses *intuition*, or the power of "*direct knowing*"—knowing without effort; but whatever man has, in the language of the Bible, he "receives;" still, he boasts as if he did not receive it.

The conclusion of the whole matter, then, is, that while man is the only being in the universe possessed of reason, his animal instincts are

few and imperfect; and as to direct apperception of the invisible, he has not the shadow of a claim. God sees the end from the beginning, looks through his vast universe without an effort; but man, who, for four thousand years, "felt after God," is yet compelled to look to the Father, through his word and appointments.

So much we have deemed it most important to present to our readers in reference to our frail brotherhood of earth. In conclusion, it might be well to repeat, that our animal instincts point alone to the gratification of our fleshly desires, but they create nothing; conscience is but the result of our training, and whilst reason is peculiarly ours, it enables us only to examine the supernatural aids offered for our light and guidance through this wilderness of sorrow and affliction.

T. F.

THE PRICE OF KNOWLEDGE.

THE wise man said, "Buy the truth, and sell it not; also wisdom, instruction, and understanding." The same writer also declared that "Wisdom is the principal thing;" therefore, said he, "get wisdom; and in all thy getting, get understanding." Theoretically, all men regard knowledge as the greatest wealth of earth; but practically, few rise above the gratifications of sense. Why these extremes? Why is it that all the aged, and most of our youth, can be thoroughly satisfied as to the intrinsic value of knowledge, yet but one in a score, with the most favorable opportunities, become truly learned and wise? We apprehend the error lies in some fatal mistake as to the *price* of knowledge. Parents in affluence generally boast that they possess an abundance to give their children "*the best education the country affords*," and yet, strange to record, not one son of wealth in a thousand, becomes a distinguished man; and very few remain respectable to middle age. Ten youths from the industrial pursuits of life, become healthy, wealthy, and wise, to one brought up in indolent ease. All men distinguished in the professions of law, medicine, or theology, are laborious students, and most of them first graduated in the school of handicraft industry. Master scholars are always men of intense labor, extreme self-denial, and untiring endurance, physical and mental. Jehovah said to man, "*Thou shalt eat bread by the sweat of thy face*;" and from the moment the decree went forth from Eden, all physical improvement and enjoyment have depended upon labor—honest industry; and yet, *mental toil* is quite as important to high intellectual culture. The records of the world fail to point us to a single example of

an eminent scholar, distinguished professional gentleman, or renowned statesman, who did not *pay* an equivalent for his distinction in honest labor, the only price of knowledge. It is vain for parents or teachers to think of success in the education of our youth, unless the young mind can first be satisfied that the stores of knowledge have but "*one price.*" No "Jewing" is admissible; there is no short and easy road of learning; and there can be no modification of terms. The first step is a determined resolution to advance; and then, persevering and unyielding *effort* will overcome mountains, till the reward is glorious. But the writer feels deepest concern in the department of morals. He most devoutly wishes to serve his generation in stimulating his contemporaries to exertion in spiritual acquisitions. The publishing of papers and books, and delivering lectures, exhortations, and sermons, can be of no avail to a people not inclined to *read, study, toil, and struggle* for light divine. Descartes, the philosophical dreamer, maintained that man becomes not wise till he shuts out all external influences; and modern anti-Christian religionists, with the delusive supposition that he is naturally inclined to pious emotions, support the dogma that the highest spiritual attainments are reached in *passivity*. That whenever the soul can entirely free itself from all that is without, whether it be the Gospel, the Church, or the world, its growth in spiritual light and vigor is most rapid. But how contradictory to every truth in human nature and the teachings of the good Spirit of God! All men left to themselves are "of the earth, and earthy;" and hence the Savior exhorts, "Renounce yourselves and take up the cross."

Solomon, after a long and profitless struggle in fleshly gratification, exhorted, "Trust in the Lord with all thy heart, and bow not unto thine own understanding."

The plain and undisguised truth is, that religion, while it is contrary to human nature, and vastly superior to it, yet is well calculated to improve, honor, and exalt it. But all upon the single condition of effort on our part. An idleness that gives to others the labor of thinking for us on religious subjects, is the depraving and blighting sin of the age. The Roman hierarchy stands forth as a monumental and deplorable example of vassalage, ignorance, depravity, and the deepest degradation, arising solely from a want of that religious knowledge which is in the power of all, if they did but know it, and possessed the energy to pay the requisite price. Any practice or system adopted in the churches, which transfers the habit of reading and investigating

the grave subjects treated in the Divine Oracles, from the people to a class of men styled preachers, must, sooner or later, bring upon the members a spiritual dearth, which can but terminate in moral death. We can have no hope of profiting saint or sinner, but by aiding in the examination of matters pertaining to the spiritual interest of our times. Most persons in this country might soon not only learn the truth as set forth in Christ Jesus our Lord, but make most satisfactory attainments in spiritual knowledge, if they could only be persuaded to *pay* the price. Friends, brethren, countrymen, will you not, for the sake of "a hundred fold in this life," and immortality in the next, read God's word, and diligently *study* heaven's philosophy, as spread over its spirit-illuminated pages?

T. F.

THE FAITH OF THE GOSPEL.

IN the first number of the "Gospel Advocate," we endeavored to present Christ as the author of salvation to the world. We attempted to show that the gospel was the declaration and attestation of his divine mission, and of the condition upon which he has offered pardon and justification to lost, wretched and ruined humanity. It is no beautiful theory of incomprehensible distinctions and invisible truth, but the glorious revelation to the world of God's rich and merciful philanthropy, manifested, sealed, and made forever sure, in heaven and on earth, by the life, the death, the resurrection and ascension of his well beloved Son. Such heavenly facts the gospel presents for man's acceptance, upon the highest authority ever given in this universe. To men and women desiring to learn the way of salvation, the first great duty is to know these facts—become acquainted with this mighty personage—to learn his character—the purpose of his mission to earth—in a word, to learn all the events of his miraculous birth, his benevolent life, his cruel death, his triumphant conquest over the power of death and the grave, and his glorious ascension and coronation as Sovereign and Lord of the universe. Without a clear understanding of these facts, and their purpose and meaning to the world, no attempt at religious life can avail in the least towards acceptance with God.

Nor is man at all excusable at this day for ignorance of these great and important matters. Possessing all the revelations which God has ever made to the world, he cannot be held guiltless in the sight of Heaven if he neglects to become acquainted with the will of God to man. Christ appointed one single means for spreading a knowledge of his mission over the earth, "Go teach all nations;" "Go

preach the gospel to every creature," are his last injunctions to his disciples. To the men of this day the same commands extend, and a knowledge of the same facts is in the power of all. The glorious facts of the religion of Christ are so clear that none can be ignorant of them, with any just pretext in the sight of God. Having known Christ, man's duty is to believe on him as he was manifested to the world. Faith in him as the author of salvation—as the great and only Name "given among men whereby we must be saved," is the first step which any man or woman can take in Christian life. It is the first move which can be made toward that world of joy and peace and life eternal. To believe on the Lord Jesus as the Son of God—the Saviour and Lawgiver of the universe, stands before every other act on man's part in the appointment of God. Repentance and prayer and baptism have their appropriate place in the economy of God, but none of them occupy the first place. Faith alone precedes all others. No other act can be acceptable without it. "Whatsoever is not of faith is sin." Philip to the Ethiopian nobleman demanding of him the ordinance of baptism, puts to him the condition, "If thou *believest* with all thy heart thou mayest." His noble answer was, "I *believe* that Jesus Christ is the Son of God." To the terrified and trembling Jailor, who cried out to Paul and Silas, "What must I do to be saved?" their answer was, "*Believe* on the Lord Jesus Christ." But no man was required to believe at that day, nor is he at this, except upon testimony. No man can believe on the Lord Jesus Christ, except upon the testimony given of him. Philip did not ask for faith before he had given instruction. His plan was to present that ignorant, though doubtless God-fearing nobleman, the plan of salvation offered through the name of Christ. "He preached unto him Jesus," and upon evidence given he demanded of him FAITH. Paul and Silas did not stop with the simple command to the Jailor, "Believe on the Lord Jesus Christ," but as men who understood their business as messengers of the gospel, "They spake unto him the word of the Lord." Again, we are taught that "faith cometh by hearing, and hearing by the word of God." "The Corinthians *hearing, believed.*" There is, then, no mysticism, doubt or uncertainty in the plan which Heaven has appointed for the production of faith in the heart of man. It is simple, plain, direct, and perfectly adapted to man. The word of the Lord—the gospel of God's rich and abundant grace, was proclaimed to men as deep in ignorance, vice and crime, as this earth ever knew, but upon the testimony given they were convinced of their sinfulness, and made to feel the power of the great fact that

Jesus was the Christ, and with trembling and fear to cry out, "Men and brethren, what shall we do?" No human eloquence ever convinced men of their deep and deplorable degradation with a power half equal to the simple and earnest language of the Apostle, in presenting the gospel of the Son of God.

God as the author, not of confusion, but of order, appointed one simple means of faith. There was only one power in the days of the Apostles. They presented the facts and the testimony. If men received them, they were made to rejoice in the great deliverance. If they rejected them, the consequences were presented, but no other means was ever employed to bring men to Christ. It was this power used by Peter on the day of Pentecost which made the scoffing multitude bow in meek submission to the "same Jesus whom they had crucified," and acknowledge him as "both Lord and Christ." Philip went to Samaria and "preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake." Peter at the house of Cornelius narrates in the plainest language, the facts relative to Jesus of Nazareth, and closes by stating that "through his name whosoever *believeth* on him shall have remission of sins." In every example recorded in the Scriptures, this simple plan of preaching Christ to the people was strictly followed. So it must be at this day—the preaching of the gospel is Heaven's only means for bringing men to Christ. If the announcement of the glorious and merciful facts of the gospel does not conquer men's hearts, and subdue them to love and gentleness and good works, then no power on earth or in heaven can be used by God's authority. At that day this was the only means which was used with such mighty effects, and to-day its power and virtue are still the same as in the mouths of Peter or Paul.

If the gospel does not make men and women believe and obey its Heavenly teachings, and fully furnish them with all things which pertain unto life and godliness, then is the whole of God's plan a sheer failure. If the gospel, the *only* appointment of Heaven for the conversion of the world, fails to turn the hearts of the people to the true and living God—if it fails to produce faith in men's hearts—fails to make them just, holy, pure, and upright in thought, feeling and action—if it fails to give consolation in distress and suffering, and to apply the balm of healing to the wounded heart—if it fails to light with the bright radiance of immortal hope the dark hour of death—then truly is the gospel an empty sound—a vain delusion, and a "cunningly devised fable." If men must look to other means for power to turn them from sin—if

they need all the modern human inventions devised by the cunning craftiness of men who have no faith in the truth of the gospel to make them do right, then it would be far better to have no revelation of God's will to man. But if there is truth in this universe, the gospel—the preaching of Christ—is the means of Heaven, and the only means, in the plan of redemption, to make men trust Christ as Saviour and Redeemer. Men who look for faith through any other means, are as deeply and grossly deluded as any disciple of Jo Smith, or any listener to raps and knocks of tables. There is a majesty and power in the simple words of the gospel, which *must* be received and acknowledged, and which alone can turn man's heart to the love of God.

The supreme demand of this age is faith in the Son of God. Hidden and stalking infidelity invades the fold of God, for want of faith. Men lose all anchorage in the wild sea of human mysticism, in want of the authoritative principle of Christian faith. The world slumbers on in sin and forgetfulness, because the followers of Christ have not faith in his divine and glorious mission. Christians turn to the weak and beggarly elements of the world—to every changing whim and phase of human speculation, for the simple reason that they have lost confidence in the words and promises of a crucified, risen and ascended Lord. The cause of our Master languishes, and sickens even unto death, and sinful men rush on, unwarned, to destruction, for the simple and only reason that we, as Christians—as professed soldiers of a “captain made perfect through suffering”—have not the faith to put our hands heartily and earnestly to the work of the Lord.

W. L.

CHRISTIANITY NOT HUMAN.

THAT the religion of God is as far superior to all human philosophies and human religions as the heavens are higher than the earth, no believer in divine revelation can doubt. Christianity, the religion which God has made known to the world, is not a bare theory or superstition, but a system of revealed and authoritative truth—so simple and so practical that all, even the untutored peasant or degraded slave, can receive and enjoy it as the power of God unto salvation. After showing the utter futility and weakness of the wisdom and philosophy of the world, the apostle Paul adds: “Howbeit, we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, which come to naught, but we speak the *wisdom of God* in a mystery.” The religion of Christ is a development of the hidden purpose of God into definite, positive, and authoritative truth. “Eye

had not seen, ear had not heard, neither had entered into the heart, the things which God had prepared for them that love him;" but by the foolishness of preaching, it pleased God to reveal and unfold his great purpose by which "Christ Jesus is made unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*."

This glorious purpose of Heaven is no deduction of human reason—no development of "*human progress*." Human philosophy never dreamed of its heavenly facts. They need no attestation and support from man's philosophy. They infinitely transcend all his science and logic. As well might he attempt to prove the existence of the sun in the material heaven by his reasoning, as to establish the facts of the religion of Christ by deductions and tests of human speculation. They proceed from Infinite Wisdom, and as attested by Him they must be received, on the simple ground of His indisputable authority. Man cannot fathom the depths of infinite wisdom. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Has poor, weak man the right to sit in judgment upon the things of God? Can human frailty measure divine perfection? Has it a right to arraign before the tribunal of human reason the wisdom of a plan of heaven for the redemption of man, emanating from the mind of Jehovah?

The Christian religion is a religion for life and for death, for time and for eternity; *true*, regardless of human reception or rejection, resting for support upon the authority of God, its author, and declining all help from human counsels or plans. So that "our faith may stand not in the wisdom of man, but in the power of God." With such a foundation, we are secure for the present, and shall rise happy and triumphant

"Amid the wreck of matter and the crash of worlds."

W. L.

PARTYISM VERSUS CHRISTIANITY.

WISHING the aid of our editorial brethren, and feeling exceedingly anxious that our readers may have the benefit of the best thoughts of our best writers, we wish, from month to month, to extract such articles from contemporary journals as we may deem valuable. If it should not be thought to savor too strongly of arrogance, we would be pleased to publish monthly a synopsis of the papers issued by the brethren. In our first number, we gave a capital little article from the pen of our brother, Dr. S. E. Shepard, editor of the *Reviser*, N. Y.

city, on Union. We now give a good article from "The Christian Banner," by the editor, Brother D. Oliphant, of Cobourg, Canada-West, under the above caption. T. F.

"The Christian—the follower of Jesus—is a jewel of goodness in this evil world. He looks abroad over the world's family in a degree as the Savior does, and is ready to act for the welfare of all according to the noble and wide-stretching grace of his Lord. Not so with the partizan. He puts his own small measure on every man and every class of men, and divides off society into contracted scraps and parcels—makes a little nest and huddles himself and partizan friends in it, working, and only working, for *my* views, *my* faith, *my* order of people, *my* policy, *my* standard. His grace is the grace of a miser, that looks squint-eyed upon self. Partyism is indeed only enlarged selfishness.

Trace the goings and doings of the Christian, and mark the ways of the partizan, and we need no magnifying glass to enable us to decide that they do not belong to the same family; we require no second sight to perceive that the one is of heaven, heavenly, and that the other is of earth, earthly. Quite true, there is a tincture of the pure metal in the dross; there is a mixture of some of the items of the Christian religion in the composition of the partizan, enough, usually, to make the counterfeit takeable or acceptable in the community where the partizan compound operates. It would be difficult for the shrewdest sharper to pass a coin of gold and silver without a little of the real metal in it; and precisely as difficult would it be to palm off a system for the Christian religion without a certain per cent. of Christian principle or Christian practice therein. Hence, party-makers and party-lovers, from the least of them to the greatest of them, have as much Christianity tacked to their traditions as the scribes and doctors of old had of the Mosaic law while loving and practicing the traditional commandments of their fathers and brother doctors.

And that contrast between party men and Christian men may appear still more striking, let us say that—

First—partizans always persecute. Their persecution, too, is of this most obnoxious character, that it is against the purest, noblest, and most righteous people on earth. 'Which of the prophets have your fathers not persecuted?' said preacher Stephen to the partizan Jews; and said the Great Teacher to the same class of men, speaking of what was done in THEIR ZION, 'Thou that killest the prophets, and stonest them whom God sendest to thee.' Soon as Paul stepped out of his

former ranks as a party man, he put himself in a position to be persecuted, bonds and afflictions awaiting him from city to city wherever he labored in his Master's cause. Not to mention other proofs and evidences illustrative of the sad truth that partizans persecute, take the following brief extract from a small volume in our library, which treats of the establishment of the English National Church in the reign of what is called 'good Queen Elizabeth.'

"There were already laws to exclude dissenters from all emoluments of office; to compel them to pay tithes, church-rates, oblations, and dues to the clergy of the Church: there were already laws to *imprison them for life*, and to cause thousands upon thousands to *die* in prison under this persecution; however, they still increased; and an act was passed which was intended totally to put them down or to expel them from the country of their birth, or to kill them. But there was a difficulty in discovering *who were* and *who were not* dissenters. Divers schemes were resorted to for this purpose; but, at last, the Church-makers fell upon the scheme contained in the aforesaid act, which was simply this: to *compel all the people* to go to the churches regularly, and there to join in the performance of divine service, and in the use of the Common Prayer-Book. All persons, of whatever rank or degree, above the age of sixteen years, who refused to go to some chapel or place of common prayer, or who persuaded any other person not to go, or who should be at any meeting under color or pretence of any exercise of religion other than that ordered by the State—then every such person was to be committed to prison, there to remain until he should be ordered to come to some church or place of common prayer, and there to make an open submission and declaration of his conformity. Now, what was the punishment in case of disobedience here? The offender was to abjure the realm; that is to say, was to banish himself for life; and if he failed to do this, if he did not get out of the kingdom in the course of such time as should be appointed by the authority of the Queen, or if he returned into the kingdom without her leave, such person so offending "was to be adjudged a felon, and was to suffer, as in case of felony, without benefit of clergy;" that is to say, suffer the sentence due to arson or murder—to be hanged by the neck till he was dead!

Partizans persecute—always persecute. Now it is needless to say that the people of the Lord never persecute; therefore, in this one criterion, there is all the difference between a partizan and a Christian that there is between a persecutor and one who 'blesses and curses not,' 'prays for enemies,' and 'does good to him who treats him evilly.'

CHRISTIAN CONDOLENCE.

THE shortest and one of the most striking verses in the Bible reads, "*Jesus wept.*" This he did at the grave of Lazarus, when sympathizing with the distressed sisters—evinced that "we have not a High Priest who cannot be touched with the feelings of our infirmities," but was in all points tempted like as we are, yet without sin. It is not only a high privilege to "rejoice with them that do rejoice," but also "to weep with them that weep."

Seldom have we been more forcibly impressed with the importance of Christian sympathy, than by an incidental remark in a recent letter from Brother B. Franklin, of Cincinnati, Ohio. He says: "I am in the midst of trouble! My son, nineteen years old, is lying in the room where I write, with small-pox. He is now to the nineteenth day, and an awful sight, you may rest assured, he is. I have been with him every day and night since he was taken, and I trust he will recover." One of the valuable purposes of the Christian religion is to better enable miserable and frail beings of a day, to bear each other's burdens in the sorrows of life. Said the wise man, "It is better to go to the house of mourning than to the house of feasting, for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance, the heart is made better." "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth." It will not answer to merely read these things—they should be studied.

For the Gospel Advocate.

CHRISTIAN DUTY.

THE true Christian has a two-fold work to perform in this life. First, he must labor for his own improvement, in order that he may acquire such a character as will fit him for a higher sphere of existence than the present; secondly, he must exert his influence for the spread of the gospel, and the conversion of others to Christianity. Those who imagine that the disciple of Christ has only to give diligence to make his own calling and election sure, regardless of the good of those with whom he may be associated in life, have a very low conception of the religion of the Bible. Our Savior taught his followers that they were to be as lights to the world—as cities set upon hills, that could not be hid. The great end and aim of the Christian's mission, is the promotion of the glory of God and the good of the human race; and hence, if we, like Paul, would fight the good "fight of faith," and

receive, as the reward of our labors, "a crown of righteousness," all our purposes in life must be shaped in reference to the fulfillment of this mission. To the young Christian, therefore, who is just preparing to step forth upon the stage to act his part in the drama of life, the important question is, "How shall I best discharge the duties which I owe to God and man?" Our Heavenly Father, for the purpose of carrying out the plan of human redemption, has seen fit, in his wisdom, to employ human agency. We are the instruments in his hands for the accomplishment of his purposes; and if, by an improper use of the liberty he has given us, we should expend our energies in the pursuit of earthly, selfish objects, we prove unfaithful to our trust, and must not expect the reward which he has promised to his faithful servants. Jesus laid down his life for us, and it becomes but our reasonable duty, to consecrate ourselves to his service, and even to sacrifice our lives, if necessary, in defence of his cause. And what are the inducements to the pursuance of such a mode of life? All, all the inducements known under the heavens, that are worth living for. We have the promise of happiness in this life, and of immortality in the world to come. This is the great inducement—the most powerful incentive to the practice of virtue in the universe. Oh! what were man, deprived of the hope of immortality! What is it that can cheer the wayworn pilgrim's heart amid the sorrows and afflictions to which flesh is heir? Can it be earth-born joys? Nay, these are as fickle and as fleeting as the wind. 'Tis the promise of glory, honor, immortality, which his Master has left behind to cheer him on his way.

Of all men, the Christian alone is the truly blest, the truly fortunate man. Others may live with reference to time alone, and in time they must assuredly reap their poor reward; but to the Christian—the man who is willing to bow his neck to Messiah's yoke—when the few fleeting years of this life have passed away, existence and happiness are but just begun. 'Tis true he may not be numbered among the demi-gods of fame. The historian may not chronicle his name and deeds for future generations to gaze upon and admire, yet he heeds it not; for he knows that that name and those deeds are registered in the Lamb's book of life. No chaplet of earthly, fading laurel may encircle his brow, yet he cares not; for he knows that that brow is destined to be graced by a brighter diadem than any known to earth—even with "a crown of righteousness." Who, then, would not live the Christian's life, and reap the Christian's reward? F. M. C.

"JUSTIFICATION BY FAITH ONLY."

(A Review, by request, of Dr. T. N. Ralston's Lecture on the subject, See "Elements of Divinity," p. 315.)

THAT the doctrine of justification by faith is taught in the sacred Scriptures, there can be no doubt. Faith is the vital principle in the Christian religion—the basis of all spiritual life. We can do nothing that will be acceptable in the sight of Heaven, without it. When, however, men assert that it is the *only* condition of justification, it behooves every lover of truth to examine carefully the grounds upon which this assumption rests.

The purpose of Dr. Ralston's twenty-fifth lecture, in his work entitled "Elements of Divinity," is to establish the proposition that justification is by *faith only*; and in support of this proposition, he quotes a number of passages from the New Testament Scriptures, and one from the Old Testament. We wish to examine, as candidly and critically as we are able, this very popular doctrine of the nineteenth century, to see whether it has its foundation in truth. We believe it has not, and that it cannot be sustained without a manifest perversion and misapplication of the teachings of our Savior and his apostles.

The author's first quotation in support of this theory of justification, is from "Acts of the Apostles," xiii. 39: "And by him, all that believe are justified from all things from which ye could not be justified by the law of Moses."

He next proceeds to the Epistle to the Romans, and quotes such passages as these: "To declare, I say, at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus." "Therefore, we conclude that a man is justified by faith *without the deeds of the law*," &c. These scriptures, with others from the Epistle to the Galatians, (iii. 8, 9, 22-24,) constitute the basis of his first argument. Upon these he remarks: "In all these passages, St. Paul most clearly and explicitly declares that justification is by faith. Now, let it be remembered that in the Epistles to Romans and Galatians, from which the quotations are made, the Apostle is expressly discussing the subject of justification; and is not the conclusion irresistible, that faith is presented as the condition of justification?"

The conclusion that faith is the only condition of remission of sins, is by no means a legitimate deduction from these scriptures. The Apostle Paul was not setting forth, in any of the passages quoted, a specific condition of pardon. The Epistles to the Romans and Gala-

tians, it must be borne in mind, were addressed to Christians—subjects of the Messiah's kingdom, who had already obtained remission of sins. It is evident that they could not have been pardoned without complying with the conditions of pardon; and furthermore, that they could not comply with those conditions without knowing what they were. What propriety, therefore, was there in the Apostle's entering into a long argument to prove to them what the conditions of pardon were? Paul was asserting the grand fundamental principle of the Christian religion—faith in the Son of God. Hence he speaks of *justification by faith*, in contradistinction not to any act of obedience enjoined under the new covenant, but to the deeds of the Jewish law. The privileges of the old covenant belonged to the Jews alone; but under the reign of the Redeemer's kingdom, salvation was extended to the Gentiles, also. But it is evident that this could not have been the case so long as the Jewish law was in force. It therefore especially behooved the Apostle Paul, whose mission was to the Gentiles, to show that it had been done away, and that life and salvation were offered to all through the merits of Christ. It certainly is a fact of some significance, that none of the apostles enter upon the discussion of the subject of justification by faith except Paul, and that he speaks of it only when his chief purpose is to show that God respects alike the Jew and Gentile under the new dispensation. Who gave utterance to the words which Dr. Ralston first quotes in support of his darling theory? Paul. In the thirteenth chapter of Acts, we learn that Paul and Barnabas entered into a Jewish synagogue on the Sabbath-day. The Jews in this city, adhering to the religion of their fathers, were assembled for the purpose of reading the law and the prophets. After the reading of the Scriptures, Paul, at the request of the rulers of the synagogue, arose and preached the gospel of Christ to them in a brief but pointed discourse, in which he says: "And by him all that believe are justified from all things from which ye could not be justified by the *law of Moses*." Who wrote the Epistle to the Romans? Paul. And what was his object in the argument which occupies the first part of the epistle? Was it to teach the doctrine that faith *only* was the especial condition of pardon? The chief point of discussion was not remission of sins. It Romans iii. 28, 29, 30, the Apostle says: "Therefore we conclude that a man is justified by faith, *without the deeds of the law*. Is he God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles, also; seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith." Here we

observe that the great point of the Apostle is to show that the Mosaic law, which was applicable to the Jews only, was no longer in force, and to present the fundamental principle of the Christian religion as the basis of salvation for Jew and Gentile.

He argues the same point in the Epistle to the Galatians. By reference to the second chapter, we learn that even Peter, notwithstanding the signal proof, which he had in his vision at the house of Simon, the tanner, that God was no respecter of persons, made a difference between Jews and Gentiles; but Paul "withstood him to the face, because he was to be blamed." Speaking of the dissimulation of Peter, Barnabas, and other Jews, he says: "But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, 'If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by *the works of the law*, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not *by the works of the law*; for by *the works of the law* shall no flesh be justified.'"

Now, if the Apostle's object was to teach that faith was the specific condition of the remission of sins, in contradistinction to all acts of obedience whatsoever, why does he contrast it only with the deeds of the Jewish law? Does any one imagine that the phrase, "*works of the law*," includes the idea of obedience to the requirements of the gospel? Here is the great mistake in the whole matter. The Apostle's object was to show that the day had passed when God granted exclusive privileges to a single nation of the earth. Hence, in the same epistle, Gal. v. 6, he says: "For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." This is the only hope of the Gentile world. No one could claim the privileges and immunities of the old covenant, so long as it existed, but he who bore the seal of the Jewish nationality; but under the reign of the kingdom of Christ, it was not necessary for one to trace his lineal descent back to father Abraham; but all, through faith, could claim an interest in the redemption which was purchased by our Redeemer's blood. The middle wall of partition between Jew and Gentile had been broken down. When Jesus suffered upon the cross, the reign of the Jewish age was at an end. The vail of the temple was rent in twain, from the top to the bottom, and the holy of holies, which had so long been held too sacred for the multitude to look

upon, was exposed to the common gaze. The glory had departed from the consecrated place, and the voice of God was no longer to be heard between the cherubim. The Jewish people had no longer there a mercy-seat. The tithes of the field, and the firstlings of the flock, were no longer pleasing oblations in the sight of Heaven, and the "blood of bulls and of goats, and the ashes of an heifer," could no longer take away sin; but all, Jew and Gentile, Greek and Barbarian, were to expect salvation through faith in the great sacrificial offering for sin—"the Lamb of God that taketh away the sin of the world."

F. M. C.

THE SUCCESS OF THE GOSPEL ADVOCATE.

It will be gratifying to the friends of The Gospel Advocate, to learn that it is succeeding far beyond all expectation, on the part of the projectors of the work. The rapid increase of subscriptions soon exhausted the whole of the first number, and we have been compelled to have an entirely new edition issued in order to meet the demand. The brethren have lent their aid and influence to the work with an earnestness and heartiness of purpose which are as unexpected as grateful, Brethren Anderson, Lawson, Murphree, Huddleston, Davis, Rives, Van Dyck, Ramsay, Cathey, Madearis, Lamar, Holbrook, Harlan, Cone, Lindsey, Holmes, Nance, Harris, Shirley, Jetton, McReynolds, Walling, Darnell, and many others, have sent us large lists of subscribers, and have our sincere thanks. With such evidences of a living interest in the cause of truth, on the part of so many of our brethren in different parts of the country, we cannot but hope that there are prospects of a brighter and more glorious day for the success of the gospel in our land. May God speed a day of better things.

W. L.

EAST TENNESSEE CO-OPERATION.

THE Co-operation of the brethren in the first counties in East Tennessee and South-Western Virginia, will be held at Buffalo Creek, Carter County, Tennessee, commencing on Friday before the fourth Lord's-Day in August.

SAMUEL H. MILLARD.

Whence but from heaven could men, unskilled in arts,
In different ages born, in different parts,
Weave such agreeing truths? Or how or why
Should all conspire to cheat us with a lie?
Unmasked their pains, ungrateful their advice—
Starving their gains, and martyrdom their price.

[Dryden.]

FRANKLIN COLLEGE COMMENCEMENT EXERCISES.

ON Wednesday morning, July 4th, 1855, a large audience appeared in the Chapel of Franklin College, to witness the eleventh annual Commencement exercises. The services were opened with prayer by Elder J. J. Trott, and a soul-stirring piece of music by the regular College teacher, Prof. Dana Brown.

Addresses were delivered in the following order, by the graduating class:

WILLIAM I. LIPSCOMB, of Tennessee,

Subject—*American Institutions.*

JAMES E. SCOPY, of Tennessee,

Subject—*Progress of Civilization.*

THOMAS K. POWELL, of Tennessee,

Subject—*Philosophy and its Tendency.*

GARLAND B. LIPSCOMB, of Tennessee,

Subject—*England.*

WILLIAM C. HUBBARD, of Tennessee,

Delivered the Valedictory.

At the close of the last address, the degree of A. B. was conferred upon the members of the class.

The degree of Master of Arts were conferred on the following gentlemen, graduates of the Institution in 1852, viz:

R. R. CALDWELL, of Tennessee,

E. W. HERNDON, of Missouri,

L. HODGES, of Mississippi,

A. B. JONES, of Kentucky,

S. S. LAFFITTE, of South Carolina,

W. T. RICHARDSON, of Tennessee.

The honorary degree of A. M. was also conferred upon Dr. C. KENDRICK, of Palestine, Texas.

At 12 o'clock the audience dined with the officers and students of the Institution, and after a recess of an hour again assembled to hear the address to the Alumni Society, by Mr. D. LIPSCOMB, of Franklin county, Tennessee. After the conclusion of the address, five or six pupils in Mrs. C. FANNING'S school read essays, and "credentials of scholarship" were granted by the Trustees and Faculty of Franklin College, in conjunction with Mrs. Fanning, to the following young ladies, viz:

MISS MARY WHITE PHILIPS,
MISS LUZETTE ALDRICH,
MISS MARY ELIZA ALLEN,
MISS SARAH ELIZABETH TOWLES.

At 5 P. M., the exercises closed, and several hundred persons, young and old, convened again in the Chapel at 8 P. M., to spend a few hours in social, pleasant conversation in regard to the past, and touching the prospects of the future. All seemed full of life and enjoyment.

In reference to the character of the exercises, we have but few remarks to make. The addresses of the senior class we considered in good taste, and some of them evinced a degree of thoughtful investigation superior to most youths of their age. The large assemblage manifested a high degree of satisfaction. We think it not improper to suggest, that there was a dignity which marked the proceedings, most gratifying to the Faculty and friends of the institution; and, above all, a moral tone characterized the addresses highly flattering to the young gentlemen, their friends, and the Alma Mater.

Of the young ladies of Mrs. Fanning's school, we can speak more freely. There was evidently a ripeness of scholarship evinced in some of the compositions rarely to be found; and we take the occasion to state that we are acquainted with no female school in which superior, if equal, advantages are afforded. In addition to the watchful care and accurate instruction of Mrs. F., the members of the Faculty of Franklin College give every needed aid, and the pupils have access to the College Library, Apparatus and Cabinet. We feel that we could not do the young ladies justice, without respectfully suggesting that their modest reserve, not only in their public exercises, but also in their every day deportment, has won golden opinions from persons whose good taste will be respected. We regret that Mrs. Fanning limits her school to so small a number.

The Alumni address was considered by all an able document, but as it will be published we deem it unnecessary to give details, or offer a full expression as to its merits.

Finally, the day was spent in a manner quite agreeable to the friends of the schools, and the Faculty of Franklin College rejoice in the belief that the Institution is accomplishing an amount of good which must be felt and acknowledged.

W. LIPSCOMB, Secretary.

 NOTICE BY THE "AGE."

BROTHER W. W. EATON, of the "Christian Age," greets the Advocate with a most complimentary and approving welcome. Among other things, he says:

"It will give us pleasure to hear that *The Gospel Advocate* is taken, paid for, and read by every Christian family in Tennessee. The murky vapors of "Spiritualism,"—more appropriately, Materialism,—which have recently gathered in the atmosphere, in and around the good city of Nashville, require a local effort such as we hope brethren Fanning and Lipscomb will put forth. May they be successful in convincing the people that the only "progression" in Christianity is conformity to the word of God, and the only communion with the spirit-world is by faith in the Lord Jesus; and those who would enjoy constant happiness, must first consecrate themselves to God, and then devote all their energies to the elevation and happiness of all around."

 INDEFINITE PEACHING.

ELKRIDGE, July 5, 1855.

DEAR BRETHREN:—The first number of *The Gospel Advocate* has already come to hand. I am very much pleased with its contents in general, and particularly with that part of Brother W. G. Roulhac's letter that you have published, one sentence of which I beg leave to call your attention to. It is as follows: "Our manner of preaching, in my judgment, has undergone, of late years, a change for the worse. Too many, through an ardent desire to please, preach in a very indefinite manner." This is true in regard to some preaching in this section. It has a tendency rather to strengthen the opposition, and impede the progress of the gospel, in my humble judgment. But the brother says, in the latter part of the sentence, "But I wish to pursue an uncompromising course." To this I say, *Amen*.

WADE BARRETT.

 RELIGIOUS INTELLIGENCE.

THE cause of Christ on earth can be greatly advanced, and the brethren can aid and encourage each other much in the Christian warfare by freely communicating with each other in regard to the prosperity of the truth, and its influence in enlightening and purifying our race. We sincerely hope that *The Gospel Advocate* will be the means of awakening a deeper interest among Christians in each other's welfare; and the brethren may rest assured that whatever they may write,

which will interest the lovers of truth, will always find a welcome to its pages.

Brother W. C. Huffman writes to Brother Fanning from Hartsville, Tenn., respecting the congregation, whose existence has not yet numbered one year:

"We meet every Lord's-Day for worship at two o'clock. The brethren attend regularly, all who can. A good number of our neighbors meet with us. There were some seventy or eighty present on last Lord's-Day, and among them a Methodist preacher, who is the second we have had to hear us. We invariably tell them it is their duty to set us right, if we fail to sustain, by the Bible, any position we may assume. Brother Stalker has preached two discourses, and Brother Dr. Crenshaw two; all pretty good. Several of the brethren pray when called upon. We look for much good to be done by the church here, if we can be favored with an occasional visit from you."

The brethren at Hartsville have worked nobly for The Gospel Advocate. Brethren Huffman, Averett, and Bennett have sent more than thirty subscribers from the office at H.

Brother W. C. Rogers writes from Colliersville, Tenn.:

"I have read a part of the first number of The Gospel Advocate. I am much pleased with it. I find in it much to approve and admire. Go on. Never look back. You are engaged in a noble work. Meet the demands of the age. Our wants are many in this section. We want more self-sacrificing proclaimers of the word. We want more knowledge—more devotion—more Christian living—more zeal—more energy—more enlarged benevolence in the great and glorious work of redemption. We want more of the spirit which characterized Elijah; more of the courage of David; more of the indefatigable perseverance exhibited by the Great Apostle of the Gentiles. Help us herald the truth of God abroad. Put down error, superstition, sectarianism, infidelity. Hasten that happy period when all shall love God and serve him, and all shall enjoy the liberty and blessing of sons and daughters of the Lord God Almighty."

Brother Rogers has recently moved to Tennessee from Kentucky, and is laboring in the cause of our Master.

Sister Elizabeth D. Bills, from Springfield, Mo., sends a good list of subscribers. Cannot some of our good sisters elsewhere aid in the work of the Lord? She writes:

"The Christian cause is advancing slowly in South-Western Missouri. The church at Springfield numbers about two hundred, and at this time, is in a better condition than formerly."

Elder Wade Barrett, of Giles County, writes a most cheering letter respecting the cause of our Redeemer in the section of country through which he has labored so long and faithfully. Brother Barrett has, so far, done more for The Gospel Advocate than any of our brethren, though many, very many, have aided most efficiently. His last list of subscribers increases the list sent by him to about sixty. He writes:

“ELKRIDGE, *June 16th.*

“DEAR BRETHREN FANNING AND LIPSCOMB:—In the first part of April last, business called me in the neighborhood of Franklin, Williamson County, Tenn. I determined to spend Lord’s-Day in town with the brethren. I preached for them on Saturday night, Sunday, Sunday night, and Monday night. The result was four confessions and immersions into the name of Jesus for the remission of sins. The brethren and sisters were much gratified at seeing sinners turn to the Lord. I shall long remember the kindness of these brethren and sisters to me and mine; and, the Lord willing, I intend to visit them again at my earliest convenience.

“*June 19th.*—On yesterday we closed a very interesting meeting at Lynnville, of two days only, the result of which was ten confessions—nine from the world, and one from the Baptists. Prospects good for more—your humble brother the only laborer. This is a point at which I have long labored. The brethren are kind and liberal, and I will take the liberty to say, without their knowledge, if the brethren who are preachers, and who are intelligent, mild, and uncompromising, will call and preach for them, they will not send them away empty.

“Notwithstanding all the drawbacks we have had in this section, from various sources which I shall not now name, it is the humble judgment of your brother, that the prospects are better at this time for an ingathering into the kingdom with us, than they have been for nearly three years. A little assistance from the preaching brethren who are intelligent, mild, and uncompromising, and our course will again be onward and upward.

“Your brother, in hope of a better day in this life, and eternal life at last,
WADE BARRETT.”

“*July 9th.*—I am now on my way home from Rural Hill, in the western part of this county, where I preached yesterday, the result of which was two confessions and immersions.

“I send twelve more names as subscribers to The Gospel Advocate. I would like to swell the number to a hundred. W. B.”

Such cheering letters as this will make the hearts of Christians every where rejoice in the success of the gospel.

Brother Barrett writes, under date July 16th:

"I preached yesterday at Lynnville. At the close of the meeting, three persons came forward, confessed their faith, and were immersed the same evening. Prospects good for more additions at that place."

Brother J. K. Speer, in a note to the Publishers, of July 21st, says:

"I commenced a meeting with the church at Rock Spring, on the thirteenth instant, and have gained 40 souls to the good cause. Let us thank God and take courage."

Brother E. R. Childers writes, under date of July 11th, from Butler, Missouri:

"I hope your efforts in advocating the cause of primitive Christianity will be crowned with abundant success. Brother Scruggs and myself have had 10 accessions within a short time."

Will our brethren communicate freely respecting the advancement of the Redeemer's kingdom?

W. L.

A letter from Bro. D. P. HENDERSON, dated Louisville, Ky. July 25, 1855, says:

"Our meeting closed on last Lord's-Day night. The house was crowded to overflowing, and a more solemn and impressive season I have rarely witnessed. Three came forward and made the glorious confession that Jesus Christ is the Son of the living God. Since then, we have met for immersion, when others came; and now this afternoon, we meet again for baptism. *Two hundred and twelve* have been added up to this time. Praised be the name of the Lord for his goodness.

"For the endowment of CHRISTIAN UNIVERSITY, we have raised about \$25,000.

"To-morrow afternoon, *Deo valente*, we leave for home."

OBITUARY.

"WE sorrow not as those who have no hope; for if we believe that Jesus died and rose again, them that sleep in Jesus will God bring with him." Truly these are comforting words to our beloved brother, Jas. Vaughn, of Wilson County, Tennessee, who lost his wife on Lord's-Day morning, the 24th of June, aged 44 years and 7 days. Our beloved sister died in full assurance of faith, leaving nine children and most deeply afflicted husband. She became a disciple of the Lord, with her husband, in the year 1834. She was a most amiable Christian, an obedient and affectionate wife, and a devoted mother. May the Father of mercies be a comfort to the bereaved husband, and a protector to the motherless children, and may they all finally meet in the realms of glory.

S. E. JONES.

Mrs M. S. Dalton

THE

GOSPEL ADVOCATE.

CONDUCTED BY

T. FANNING AND W. LIPSCOMB.

VOL. I. NASHVILLE, SEPTEMBER, 1855. NO. 3.

TERMS---50 CTS. IN ADVANCE.

NASHVILLE:

CAMERON & FALL, BOOK AND JOB PRINTERS, CORNER COLLEGE AND UNION STREETS
1855.

CONTENTS OF THE SEPTEMBER NO.

First Principles.....	65
Tour North.....	67
Christian Benevolence.....	67
Repentance.....	73
Church Organization.....	76
The Bible—No. 1.....	81
The almost Christian.....	84
The Third of John.....	85
A Religious Discussion.....	87
Co-Operation.....	88
The Influence of Early Training.....	89
Apostolic Preaching.....	90
The Churches in Sumner Co. Tenn.....	91
Orphan School.....	91
Subjects suitable for Discussion.....	92
Co-operation meeting in Geo.....	92
Correspondents.....	93
Queries in regard to paying Preachers.....	94
The Gospel Advocate.....	95
Reviews.....	95
State Meeting.....	95
Letter from B. W. Lauderdale.....	96
Obituaries.....	96

GOLD PENS—Our friend RUBEN L. FOLTS has most kindly favored us with one of his magnificent Pens, for which he will receive our thanks. We advise all those wishing a superior article to call on him immediately, as they are going off like "hot cakes." Being diamond pointed, he warrants each one six months, and should they fail will replace them with another.

FALL & CUNNINGHAM,
 WHOLESALE DEALERS IN
HARDWARE AND CUTLERY,
 NO. 47 PUBLIC SQUARE,
 NASHVILLE, TENNESSEE.

KIRKMAN & ELLIS,
 WHOLESALE AND RETAIL DEALERS IN
HARDWARE & CUTLERY,
 NO. 34 PUBLIC SQUARE, NASHVILLE, TENNESSEE.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. I. NASHVILLE, SEPTEMBER, 1855. NO. 3.

FIRST PRINCIPLES.

NUMBER III.

HITHERTO we have attempted to show that man is not Divinity, and is not capable of spiritual self-government. Our argument is an assault upon the Platonic and Cartesian speculation recently revived by infidel theologians, who maintain that every human being possesses sufficient native divinity for safe spiritual guidance. But having thus contemplated the subject negatively, it becomes our duty to our readers to present it, if possible, in an affirmative form. We rejoice in the belief that God is our Creator—that we have been placed upon this earth upon a trial of our conduct—but as our Sovereign, our Guardian and Guide, our kind Father has left us not to ourselves. To be sure he has permitted man to work out many inventions, and construct many “cisterns which hold no water,” but it has been for the purpose of teaching the world dependence, and especially to satisfy us that we are not to look *within*, nor in each other’s faces for spiritual light, but to God alone, the giver of all good.

The great question of our times pertains to the *inspiration* and *authority* of the book we call the Bible, and we shall therefore take some pains to state these points in a clear manner. A revelation from God implies something made known of which we were previously ignorant, and without which revelation we should have remained profoundly ignorant. For illustration, it is stated in the Bible that “man was made of the dust of the earth, and God breathed into his nostrils the breath of life and he became a living soul.” Also, that “woman was made of a rib taken from the side of man.” These we regard as most unphilosophical suggestions, and, indeed, most unreasonable propositions. The imagination of man was never sufficiently extravagant to have arrived at such conclusions, and yet we believe them most heartily. But upon

what ground do we acknowledge their truth? God has given us ability to examine testimony, human and divine, and the monstrous declaration that man was made of clay, comes to us in a voice from heaven, as a revelation from above, and upon proper examination of the report, we receive it as one of those extraordinary or miraculous truths, which it is in the power of God alone to communicate. In the Old Testament we have 39 books, professedly written by inspired historians, prophets and poets, and in the New Testament there are 27 books, avowedly written by inspired apostles and evangelists. The two parts constitute the Bible, and all Christian people believe they contain the revelations which the Heavenly Father has seen proper to make to the world.—We regard the book as not partly inspired and partly the work of man. To be sure all admit slight interpolations and mis-translations, but as a whole, we receive the Bible as bounding the sphere of our spiritual knowledge, and as being in fact the only perfect system of religion in existence.

As to the *manner* in which the Father inspired his servants, we deem it important to make a few suggestions. They wrote not their feelings, impressions or opinions; and as strange as it may appear, it was not to satisfy mankind that they *believed* what they said, though doubtless they did so. Hence they never intimated that they "*believed*," or thought they felt or were satisfied that a proposition was true or false. They professed to deal in *facts*, and found no place for speculation or reason. Neither did they imagine themselves under the influence of the spirits of the dead, or that it was possible for such spirits to give revelations to beings of earth. The idea of *inspiration*, from Genesis to the close of revelation, is that of a *communication in words by the Holy Spirit* of matters which we could not have learned otherwise. Hence the prophets declared, "The word of the Lord came, *saying*," or in words which the Spirit enabled them to utter. Jesus Christ said to his servants, "study not what you shall say, for it is not you that speak, but the Spirit of my Father that speaks in you," or through you. He was to be "mouth and wisdom to them," which all their adversaries were not able to gainsay. And the Apostle Paul, in speaking of the great secret which "eye had not seen," nor "ear heard," or had "entered into the heart of man," says, "which we make known not in words of man's wisdom, but words which the Holy Spirit teacheth," "explaining spiritual things"—in a good translation, "by *spiritual words*." This is our meaning of the inspiration of the Bible, and therefore we most certainly regard it as an infallible document. In the words of a living writer,

“Here is the rock of the Christian’s faith—an inspired communication, an infallible revelation. Here is the life and power of the Christian ministry—they have a voice of God to echo, an infallible “thus sayeth the Lord” to form the soul of their oratory and the power of their appeals.”

“We must take the Bible, not, however, as the book of Moses, of Daniel, of Isaiah, or of Paul, but as the book of God. In every line, every word, we must see only our Father, hear only our Savior, and we should desire no more to think of Paul and David, any further than their various circumstances and feelings are employed by God for illustrating truth, than of the man who printed, bound and sold the volume.”

If, then, the book of God is inspired, and is a perfect revelation in reference to all matters, subjects and practices, in regard to what it is important to have spiritual information, it presents itself as a volume of transcendently superior authority to all others, as it is in fact an infallible directory from earth to heaven, and as containing all we are able to bear in regard to the future.

Furthermore, if “the Scriptures of the Old and New Testament,” in Protestant language, “are the only infallible rule of faith and practice,” the bare admission that something else is possibly true or necessary, begets, first, doubt in the mind touching the inspiration and authority of the Bible; and practically, enervates, paralyzes and renders nugatory all that is in the volume of inspiration, or that is dear to man as a religious being.

Concede, though, the point that the Scriptures are from God, are perfect, and contain the only authorized system of religion, and we shall feel prepared and encouraged in our next to examine the first lessons of the holy volume.

T. F.

TOUR NORTH.

WHEN we closed our notes on a tour South in the August number of the Advocate, we did not so soon anticipate the pleasure of furnishing the reader with a few incidents of a trip to the North. Seven years ago, a brother in the flesh was taken from his wife and four helpless children, in the State of Iowa; but before his demise, he requested us to look to the welfare of his family, with the desire that his children should dwell on “free soil.” With the last request, we were not prepared at the time to comply; but, for educational purposes, we

brought the little family to Tennessee, and after a sojourn with us for several years, the mother and we thought it proper for them to reside in a section better suited to their circumstances than this.

Having determined as to the course, we left Franklin College on Thursday, July 12th, at 4 o'clock, A. M.; and at 5 we took the stage at Nashville for Louisville, Ky. The wire bridge on the Cumberland having recently let through, at a distance of a hundred feet from the water, a wagon and team, with other smaller vehicles, we were compelled to cross by means of a slow ferry-boat; but, on leaving Edgefield, opposite the city, we were so delighted at the luxuriant crops kindly given by our Heavenly Father, that we soon forgot all bridge disasters and dry seasons. Fortunately, we had a pleasant company and a safe passage to Louisville, a distance of 180 miles, where we arrived on Friday, the 13th, at 5 P. M., having made the trip in 36 hours. After tea, we made our way to the Christians' meeting-house, to witness some of the manifestations of one of the most remarkable meetings of modern times. The services had been conducted daily for nearly three months, mainly by Brother D. P. Henderson, of Missouri, assisted for several weeks by Brother S. S. Church, of St. Louis. Brother Church was preaching when we entered, and in a few moments we discovered that the leading thought of his discourse was the unphilosophical character of the Christian religion. The object of the speaker was to show his audience that nature teaches not spirituality—that man's reason and philosophy penetrate not beyond the veil, but we are exclusively indebted to supernatural light for all correct religious knowledge. Brother Church handled the subject in a manner which made an impression upon the audience most favorable to the Christian revelation and the authority of Jesus of Nazareth. At the conclusion of the discourse, Brother Henderson gave an exhortation of some twenty minutes, which seemed to thrill through the hearts of the people. Two little girls made the good confession; but it may surprise our readers to learn that over two hundred persons, generally of the finest intelligence, were added to the Lord during the meeting, which closed about the 1st of August. Many and strange have been the conjectures as to the *secret* of success in Louisville. The very eminent Doctor S., Secretary of all the missions of the Methodist Episcopal Church, South, remarked to us that the clergy of the city had been to hear "this man Henderson," and, said he, "we do not think he is very learned, logical, or rhetorical, and we are at a loss as to the secret of his success." We could but intimate that there might possibly be

something in the *matter* of our Brother Henderson's discourses far above all the logic and rhetoric of the schools, upon which preachers are wont to rely for success. The apostles of the Savior were neither learned nor eloquent, in the world's opinion, but they were men who spoke the truth in the love of it. Hence their extraordinary success. Brother Henderson lays no claim to the gorgeous and chaffy eloquence for which ignorant ears are ever "*itching*," but in his plain, forcible, and earnest manner, he clearly satisfies his hearers that he *believes* the Gospel which he preaches. He feels that it requires no embellishments to make it effectual in the salvation of all who receive it.

There is an immeasurable distance between the word of life as set forth in the Divine Oracles, and the light material served up in the popular sermons of modern times. There is power in the Lord's word to save all who believe it.

Success will always attend the preached word, but it will bear no admixture or dilution.

If the movement at Louisville should ever become the subject of history, the power of *co-operative* effort will appear most conspicuous. The disciples soon became fully alive to the work, and the secular papers of the city, through the agency of Brother Doctor T. S. B., became, for the time, powerful engines for good. But we forbear to give details.

Three thousand became obedient to the faith, from a single discourse uttered by a fisherman of Galilee, and we live in hope the word of the Lord will yet have similar effects.

At 6½, A. M., on Saturday, we stepped upon the steam ferry-boat for Jeffersonville, on the Indiana shore of the Ohio river, from which point we took the cars for Indianapolis, the Capital of the State, 108 miles distant, which we reached at 11¼, A. M. To us, the surface of the country from Jeffersonville to Indianapolis, was singular. We had been accustomed to hills, valleys, and crooked roads; but the surface was, most of the distance, level, and the road direct. For 30 or 40 miles after crossing the Ohio, we noticed indications of what naturalists call the "Devonian" formation; but ere we were aware of it, all the structures—with which we were familiar in Tennessee—were covered by drift of granite boulders, felspathic, hornblendic, and quartzose rocks, with a due portion of slates and limestones, to the depth of some 6 or 8 feet. The soil upon this drift we found, in most parts of the State, of unsurpassing fertility. A more lovely country we have not seen than is found around this beautiful Capital of the State. Soon

after our arrival, Brother L. H. Jameson, pastor of the first Christian Church, called to see us, and we are happy to bear testimony to his Christian courtesy during the ten days we remained in the city. We also met Brother J. M. Mathes, editor of the Christian Record, whom we had favorably known. The kindness manifested by these brethren, in services rendered our widowed sister, especially, will not be forgotten; and for them, the Lord doubtless has in reserve an appropriate reward. We were also pleased to make the acquaintance of Brother John O'Kane, and renew our acquaintance with Brother New. They are able evangelists.

We spent two Lord's-Days with the brethren, and gave five addresses in regard to the Christian economy. Owing to the superabundance of laborers, in word and teaching, the brethren have two places of worship; and we are of the opinion that if large congregations everywhere were disposed to divide their forces, much more might be accomplished.

THE NORTH-WESTERN CHRISTIAN UNIVERSITY.

We were happy, in company with Brother Jameson, to visit this promising infant institution. It is located $1\frac{1}{2}$ miles from the business part of the city, near the residence of its most efficient friend, Brother Ovid Butler, in a very handsome grove; and judging from the architectural appearance of the left wing, we regarded it as the beginning of one of the noblest college edifices in the West. Brother Benton is at present managing a preparatory school in the building, and the brethren think they will be able to open the University during the approaching autumn or spring. The best success attend their noble enterprise.

VISIT TO CAMBRIDGE CITY AND EAST GERMANTOWN.

On Monday, July 23d, we bade our friends of Indianapolis adieu, and were kindly attended to the depot by Brother Jameson and Brother J. M. Tilford.

Having long heard of the profound learning and many amiable qualities of Brother S. K. Hoshour, we determined to make an effort to see him; and by means of the steam-cars, we stood at his door, 52 miles from the Capital of Ia., midway between Cambridge City and Germantown, in Wayne County, at 10 A. M. Brother H., we suppose, is about 50 years old, and is not only a scholar of no mean pretensions, but is emphatically the courteous gentleman, and a dignified and highly gifted minister of the word. Should he properly direct his great abilities, he will leave his impress upon his age and country.

At 4 P. M., we bade the pleasant family of Brother H. farewell,

and started for Cincinnati; and after a dashing pace of 40 miles per hour, we found ourself in the "Queen City" at 9 P. M.

Tuesday, July 24th, we spent the forenoon with Brothers B. Franklin and W. W. Eaton. Brother Franklin is giving his time and energies to the ministry of the word, and Brother Eaton is laboring in the office of the Christian Age. Whilst he is proving to the brethren that his business qualifications are superior, we are inclined to the belief, it would be better to give his powers mainly to the editorial labor.

In the afternoon, in company with Brother Franklin, we spent half an hour with our venerable brother, Walter Scott, at the Covington College, of which he is at present proprietor. It is most encouraging to witness the increasing confidence of one of Brother Scott's age, experience, and labor, in the truth of God.

At 3 P. M., we left Covington for Lexington, distant one hundred miles, and after feasting our eyes on one of the most productive and lovely sections of our Father's great dominions, we reached the city at 8½ o'clock. After tea, we were attracted to the Christians' meeting-house, near our hotel, by the sound of many sweet voices. Some of the younger members of the Church were exercising in singing; and on entering, we were happy to meet Brother A. B. C. Jones, a graduate of Franklin College, who has spent the present year as preacher in the congregation at Lexington. Although our brother feels considerable diffidence on account of his youth, should he devote himself to his high calling, we predict for him a most useful career. He presents a remarkable instance, of one so young in years and in the ministry, occupying so important a position.

We spent a day or two in the city and neighborhood, and none of our moments were more agreeably bestowed than those spent with our students, C. N. Anderson, an honored graduate, and teacher of one of the city schools, and Dr. J. B. Morton, who prefers giving himself to a business profession.

Thursday, the 26th, in company with Brother Geo. W. Elly, we left Lexington at 2 P. M.; spent a few moments at Midway, and a sufficient time to change cars at Frankfort, and reached Louisville at 7 P. M.

Friday, the 27th, at 4 A. M., we took the stage by Elizabethtown and Bowlinggreen for Nashville, and reached home in health, at 8 P. M., Saturday, July 28th, 1855, well repaid for the labor of our journey, and with a heart filled with gratitude to God for his fatherly protection.

T. F.

CHRISTIAN BENEVOLENCE.

WE are fully aware that much that is written or spoken at this age, upon the subject of Christian benevolence, is the sheerest beggary, and is prompted by the deepest selfishness. The sole object in many a ppeals to Christians for liberality, is to forward under a cloak of righteousness some pet scheme or darling plan of pure individual profit. So much has this been the case, that men have become suspicious of all that has been written or spoken in regard to this delicate subject.

But apart from all the abuses which are practiced under the garb of Christian benevolence, the Christian religion is an institution of the highest and deepest and mightiest benevolence ever exhibited on this earth. It was established by the God of Heaven in the most merciful philanthropy to lost sons and daughters of want. In benevolence, "Christ who was rich in heaven, yet for our sakes became poor, that we through his poverty might be rich." In benevolence, He traversed in sorrow this sinful earth, visited its hovels and dens of degradation and suffering, offered the balm of health and consolation to the miserable, the broken hearted, the degraded and out-cast. The scenes at the tomb of Lazarus, at the gate of Nain, in the midst of the family at Bethany, in the garden of Gethsemane, and on the summit of Calvary, and the thousand acts of kindness by which he won for himself the title of "the friend of publicans and sinners," all stamp the life of our Savior with the impress of the purest and highest benevolence ever known among men. The deep submission with which he says "not my will but thine be done"—the majestic patience with which, in the agony of death, he bore the scoffs of the impious multitude, and the taunts of the blaspheming priest, present to us a benevolence that heaven and earth combined cannot equal. And that he should thus live in suffering and die in ignominy for our sakes, commends to us an example which we alone can imitate or approach by receiving and nurturing in our hearts continually the Spirit of our blessed Savior. At His feet, wretched, guilty and degraded humanity, of every tribe and tongue, for more than eighteen hundred years, has poured its faith and love, and has found a peace which "the world can neither give nor take away," for the simple reason that he is a kind, merciful and benevolent Savior. These rich and priceless tokens of love and sympathy are the highest motives to us, brethren and friends in the kingdom of grace, of active, vigorous Christian benevolence. If the pure and Heavenly example of our Savior, the abundant memorials of love and sorrow which he has left us, do not guide our hearts in true Christian benevolence and

liberality, then no fictitious schemes or extravagant appeals can in any degree lead us to do our duty. If the remembrance of the love of our Savior, the sacrifice of himself for the sins of the world, of the sufferings and self-denials of his apostles, is not enough to expand our hearts with feelings of true philanthropy, and cause us to willingly contribute whatever we possess to the cause of our Master, then we must look for no power on earth to do it. If men who profess to believe in the words of such a Savior as is offered to the world by the gospel of God's beloved Son, have not hearts sufficiently enlarged to cause earnest, active and unceasing christian benevolence, they are far, far indeed, from the possession of a spirit that can claim any acquaintance with that spirit of Love and Humanity that encircled and animated every act of our blessed Savior. If there be one sight contemptible in the eyes of a just God above all others, it seems to me it must be that of a grudging, illiberal, parsimonious member of God's fold, with nothing of a cheerful, willing and thankful liberality, but with a meanness of spirit, that regards every mite put into the treasury of the Lord as so much loss. Such a spirit has but little part or lot in that heavenly expansion of heart that is the daily joy and life of the true servant of our Lord. His object is not the honor and glory of God, but the only inducement for his profession is a base and cowardly fear. God has not bestowed his love grudgingly upon us, but though we were lost, wretched and utterly hopeless, He has blessed with riches and abundance of heavenly favor in the present, and invites us to more exalted beatitude by promises and hopes of a bright and radiant immortality. And shall poor weak man endeavor to cheat the King of Heaven out of the small service which he requires at our hands? What has *this worm of the dust*, which God his Maker did not give him? O that he had gratitude enough in his heart to render to his Maker and his Redeemer a service of whatever he has received only through the love and bounty of a beneficent Creator!

W. L.

REPENTANCE.

In our discussion of the great leading features of Christian obedience, the next subject is that of Repentance. Faith is not the only requirement made by the Oracles of Heaven of sinful men, in order to acceptance in Jehovah's sight. Though men, bewildered with human speculation, and having more regard for human traditions than the word of Heaven, believe in the absurd dogma that man is justified by faith

alone, no clear and unprejudiced examination of the Oracles of Heaven can for a moment sustain such a theory. Man's heart is made anew—turned from the things of this world to the love of God, by the living, vital power of faith in the gospel of the Son of God. But without a conformity of life and action to the standard of heavenly excellence, offered for the redemption and elevation of humanity, there can be but little profit in the sincerest and most earnest profession of faith in Jesus Christ. Repentance toward God is the second requirement made of man in order to an entrance into the fold of Christ, and a full participation of the joys of Christian life. Man's infidelity has so confused and bewildered that subject, that a few words are necessary in order to remove the errors that beset the hearts of the people. By long habit, the idea of repentance has come to be associated with bodily and mental agony, suffering, ravings, and doing of penance as an atonement for past offences. Such a notion has its foundation not in the Oracles of God, but in man's cunning or weakness. While we admit that the deepest and most earnest feeling must characterize every Christian act, we do not believe there is the slightest foundation in Heaven's teachings for the vain extravagancies which have been and are practiced by the men of this day, under the name of repentance. The excitements of the mourning bench—the long agonies of deluded mortals, seeking through vain mournings and prayers the peace of Heaven, are no part of the repentance of the gospel, or such as was enjoined by the delegated messengers of Heaven. Repentance, then, might be the work of a moment. The heart opened by the reception of the gospel, and conquered by the glorious and transcendent love of the blessed Savior, might in a moment stop short in a career of wickedness and rebellion, and resolve to change the entire life and character. Such a repentance—such a determination to a life of righteousness, we have presented to us on Pentecost. The murderers of the Savior of mankind, convinced by the power of the gospel in the mouth of Peter, cry out, "Men and brethren, what shall we do?" The Apostle replies, "*Repent* and be baptized for the remission of sins." It was not the work of days, weeks, or months, but in a moment—when convinced of Heaven's Truth, they resolve before God and man to change from the deeds of sin to works of righteousness. Such a repentance can, it is true, be the result only of the deepest sorrow and contrition of heart for the past life of sinfulness and rebellion, but to spend days and weeks in mourning rather than hastening to the performance of the requirements

of our Master, is as senseless as it is disrespectful to the authority of High Heaven.

How many a deeply penitent soul has thus sought peace with God, but by long continued failure has finally been driven in utter despair to a rejection of the whole mercy and grace of God? It is, indeed, a sad thought that leaders and teachers of the people will still blind their eyes to the truth, and will not let the bright radiance of Heaven illumine their hearts. That men with the word of Heaven before them will call to the "altar" or "mourner's bench," or send to the solitary grove, men and women desiring to know the way of salvation, is a delusion too gross for the enlightened Protestantism of this age. It may linger for a while, but we believe that the tottering fabric cannot long stand before the power of God's unimpaired and uncorrupted truth.—To anxious enquirers in the Apostolic day, the word of the Lord was ever ready, and to all who received it taught, the way of salvation without any human aid or appliance, more than voices of utterance by the accredited messengers of Heaven. To the Ethiopian nobleman, Philip did not say go to yonder grove and spend long hours in agonizing over your past offence before you are ready for the reception of God's word. He spake unto him as he found him in the proper use of his mind, unmoved by extravagant and fictitious excitement, and in this state he received his teachings, obeyed the commands of heaven, and went on his way rejoicing. (Acts viii, 34-39.) We fear that this plain, direct and simple plan of Philip would be scouted at as heretical, by the "orthodoxy" of this age. God, however, delights to address man in simplicity, but man's proud, rebellious heart seeks for mystery and wonders. "The Jews require a sign and the Greeks seek after wisdom," and we fear the world and the church are full of both Jews and Greeks even at this day. But there is in all matters of Heavenly obedience and Christian life, a simplicity and unmistakable way of truth, to which all men must come, or they are forever bewildered beyond all hope. Till they come to this, there is little hope of benefit even from the plainest instructions of the word of God. But when they once lay human tradition aside, and come to the word of God in the spirit of earnest enquirers after the way of redemption, the Chart of Heaven is perfectly clear and sure.

W. L.

 CHURCH ORGANIZATION.

BY ELDER B. FRANKLIN.

FOR years we have sensibly felt the necessity and vital importance of a full discussion among the brethren of the subject of Church organization, and in commencing the Gospel Advocate we determined to give the matter much of our attention. We are pleased that Bro. Franklin has taken it in hand, and we especially recommend a careful study of his positions. If the views submitted are correct, our brethren in many sections will be compelled to modify their practices. In our recent travels through Kentucky, and two States north of the Ohio river, we learned that the brethren are taking up this discussion in good earnest, and we trust there will be no cessation of effort till we all learn the true teachings of the Bible on this very important question. T. F.

 "WHO HATH REQUIRED THIS AT YOUR HANDS?"

BROTHER FANNING—My Dear Sir: There are two points now occupying an unusual share of the attention of the brethren. They are the following:

1. Ordaining men to preach the gospel.
2. A general and perpetual organization, beyond what is contained in individual congregations.

Touching these points, some brethren appear impressed and desirous to impress others with the idea, that we, as a religious body, have arrived at a crisis, and that important changes must take place, or very serious and disastrous results follow. On these points, I hope we shall be extremely cautious how we experiment.

1. Where, in the New Testament, do we find authority for ordaining men to preach the gospel and administer the ordinances of Christ? It is easy to find authority for ordaining Bishops and Deacons. We can also soon find authority for ordaining preachers—men who had been preachers for years, to a *certain mission*. But where authority is found for ordaining young men, who have been reading and acquiring literature with the intention of preaching, as a kind of finishing touch, or consummating act, in completing a preacher, authorizing him to preach and administer Christian ordinances, is another thing! If any brother knows where, in the Christian Scriptures, there is an intimation that the ordinances of the New Institution shall be wholly administered by preachers, bishops or deacons, ordained or unordained, it would be a very appropriate time to point it out. Before we slide into the practice

of ordaining young men to preach, there are several things that should be explicitly understood, such as the following:

1. Is ordaining the consummating act, in making a preacher? If it is, we have many old preachers who have never been thus finished off, who have ever been destitute of whatever official grace is imparted in this way.

2. Is it giving these young men authority to preach and administer ordinances? If it is, then all who have been preaching and administering ordinances without this ceremony, have been doing so without authority, and all they have done has been unauthorized.

3. If ordaining gives authority to preachers, &c., this authority, of course, must be in those who ordain. Where, then, did they get it? Not from a succession of ordinations, for there is no such succession. Not immediately from heaven, for they are not inspired. It is, then simply assumed on their part.

4. Where is there anything in the word of God that we can stand upon as authority for such a practice? If the Lord should say, "Who hath required this at your hands?" what answer could we give? I know of no passage that I would dare to mention as an authority.

"It is a solemn and impressive ceremony." Yes, so were many fasts of old solemn, that were despised of the Lord; and the most solemn matter of all is to produce the authority for it. I have more confidence in the Lord's ways than in all the solemn parade of men; more confidence in the New Testament than all other authorities, and would rather have it on my side than all the world. The weakness of God is stronger than men, and the foolishness of God is wiser than men, and the simplicity of the ways and works of God does not suit the pride and vanity of men under worldly impulses. I am aware that there are awful sanctions thrown around the gospel of Christ, to deter men from adding to or taking from it, perverting and handling it deceitfully, but if there is one word in it prohibiting any human being from publishing or proclaiming it from the rivers to the ends of the earth, I know not where to find it. It is certainly not found in the practice of the first Christians, when "they were all scattered abroad except the apostles," for "they went everywhere preaching the word."

2. We can say but a few words upon the second point, as we intended but a short article. I know of no organization beyond the individual congregation, of a permanent or perpetual character. The reason men make such lame efforts in finding some extended system of government and combination, is simply that there is no such system as they are

looking for in the Bible. Jesus Christ did not come into this world to establish a kingdom of *clergy*, in the modern sense of that term, nor a kingdom *for the* clergy, but to establish a kingdom *for himself*. He was so different from all the notions formed of what the Messiah should be by the most distinguished religionists of his times, that they knew him not as the Messiah at all. His system of government, in its main features, precisely opposite to all earthly systems, is not thought to be adequate at all. The thought of him who is greatest among you being servant of all, is too humiliating to worldly pride and ambition. But, however repugnant to our feelings it may be; however humiliating to aspirants for emulation, power and authority, the kingdom of God is not designed for worldly show, and does not govern men by synods, councils, conferences, assemblies, &c., but by the law of the Spirit of life, written upon the hearts of the subjects.

I am perfectly aware how repugnant to the feelings of some men it is to have no influence, power and authority, except what their own well known and established Christian characters, with their labors, sacrifices, and integrity to the Lord and his cause—their own intelligence, ability and usefulness will give them in the public estimation. It is a shorter road to prominent stations, power and authority to be promoted to it in some office, though that office is unknown to the New Testament, than to obtain it through persevering labors, sacrifices, and devotion to the work of the Lord. But, not farther to extend general observations, we make the following objections to a general and perpetual organization:

1. No organization is known to the New Testament except the individual congregation, of a permanent and perpetual character.—Churches co-operated in contributing to poor saints and in certain missions, but these were but temporary arrangements to meet certain exigencies, which the disciples have a right to make, or similar ones, in all ages and countries.

2. It is impossible to form and carry on an organization, including all the children of God in all nations, in one nation or one state, without a class of officers unknown to the New Testament. The creation of officers not known in the law of God, was the establishment of Anti-Christ.

3. The New Testament and all history assure us that bishops and deacons were officers in individual congregations, and had no sub-
natorial jurisdiction beyond their limits.

4. Evangelists are public proclaimers of the word. Their business

is mainly with the world and newly established churches, either through their own or their associates' labors. They are to preach the gospel to the world and set the young churches in order.

5. Evangelists are so far from having authority over bishops, deacons and old churches, that they are *under them*, sent out *by them*, and *amenable to them*. They are no governors of old, well established churches, long since set in order, but made, sent out, controlled and governed by them. The young converts made by them are naturally and spiritually under them, and should be taken care of by them, till well established and set in order.

6. The idea that some writers are giving currency to, that an evangelist is superior to a bishop, is as unscriptural as it is unreasonable.—The expression, "against an *elder* receive not an accusation," by no means justifies arraigning a *bishop* before an evangelist to try him. *Elder* and *bishop* are not precisely synonymous terms.—There were seniors, or elders, in the young churches not set in order, to whom deference was to be paid, but no bishops. Even the apostles, though evangelists, and much more than evangelists, gave the law of God, and instructed churches how to act, but assumed no such authority as some speak of now for evangelists.

BENJ. FRANKLIN.

For the Gospel Advocate.

REMISSION OF SINS OUT OF CHRIST.

BOSTON, WILLIAMSON COUNTY, Tenn. }
July 18th, 1855. }

DEAR BROTHER FANNING—Seeing your remarks in the first number of the Gospel Advocate, in regard to the brethren refraining from sending their communications in consequence of their bad orthography, syntax, etc., and having your motto before me, "*Open columns, and free discussion of all questions calculated to advance the spiritual interests of society,*" I the more readily introduce a subject of discussion in the columns of the Gospel Advocate, which I think deserves attention.

It is now maintained by some persons in the Christian Church, that the sinner is pardoned and justified antecedent to baptism—that the faith of Abraham is accounted to him *alone* for righteousness, without any *obedience* of faith. Peter commanded the people to *repent* and be baptized not *for* the remission of sins, but because their sins were forgiven in the *mental* act of believing. Paul told the Gala-

tians, as many as had been baptized *into* Jesus Christ had *put on Christ*—that, however, only means they had put him on by the act of faith, and that they had become the children of Abraham antecedent to baptism by faith. The whole man has undergone a physical, metaphysical, and philosophical dissection, and it is ascertained that he is composed of body, soul and spirit! The soul and spirit believe and are pardoned independently of the house in which they live! The above notion is not, as we apprehend, peculiar to this age or any man in it, but was entertained by the Gnostic philosophers, Movarians, Lutherans, Wesleyans, and is entertained by a majority of the religionists of our age. I am one that believes the line should be drawn between Christianity and all species of skepticism, infidelity, and all seeking after popularity, that we may know who are on the side of the Savior and his teaching. The faithful can then see what is their duty. I have been induced in part to write the above by one who is my senior, and who feels a deep and an abiding interest in the welfare and prosperity of the cause of our common Master.

If you think this worth noticing, insert it in the Gospel Advocate, and call for some able defender of the *alone* system.

Yours in the one hope,

G. W. CONE.

REMARKS.

The suggestion that any member of Christ's kingdom should countenance the speculation, that aliens are forgiven and saved before they take the yoke of our Lord in baptism, is well calculated to show the influences at work in our skeptical age. There are two errors which combine to drive men into such wild conclusions. In the first place, fancying that they are growing philosophical, they forget that the mind is connected with the body, or is in the least dependent upon fleshly powers for action; and secondly, having made this a state of independent spirit activity, the *material* word, as they denominate the gospel of Christ, loses all its literal significance, and the ordinances of Heaven to them have no meaning. All speculations have a like origin. They are the out-growth of that ancient Epicurianism, which fed and feasted the flesh in order to give the soul independent activity. But every phase of it tended anciently, as it does at this day, to the subversion of religion and all right rule or good conduct. There is but one step from the precincts of belief and the Church of God, into the deep mire of infidelity and sin.

T. F.

For the Gospel Advocate.

THE BIBLE.—NO. I.

Most wonderful book! The history of God, angels and men! The *inspired* history of all nature, of all nations, and of all religions! The *divine* history of all time and all eternity!

THE DIVINE INSPIRATION OF THE BIBLE.

A revelation from God to man is *possible*. The God of *creation* can be the God of *inspiration*. The *infinite* can communicate to the *finite*. God is *Spirit*, and can reveal himself to the *spirit* of man. God is *love*, and consequently willing to instruct all dependant intelligences. He is infinite in *wisdom* and *power*, and, therefore, *able* to accomplish all the dictates of his infinite wisdom.

A revelation from God is *necessary* to the accomplishment of his benevolent designs in creation, providence and redemption. Man, in his creation, was endowed with intellectual, moral and religious capacities, that cannot be developed, cultivated and perfected without a divine revelation. Did nature perfect the religious capacities of the *Egyptians*, *Persians*, and *Romans*? Does she now, with all her internal and external lessons, meet the demands of the religious sense of the *Pagan* world? By all their wisdom, derived from nature, and added to a perverted, primitive revelation, they "know not God." Where in all the volumes of nature do we find the ideas of *creation* and *immortality*? All nature is full of *generation* and *mortality*. The Bible, and the Bible only, reveals the *Creator*, the *creation*, and the *immortal* destiny of man. We have the intense desire of immortality, and if the Bible is not from Heaven, there is no provision in the universe to gratify the supreme aspiration of human nature. Nature is the history of *death*. The Bible is the history of *life*. The Bible is the history of *revelation*. Nature is the book of *confirmation*.

All nature, all nations, and all religions are monumental proofs of the divine inspiration of the Bible.

Infinite wisdom, power and love have connected man with three states or worlds—the *natural*, the *political*, and the *religious*—and so connected the narrative and prophetic histories of the Bible with them as to convert them into *monumental* proofs of its divinity! This is the wonderful work of the Lord our God, and wisely and benevolently designed to give to man "the full measure of faith."

THE NATURAL WORLD.

The Bible assumes the existence of God as a primitive revelation, and affirms the *creation* of the heaven and the earth in the *beginning*.

Have we eyes to see? Look at the wonders of creation and behold the confirmation of the first divine miracle! God said let there be *light* and there was light. In this glorious light we can read the sublime lessons of confirmation. God spoke again, his Spirit moved on the great womb of waters, and the globe was born of *water*, word and Spirit. Thus water became the mother of creation, and the earth, her first born, is to this day full of *geological* phenomena indicative of its *aqueous* origin, and confirmation of the divine history.

The Bible reveals the sublime secret that the families of plants, animals and men came from a *created* parentage. Do not the waters, the earth and the heaven swarm with innumerable attestations of its divine truth? Reason could never discover the fact of *original* families by *creation*. The very best we could do without divine revelation, would be to travel back from effect to cause till we became lost and overwhelmed with the incomprehensible idea of *eternal succession and generation!* But the blessed Bible gives the bewildered reason of man a resting place and safe retreat, "in the beginning of the creation of God." The sixth day of the creation week came, and *man* was made in the *image* of God. This *intellectual* and *moral* superiority and grandeur, in all ages and nations, confirm the crowning part of the creation.

Then the divine *Sabbath* was born as the arching, monumental and commemorative institution of all time. Thus one seventh part of all time, in all ages and all nations, confirms the truth of the divine history of the creation! This is too grand, sublime and God-like to be the work of man's imagination. These Bible truths of creation are the *elements* of all natural moral science. Without them we have no beginning, middle nor end. But when received as first principles, we have a sure and satisfactory basis on which our reason and faith may stand to survey the wonders of creation.

THE POLITICAL WORLD.

The sacred history of the Bible, narrative and prophetic, is so interwoven with the profane history of the world, as to convert all nations, ancient and modern, into monumental proofs of its divine inspiration. The *three* great divisions of our race, since the days of Noah, confirm the inspiring history of *Shem*, *Ham* and *Japheth*.

The existence and present condition of the *Arabians*, *Idumians* and *Jews* prove the inspiration of the history of *Abraham*.

The history of the *Egyptians*, *Assyrians*, *Persians*, *Grecians* and *Romans* confirms the inspiration of *Moses* and the *Jewish prophets*.

The history and character of all modern nations, *Pagan*, *Jew*, *Mahomedan* and *Christian*, confirm the divine inspiration of *Christ* and the *Apostles*.

Why are *Christian* nations in advance of *Pagan* nations? They have the Bible. Why in a better condition than Mahomedan nations? They have *more* of the Bible. Why superior to the Jews? The Jews receive the *Old Testament* only—Christians receive both the *Old* and *New Testament*. Why are *Protestant* nations superior to *Greek* and *Catholic* nations? The latter are involved in the *apostacy* and encumbered with the rubbish of *tradition*. The former proclaim, "The Bible, and the Bible alone, is the religion of Protestants."

Thus God makes all nature and all nations his witnesses to prove the inspiration of the Bible.

THE RELIGIOUS WORLD.

Man was made to worship. All nations have worshiped, and still worship. Religion, then, is a moral necessity and natural propensity of man. The Bible reveals the true religion, and its history is so connected with all false religions as to convert them into monumental proofs of divine inspiration.

The *patriarchal* religion was the first divine religion, and *Paganism* is its *counterpart*. The *Sabbath* and *sacrifice* and *circumcision* are its positive institutions, and world-wide and all-time monumental confirmations.

The *Jews' religion* is the second divine religion of the Bible. The *Passover*, the *Pentecost*, the *Jubilee*, the *Sabbath*, the *circumcision*, the *sacrifices*, ordained by Moses, and the first apostate state of the *Jews* in all nations, are the typical, commemorative, and monumental proofs of its divine origin.

The *Christian* religion is the last and best religion of Heaven. The *Lord's Day*, the *Lord's Supper*, and *Baptism*, are its positive, commemorative, and monumental proofs of its divinity.

Now, when we look at Paganism, Mahomedanism, and the Greek, Papal and Protestant *apostacies* and *heresies*, in the divine light of the Bible, we are compelled to believe that they are *counterfeits* of the Patriarchal, Jewish and Christian institutions, and consequently monumental proofs of the inspiration of the Bible.

Great and marvelous are thy works, Oh Lord God Almighty!

J. J. TROTT.

For the Gospel Advocate.

THE ALMOST CHRISTIAN.

"Almost thou persuadest me to be a Christian."

THIS is the language of King Agrippa, after listening to the Apostle Paul set forth the facts concerning Christ and his kindom. When we have given this sentence a second thought, we find it embraces really more than we would suppose from a slight examination. He did not say he was almost persuaded to become a religious man, for doubtless he was already a religionist after the straightest sect—perhaps more religious than the apostle, for the apostle could not have been more religious than he was previous to his conversion to the Christian religion, and we must grant Agrippa as much zeal as the apostle. Although the apostle was a strict religionist, in full fellowship with his brethren, and in full possession of his religion, he informs us that he persecuted the Christians even unto death, and still he was not more wicked than the majority of religionists in his day and time. Religion was propagated then by the sacrifice of human beings—the orthodox demand as a right was the life-blood of the heterodox. Hence we see that it did not require a man to be very pious to be religious in the days of King Agrippa, and righteousness did not seem to be a very necessary attribute of religion then, but a form of worship and a strict tenacity for that form were the main requisites, consequently it did not require such an effort to get religion then as it does now. Again, we are not to suppose that Agrippa was ignorant of the religions that were then practiced by the Greeks, Romans, and Egyptians—he being a king, it is but reasonable to infer he was conversant with all these and their superstitious appendages—he had witnessed their tendencies and results, but when he heard the apostle portray the beauties, the grandeur and the sublimity of the Christian religion, he saw a beauty and a decided superiority in it above all other systems of religions with which he was acquainted, and he confessed to the apostle that he was almost persuaded to be a Christian. He desired to be something more than a mere religionist—he wanted that holiness of heart, that love, and that purity of motive and thought which was essential to pure Christianity—he wished to practice a religion that was propagated by love, and not by the sword—he wished to adopt the maxim of doing to others as you would have them do to you—he saw by this means all could live in peace and harmony—in a word, he wished to be a Christian. This embraces everything that is pure and holy. Although King Agrippa

was convinced of the Christian religion, and its superiority over the idolatrous worship of the Greeks, Romans, and even the Jewish worship, owing to its being very unpopular, and to the fact that it subjected men to bonds and imprisonments, he was only almost persuaded, and not altogether, to be a Christian. D. A. V.

THE THIRD OF JOHN.

McMINNVILLE, TENN., May 20, 1855.

BROTHER FANNING:—Some two years ago, you gave a discourse in this place, on the third chapter of John, which was to my entire satisfaction; but I wish to have your conclusions in a form which may be serviceable to others, as well as myself. In your examination, please embrace all from the 1st to the 8th verse.

Your Brother in Christ,

H. L. WALLING.

RESPONSE.

It is probable there is no passage in the Bible in regard to which men have differed, and still differ, more widely, than the first eight verses in the third chapter of the Gospel of John. Whilst we profess to have made no remarkable discoveries, we think, upon a careful examination, most candid persons will come to similar conclusions. At present we feel no disposition to offer the reader a lengthy dissertation, learned criticisms, or detailed arguments in favor of our conclusions; but we wish to submit the result of our reflections, and we ask an unprejudiced hearing.

The subject is *the new birth*—the passage from the world into the Church of Christ, or kingdom of God. Note well—there are not two births, one of *water*, and another of *spirit*, taught by the Savior; but a single birth, which he attempted to explain by a fleshly birth, and which he pronounced "*earthly*." This is a birth by water and spirit, as truly and inevitably as every child is at the same instant born of father and mother. It would be, to say the least, most unnatural to speak of a birth of father or mother alone; and it would be equally preposterous to speak of a birth of water without the spirit, or a birth of the spirit without the water. Perhaps the confused and unmeaning theories of the water-alone birth of the Romans, or spirit-alone birth of some of the Protestants, have arisen from a failure to discover that it is quite as essential to have both a father and mother in religion, as to have them in the flesh. God is our father, and "Jerusalem"—"the

free-woman"—"the Church," "the bride, the Lamb's wife—is the mother of us all." With these data, we are ready to draw our conclusions. The child after the flesh, before birth, is quickened into life, and at the mother's delivery, is truly and literally born of mother and father at the same moment. God operates by the spirit in quickening dead sinners into life. The word of life, given by the spirit in the gospel, is the "*good seed of the kingdom,*" sown by the Savior into "honest and understanding, or good hearts," and we are, as sinners, thus quickened, or made alive: are next buried in the womb of waters, and are for the moment as dead to the world as the child before birth, and we come forth children of the kingdom, and are truly and certainly "born again"—"born of the water and of the spirit," and can, for the first time, claim God as our father and the Church as our mother, by adoption. But more on this great truth in religion, we care not at present to speak.

Many object to so plain a construction, and insist that the 8th verse authorizes us to conclude the new birth is a profound mystery. If it is a mystery or secret, why speak of it at all? No man on earth can possibly comprehend mysteries; but what is revealed, belongs to us and our children.

We admit there is some confusion in reading the 8th verse; arising, as we think, first, from false views of religion; and secondly, from a slight defect in the translation. It must not be forgotten that this is the chief verse in the Bible to establish the dogma that religion is too great a secret for mortals of earth to comprehend. Is not such a conclusion strange, in view of the surprise exhibited by the Savior at Nicodemus' failure to understand the new birth? Said he, "If I have told you earthly things and you believe not, how shall you believe if I tell you of heavenly things?" But it is still more surprising, that those who quote the passage to prove the Spirit's agency in the new birth is an inexplicable mystery, do not believe it themselves. They tell us that "the operation of the Spirit in conversion is like the mysterious wind which blows, we know not in what direction, and comes we know not whence," and contradict their theory in the next breath, by dogmatically declaring that "the Spirit of God comes directly from heaven, and goes into their hearts without doubt." All persons know both whence the wind and Spirit come, and whither they go. The child says, "The wind is from the North, and blows to the South;" and, *vice versa*, the Christian says, in most perfect confidence, "The Spirit is from God, and dwells in my heart."

But a plain reading of the verse, we conclude, will remove the apparent difficulty. Although we doubt whether our Lord had the idea of *wind* in his mind, for our present purpose, we do not care whether we employ, in the first of the verse, the word *wind* or *spirit*. A fair translation would read thus: "The Spirit inspires [the wind blows] where he pleases, and you hear his sound, [voice,] but you cannot see [till by seeing] whence he comes or whither he goes; so is every one quickened by the Spirit."

Notwithstanding we cannot see the working of the Spirit, we understand most perfectly the *manner* in which he enlightens the world and comforts the hearts of the saints. Furthermore, we *know* who are Christians, by the *fruits* which they bear. All who exhibit the "love, joy, peace, long-suffering, gentleness, goodness, meekness, and fidelity" recommended in the Divine Oracles, "are branches" of the true spiritual vine.

T. F.

A RELIGIOUS DISCUSSION.

WE are clearly satisfied that religious discussions, conducted in a Christian manner, are attended with the best of consequences; but there are so many evils connected with most of them, we often tremble to hear of them. We publish below a brief statement in reference to a recent discussion at Alexandria, Tenn., with the hope that the example of Bro. Sewell may have good effect upon the brethren. But few men are sufficiently pious to have anything to do with public debates, and all men who have not control of themselves act wickedly in engaging in them:

MESSRS. EDITORS:—The usual monotony of our quiet little village has recently been broken by a theological discussion between Elder J. L. Sewell, of the Christian Church, and Rev. Thomas Wainwright, of the Methodist Church. It commenced on the 17th ult., and continued three days, during which time three propositions were discussed, embracing Spiritual influence, Prayer in reference to the unconverted, and the Design of Baptism. As is usual in such debates, different opinions prevail in reference to its merits.

The more pliable partisans commenced boasting before the debate commenced—they kept it up while it was in progress, and continue the same course still. All of which is well understood—it is to try to bolster up the waning fortunes of a superannuated theology, and to pander to the incorrigible bigotry of a very arrogant man. Elder Sewell's friends are well satisfied with his defense of the truth, and their opin-

ion is fortified by the concurrence of many who are of no sect, and of some who belong to other denominations, particularly the Baptists.

Good effects will doubtless follow this debate. It was conducted without any unpleasant personal collisions between the immediate parties, which was doubtless owing largely to the gentlemanly deportment and Christian forbearance of Elder Sewell towards his opponent.

Elder Sewell's manner and spirit should be a model in such discussions. He makes no pretensions to much scholarship or great learning; he is, however, well read in the Scriptures; has had considerable experience, and is possessed of a well balanced mind; all of which blended together, make him a pointed, a perspicuous, and a logical debater.

His opponent is of very different material—his look is self-important, his manner swaggering, and his pretensions pedantic—while his language is inelegant, his ideas muddy, his periods awkward, his general arrangement bad, and his theological acquirements very superficial.—His barrenness is but the more manifest in his abortive attempts at wit, which he abundantly displays towards his opponent in the use of such plantation epithets as the following, "I will trot him through," "I will take off his comb and gills," "I will dry up all his ponds and creeks," "Face the music," and other phraseology of like coin. Notwithstanding the forbidding sketch above given of one of the debaters, the occasion afforded Elder Sewell an excellent opportunity of presenting the truth to many who had never heard it before.

SPECTATOR.

Alexandria, Tenn., August, 1855.

SALEM, July 23rd, 1855.

THE Christian Churches in the Mountain District of Tennessee, will meet in co-operation in Woodbury, Cannon county, Tenn., on Friday before the fourth Lord's Day in September next—Bro. Fanning requested to preach on Friday, and Bro. W. D. Carnes on Saturday.—All the Churches within the bounds of this co-operation are earnestly requested to meet us in consultation by sending delegates, with letters giving number, increase, condition and wants of the Church and neighborhood, together with the amount they are willing to contribute for Evangelizing during the year 1856. Brethren, shall we not make one united, earnest effort to do more than we have ever done. The cause of our Master and the interests of humanity demand it at our hands.

By order of the executive committee.

DAVID LIPSCOMB, Secretary,

THE INFLUENCE OF EARLY TRAINING.

WE believe that there is no subject of Christian duty of more earnest moment, or deserving more serious consideration from every follower of our Savior, than the subject of early training. We call attention to the subject with the sincere hope that brethren whose age and experience qualify them for its proper discussion, will give attention to it.— We feel confident that the subject receives not that attention which it demands from those who write and speak on the great matters of Christian life. We fear the brethren have not yet been made to feel the solemn earnestness and weight of the responsibility in this matter.— While the precept of the wise man, "Train up a child in the way he should go, and when he is old he will not depart from it," and the command of the Apostle, "Fathers, bring up your children in the nurture and admonition of the Lord," are ready upon every flippant tongue, still we fear these solemn injunctions have not sunk *very deeply* into the hearts of the people.

Either both Paul and Solomon were wrong, or the professed Christians of this day are sadly recreant to their duty. If there be truth in the precept of the wise king of Israel, then would we see the children of the servants of God, who had been trained in obedience to the command of Heaven, so soon as they arrive at years of maturity, showing the fruits of the heavenly instruction imparted to them by submitting to the authority of Jesus Christ, and walking in obedience to every command of our Savior. We believe that the child into whose heart the lessons of wisdom and love contained in the word of God had been instilled in childhood, could not refuse submission to the yoke of King Immanuel. An irreverent man, or frivolous, light-minded woman, shows most clearly that there has been a woful neglect of duty in early years. The fire-side, instead of being the scene of lessons of gentleness, goodness, and piety, has most surely been the place of petty strife, idleness, wrangling, and parental disobedience; and these are but bearing their natural fruits in producing men and women devoid of all respect for the authority of Heaven, and utterly unfit to receive or appreciate any of that pure spirituality and heavenly beauty, so characteristic of the gospel of God's grace.

While we have the strongest confidence in the power of the gospel to bring all men to Christ, and make them pure and holy in life, who receive its teachings "into honest and good hearts," we must contend that the greatest barrier that can be offered to the spread of the gospel

is that gross ignorance, sensualism, and selfishness, which shut up every avenue for the reception of any thing above the grossest feelings and desires. Where every thought from the earliest youth has been directed to what is grossly animal, earthly and selfish, what hope can there be that this incubus of darkness can be removed, and the light of heaven have any effect upon the heart and life?

Where the childhood has been spent in the merest trifles and frivolity, in waywardness and disregard of all authority, or where nothing but plans and schemes of gain, or ambition, have been presented to the early understanding, we can reasonably expect nothing but an after life of haughtiness, selfishness, and rebellion against all law and authority in Heaven and on earth. While the truth of Heaven stands sure, the child's character is the surest index of the fidelity of the parent, and the influence of the humblest subject of the Messiah's kingdom is fraught with consequences of the greatest blessings or misery. While time lasts that influence will be felt, and the consequences alone will be known at the great and awful day of reekoning before the Judge of Heaven and earth. The mother's influence, untold and unseen as it may be, is beyond that of the most eloquent proclaimer of the gospel. The sense of responsibility to a higher power—the duty of respect to superiors, the lessons of justice, peace, wisdom and love instilled in the heart of the innocent prattler by the mother's knee, the life and character of the Redeemer of man unfolded in language of simplicity to the earliest understanding, will produce in life the richest fruits of holiness and Godly devotion, which will hang as clustering blessings around the whitening head of age, and give its last days a purity and sanctity of joy not to be attained by the greatest gains and honors of earth.

W. L.

APOSTOLIC PREACHING.

THE apostles were content to tell the world, in plain terms, that he who believed should be saved, and that he who believed not should be damned. And this was the dialect that pierced the heart, and made the hearers cry out, "Men and brethren, what shall we do?" It tickled not the ear, but sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice, or gesture—for the fineness of such a simile, or the quaintness of such a sentence; but they spoke like men conquered by the overpowering force and evidence of the most concerning truths—much in the words of the disciples going to Emmaus: "*Did not our heart burn within us while he opened unto us the Scriptures?*"—Rogers.

 THE CHURCHES IN SUMNER COUNTY, TENN.

WE had the pleasure of spending a few days with the congregation at Hartsville, in Sumner county, in the month of August, and we are thankful to our Father in Heaven to be able to bear testimony to the fidelity of the brothers and sisters. They have not failed, since the planting of the Church, to meet on the Lord's Day to keep the ordinances. The results are acknowledged by all conversant with their history. They are growing in grace and in the knowledge of the truth. We set in order some "things wanting in the Church," and ordained elders and deacons. There were ten additions during our visit. Our constant prayer to God is that the beloved disciples may be preserved from harm. We spent the 3rd Lord's Day with the brethren in the vicinity of Castalian Springs, and we rejoice in the belief that the meeting was not in vain. It perhaps is known to some of our readers, that a very rank weed of infidelity, under the name of "freedom," "liberty of conscience"—modern Spiritualism—has been growing in that region, to the great annoyance of the disciples. Indeed, the difficulties had produced a coldness which had for months stopped the worship of the congregation. But the brethren determined to rally upon the declaration, that "The word of God, as set forth in the Bible, is the only rule of Christian faith and practice." Of course those who troubled the body were left without aid, and it would be difficult for us to see on what terms they could be saved. They place the Bible on no higher ground than the pretended revelations of the abandoned Spirit rappers of our country, and profess as full fellowship for men who regard Jesus Christ as a mere man, as those who receive him as the Savior from Heaven. We feel ourself justified in saying, that any pretended Christian act of such persons must appear to all good men as most blasphemous. We confidently believe the brethren have the cause of truth at heart, and that the Lord will bless their efforts.

T. F.

 ORPHAN SCHOOL. ✕

BROTHER Nich Hackworth writes from Dayton, Ala., that he will soon establish in the South, an "Orphan Girl's School." We most heartily approve of the object, and we will be glad to give Bro. H.'s plans to our readers. We respectfully suggest, however, that it strikes us we shall object to any system of orphan schools, which excludes *physical industry* from it.

T. F.

 SUBJECTS SUITABLE FOR DISCUSSION.

BY ELDER WADE BARRETT.

Brother Barrett writes under date of July 16th, 1855, to the Editors, in regard to what he thinks most needed in his section. "First," he says, "we want a few articles on First Principles—secondly, a few on Open Communion—and thirdly, a few articles on Family Culture." He adds, "Some of our preachers have insisted and urged on Pedobaptists to commune with us, and these same preachers have communed with Pedobaptists, and have influenced others to do so."

The subjects suggested by Bro. Barrett for discussion, we not only deem appropriate, but "First Principles and Family Culture" we regard as most important for the people in whose service we are engaged, As time and opportunity permit, the results of our reading, observations and reflections upon these topics will appear in our pages. At the intimation of what is usually termed "Free Communion," we confess surprise. The words imply communion without limits or restrictions—a communion to which all men, irrespective of character, are invited. Such an idea is a plain admission that there is no communion in the Church of Christ. The Lord's table belongs to the Lord's house, is consecrated for the Lord's people, and no Christian can go out of the Church to commemorate the Lord's death, and it is very gross profanity for persons who have not yielded themselves, heart, soul and body, to the authority of the Prince of Peace, to partake of the bread and the wine, or to invite others to do so. Such as have believed with all the heart on the Savior, repented of their sins, "put on Christ" in baptism, are exhorted to "examine themselves and so partake," but no others.

ELK RIDGE, Giles County, Tenn. }
 Monday morning, July 16, 1855. }

DEAR BRETHREN FANNING AND LIPSCOMB:—Yesterday was my regular time of preaching at Lynnville. In the close of the meeting three persons came forward, confessed their faith, and were immersed the same evening. Prospect good for more additions at that place.

Your brother in expectation and strong hope of a better day,
 WADE BARRETT.

 CO-OPERATION MEETING IN GEORGIA.

BROTHER P. F. Lamar, of Griffin, Georgia, requests us to say that "The Georgia State co-operation meeting will be held in Clark county, Ga., commencing on Thursday before the 2nd Lord's Day in October, 1855. All who can, are invited to attend."

CORRESPONDENTS.

WE are very happy in being prepared to lay before our readers, in the present number, many encouraging suggestions from our friends.

Elder JAMES EDMUNDS, of Louisville, Ky., Corresponding Secretary of "The Bible Revision Association," writes:

"We have had the pleasure of looking over your monthly, and we are much pleased with it, and wish it success. We desire an exchange, and our annual and semi-annual reports, Bible Union Reporter, specimens of the work of Revision, and all other documents on Revision, will be forwarded to you from this office."

Brother JOSEPH D. DARROW, of Valley Forge, Jasper County, Mo., writes:

"I have been preaching in this county about twenty-one months, and the labor has resulted in 80 additions to the Church, and prospects are good for many more."

The brethren of Tennessee will rejoice in Brother D.'s success.

T. F.

Elder JAMES HOLMES writes, Aug. 15th:

"BROTHER FANNING:—During the month of July, I labored in Obion, with Brother Banton, and had some good meetings. I returned to Gibson and commenced a meeting the 5th Lord's-Day, and immersed ten, and the brethren constituted with 32 members. Brother Banton gained 12 at Liberty Grove the 1st Lord's-Day in August. We commenced at Mason's Grove, Friday the 10th, and have had one immersion. Brothers McGwin and Banton are with me."

Elder JESSE L. SEWELL, of Putnam County, Tenn., writes, August 7th:

"I have recently immersed seven persons, on a profession of their faith, in Jackson County, Tenn."

Elder WADE BARRETT, in a letter of the 29th of July, says:

"On yesterday, Brother J. Hootan and I closed a meeting at Robertson's Fork, with fifteen additions. We greatly need preachers who are *intelligent, mild, and uncompromising*, and who will preach the Gospel to a dying world because they love God and their fellow-men, and not for the loaves and fishes." See John vi. 26, 27, and 66-69.

A good suggestion this. If we receive full wages in the world, by means of salaries, is it not possible our reward will not be very desirable in the future state? Men who love the truth, and preach it in the love of it, *the Lord* will support.

T. F.

"COTTON-GIN PORT, August 1st.

"BROTHER FANNING:—I have been at this place preaching several days, and I find the church here, and in many places, in a disorganized condition.
W. H. HOOKER."

REMARKS.—It will always be the condition of such as attempt to feed on sermons, instead of performing the service which the Head of the Church has ordained for the spiritual growth of his people.

T. F.

"WAYNESBORO', August 11, 1855.

"BELOVED BRETHREN:—Your soul-stirring Advocate is the very thing. I have been wanting to see it for a long time, and, by the grace of God, I will do what I can to circulate it in this section.

"Some of the persons whose names I send you, are Cumberland Presbyterians, others are members of the old Baptist Church, and others are men of the world. The brethren generally want the paper.

"W. H. KIRKPATRICK."

QUERIES IN REGARD TO PAYING PREACHERS.

BY N. H. HACKWORTH.

BROS. FANNING AND LIPSCOMB—How would it answer to enter into resolutions to this effect, viz:

1st. To pay a preacher with a family, \$500 per annum for his services?

2d. To pay a single man \$300?

3d. To pay a stationed preacher just in proportion to his merits?

N. H.

ANSWER.—If we have no laws on the subject of supporting ministers, I suppose it would answer very well to make laws for the regulation of all such matters by *resolves*. I most respectfully ask Brother Hackworth, and all others concerned, if the Lord has given no rule of action on this matter? It is most probable the whole "hiring system" is just upon the borders of a thorough examination. All men who "labor in word and teaching"—indeed, in every department in religion, or in the world, should receive according to their labor and real merits; but we question very much if the system adopted by many, to "hire out the service" which God has ordained for their spiritual health, to salaried clergymen, does not prove ruinous wherever attempted. The times demand an examination of this subject. We ask Bro. Hackworth, and the brethren generally, to send us their views.

T. F.

THE GOSPEL ADVOCATE.

THE brethren and friends have most cordially welcomed the Advocate, in every section of our great country from which we have heard. They have our most sincere thanks. We are more than satisfied the disciples have a zeal for God according to knowledge, and we trust in God we shall still be enabled to deserve their confidence. T. F.

REVIEWS.

VARIOUS books and publications have been received, but which, for want of space, cannot be noticed in the present number. In due time they shall all have attention. T. F.

STATE MEETING.

THE Christian Evangelizing Association of Tennessee will hold its next annual meeting with the Church of Christ at Philadelphia, near Hickory Creek, in Warren County, commencing on Wednesday (the 19th) before the 3rd Lord's Day in October.

By a resolution passed at the last meeting, the following brethren were invited to address the Association:

- Elder T. Fanning, on the Reformation.
- “ Wade Barrett, on Love.
- “ W. D. Carnes, on Christian Union.
- “ J. K. Spear, on Prayer.
- “ J. J. Trott, on the Authority of Churches.

It is earnestly requested and urged upon the Churches and brethren throughout the State, to take an interest in this meeting and see that they are represented. We are confident that much good will result from the brethren meeting and conferring together in a spirit of love and encouragement, regarding the interests of Messiah's Kingdom. The great questions of the conversion of the world, the Spiritual health and welfare of the people of God, and the advancement of the Kingdom of our Lord, are of common and equal interest to every follower of our Savior. Many indications at present lead us to hope for a brighter and more prosperous day for the cause of our Redeemer in the land.

Beloved brethren, let us awake to a full sense of our duties to God and to the world.

W. LIPSCOMB, Secretary
of the C. E. A. of Tenn.

JULY 28TH, 1855.

BRO. FANNING—I received the first number of the "Gospel Advocate," and I hope it will prove to me a pleasant and instructive companion. I have been wishing for something of the kind for a long time. It is not often I enjoy the pleasure of meeting with a congregation of disciples. Hence, with me, the necessity of the "Gospel Advocate" to cheer amid crooked and perverse doctrines.

We have three congregations of brethren in Dyer county, but I live eight miles distant from the nearest. Recently we organized in Dyersburg with only eight or ten members. We thought these would be a nucleus around which others might be gathered. Bro. Bantan promises to preach for us once every month. He is quite an intelligent minister, and is listened to with much respect and attention by the citizens of the village and vicinity. His Christian deportment and social qualities command their respect, and even their affection. There is a fair prospect to do good, though as yet there have been no additions.

B. W. LAUDERDALE.

OBITUARIES.

Departed this life, at Mason's Grove, Madison County, Tenn., July 21st, 1855, ROXANA A., daughter of Robert and Frances Billingsley, aged seven years and ten months.

We would be gratified to publish the lines written by the afflicted mother, but we lack space.

T. F.

ELK RIDGE, TENN., Aug. 9th, 1855.

DEAR BRO. FANNING—With a sad heart and weeping eyes, I have seated myself to inform you of the death of my daughter, LUCINDA CAROLINE MOORE, who departed this life on Lord's Day the 5th inst., after a severe illness of nearly five weeks. She has left a disconsolate husband and four motherless children. She was nearly 29 years of age, but when seventeen she bowed to the authority of the Lord, and although she has left us, we sorrow not as those who have no hope.

WADE BARRETT.

Mrs Mary S. Walter

THE

GOSPEL ADVOCATE.

CONDUCTED BY

T. FANNING AND W. LIPSCOMB.

VOL. I.

NASHVILLE, OCTOBER, 1855.

NO. 4.

TERMS----50 CTS. IN ADVANCE.

NASHVILLE:

CAMERON & FALL, BOOK AND JOB PRINTERS, CORNER COLLEGE AND UNION STREETS
1855.

CONTENTS OF THE OCTOBER NO.

First Principles—No. IV.....	97
Spiritualism <i>versus</i> Christianity.....	102
Inconsistencies of Orthodoxy.....	105
The Bible—No. 2.....	108
Co-Operation.....	109
Re-Baptism.....	112
In the Burial of Baptism man is Pardoned.....	114
For what are we Contending?.....	117
Education and Christianity.....	120
Correspondence.....	121
Report from P. B. Lawson.....	125
Report from Bro. Mulkey.....	126
New Books.....	127
The American Christian Review.....	128
Davidson County Co-Operation.....	128

PROSPECTUS

FOR THE

AMERICAN CHRISTIAN REVIEW.

TO BE EDITED AND PUBLISHED BY

BENJAMIN FRANKLIN,
IN CINCINNATI, OHIO.

OBJECTS OF THE WORK.

1. To give, if possible, one original Sermon, every month, from some of our abler brethren, upon such leading themes as they consider adapted to the exigencies of the times.
2. To review some of the principal erroneous theological books, pamphlets, papers, and speeches, which may fall in the way, and, as far as may be, refute them, and save the Church from their pernicious influences.
3. To defend the Revelation set forth in the Bible, as the infallible, complete, perfect, and final Revelation of God to man, till the end of time, against all the assaults of unbelief, of whatever form, in these times.
4. To develop, set forth, enforce, and defend, pure, heaven-born Christianity, as revealed by Jesus Christ and his holy Apostles, as recorded upon the sacred pages of the New Testament.
5. To exhibit, set forth, and defend, scriptural Church-organization, at the same time meeting and defeating, as far as possible, all innovations and encroachments upon the simplicity that is in Christ.
6. To afford good scope to correspondents who may write essays, reviews, items of intelligence, and whatever may be for the general interest of the cause.
7. To encourage raising up, qualifying, and sustaining an able, devoted, pious, and substantial Christian ministry; and, at the same, time show what regard we should have for, and what course should be pursued toward, those old preachers, and plain men, many of whom have, in a great measure, supported themselves and preached the word of God with success, and to the upholding of the cause.
8. To urge, with all possible earnestness, the importance of keeping in the field and sustaining, as many able, zealous, persevering, and devoted evangelists, as possible.
9. To encourage educational institutions, literature, and learning in general.
10. To encourage benevolent enterprises, so far as founded in Scripture or reason, divested of selfishness and personal aggrandizement, and in the bounds of practicability.
11. In one word, whatever is lovely, of good report, pure, peaceable, tending to the good of man and the glory of God, shall be maintained and defended in the spirit of meekness; but the editor will ride no hobbies, countenance no one-idealism, and his pages shall be used for no such purposes; but will maintain *the truth, as it is in Christ—the whole truth, and nothing but the truth.*

TERMS.

THE AMERICAN CHRISTIAN REVIEW will be published monthly, at ONE DOLLAR A YEAR, invariably in advance.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. I. NASHVILLE, OCTOBER, 1855. NO. 4.

FIRST PRINCIPLES.

NUMBER IV.

Thus far in our discussion of the "First Principles" of religion, we have endeavored to satisfy our readers that the Bible contains all the spiritual light known by man. We have also attempted to show that it is an *inspired* volume—perfect in all its parts, and completely adapted to our moral exigencies. It remains for us to show, that, in its details, it is a perfect *system* of religion, and affords the only correct model of government on earth. Indeed, we are not sure the idea of *society*, further than animal gratifications are concerned, or *government*, ever could have entered the heart of man, had not a revelation been made from above. Of course, our data upon this point must be rather meager; but, judging from the condition of nations furthest removed from Christian influences, we must regard the world as a wilderness, dark and impenetrable, without the aid of the Holy Oracles.

Grant these conclusions, and we are forced to admit the *study* of the Scriptures is a matter of the first moment to all who desire happiness in the present or future life. It is very important, in an examination of the subject of religious authority, to set forth, in plain and respectful terms, the positions of the various religious orders of our country. Men, we apprehend, are generally disposed to receive truth, when presented in a proper form; but, in the absence of light, we are most unfortunately often the subjects of extreme prejudice and stubborn rebellion against God.

We begin our examination of religious positions, as mathematicians often do, by showing that certain things cannot be true.

I. NEGATIVE RELIGIONISTS.

If asked what we mean by "*negative religionists*," we answer, that we can employ no words, terms, phrases, or combinations that will give

them a local habitation and a name in religion; and yet they are everywhere to be found, most zealously advocating—*nothing*; the negation of all things positive. They are sometimes denominated “Latitudinarians,” “Liberal Churchmen,” “Untrammelled Men,” “Free Thinkers,” and “Most Charitable Christians,” though they reject Jesus Christ. Their study is, opposition to all creeds, systems, laws, and orders, and they pronounce themselves “freemen.” Their preaching is negative. The Scriptures are not inspired—man was never lost—their God was too wise to make a race capable of being cast away—and they hope, on the ground that there are no divisions in the universe, to attain to some place, state or negation of place or state, they call heaven. We repeat, their only ground of hope is, that there will be but one state in the future, though there are many here. They tickle the ears of the gay, giddy, profane, profligate, and abandoned, with the notion, that, as they had no agency in their own creation, they, of necessity, are free from responsibility; and, therefore, their doctrine is, “Follow nature,” “be true to instinct,” and gratify all the inward desires of “the divinity within,” many of which true men have called fleshly or animal appetites.

If asked, Who in our country advocate such monstrous opinions? we answer: All who profess to be guided by philosophy, reason, conscience, feeling, and impulses, in religion. Neologists are members of this school; Unitarians generally fraternize with them; Universalists were never in a lost condition, therefore, they never needed a Savior, the blood of Christ neither has a voice or meaning with them, and the Christian institution is worse than useless. Modern Spiritualists receive no declaration, doctrine, or practice of the Bible, as a test of position before Heaven, but give utterance to a vague and deceptive declaration, that “character,” without reference to belief, ordinances, or any special train of conduct in life, is everything. Such as are determined to believe nothing is of divine authority, are delighted with such *license*, and rejoice most heartily in their freedom of restraint.

Their policy is to ridicule all that is positive in religion, and, by *flattery* and fleshly encouragements, they take captive the sensual, many of whom might, in other circumstances, be disciplined for heaven. This lowest grade of fetichism is prevailing to an alarming extent in Europe, and in this country, and should be promptly met by such as believe the Bible to be the word of God, and are disposed to resist fleshly encroachments. Their test of fellowship, if they really have any, reads, “Whatever any one thinks is right, is right to him;” and there are, therefore, as many standards of right as there are human beings on earth.

But we must close our remarks upon such unblushing grossness and downright depravity. We will contemplate positive religionists.

II. ROMISH POSITION IN REGARD TO THE BIBLE.

Romanists in all countries, regard the Bible as the word of God, but not in a sense which will encourage the belief it is a book suited to the wants of the people. They maintain that great and cardinal principles, adapted to the capacity of a few learned men, are contained in the Scriptures, but it remains for these doctors to draw out, by *explanations*, such things as the laity can bear.

Hence the universal opposition to the Romish Church to reading or believing the Bible as it is written. Oft and again, have Romish mothers, in sincerity of heart, requested us not to permit their sons to read the Bible. They think it a most unsafe and heretical course, to suffer their youth to wander off, as they suppose, in obedience to their own convictions of truth. Hence the steady and unmitigated opposition of the doctors and priests, to the introduction of the Bible into their schools. The subject has been warmly discussed in most of the northern cities; but owing to the fact that comparatively few Romanists are in the South, little has been said, and, indeed, there is scarcely a feeling on the matter. We are, however, more than satisfied that Romanists in no country will permit Protestants to have such control over the education of their children as to have their minds corrupted by reading and believing the Bible for themselves. We have no hesitation in declaring that this is the feeling of every Roman heart.

If asked whether Romanists do not educate their people in a way satisfactory to the denomination, and if the members are not suffered to read some religious works, we answer: Many of them attend schools and read religious books.

In the "Constitutions and Canons of the Church," book 2nd, chapter 30th, we have the following very ominous words: "*Let the Bishop be honored among you as a God, and the Deacon as his prophet.*" This is the *key* to all Romish authority. Whilst the people dare not approach the Bible, they have the liberty to look to the "Bishop as a God;" and it is well known by the ecclesiastical world, that THE INTERPRETATIONS OF THE BISHOPS, THE DECREES OF COUNCILS, AND THE TRADITIONS OF THE FATHERS, ALL SANCTIONED BY THE POPE, CONSTITUTE THE RULE OF FAITH AND PRACTICE TO ROMANISTS. These interpretations, decrees, and traditions, all the people are encouraged to read and believe, and in them there is thought to be safety.

We are conscious that Romanists will bear us testimony to the faithfulness of our exposition of their position in reference to the Bible, and, therefore, we will at once approach another division of the religious world.

III. PROTESTANT POSITION IN REGARD TO THE BIBLE.

We rejoice to know that Martin Luther put the Bible into the hands of the people, and through this policy have resulted modern religious liberty and our free institutions, which bear so conspicuously upon them the unmistakable impress of divinity.

All Protestant denominations zealously maintain the inspiration of the Scriptures, and their complete sufficiency to furnish "the only infallible rule of faith and practice." There is, nevertheless, if not a contradiction, at least a mystery hanging over the Protestant position.

No sect of Protestants, so far as we are informed, believes that the Bible affords, in form and details, a system of religion; and hence the agreement of all denominations to construct, from the unarranged materials in the Bible, systems or creeds adapted to their respective wants. Many of the Baptists, too, who deny that they are Protestants, speak, in the words of Chillingworth, of "the Bible, and the Bible alone, being the religion" of Baptists, or Christians; and yet it is strange to hear the respective parties in this family boldly maintain the authority of *Baptist* denominations. From our reading of the sacred volume, we have not been able to find any such a body acknowledged. Yet we fondly hope and believe that many of the Baptists are disposed to adopt the Bible, in fact, as their only creed and government in religion.

We apprehend the Protestant idea is as well expressed by John Calvin, as any more modern writer. He says: "The Lord, in his Holy Oracles, hath plainly declared to us the whole nature of true righteousness; but in external discipline and ceremonies, he hath not been pleased to give us minute directions in every case, foreseeing that this would depend on the different circumstances of different periods; and knowing that one form would not be adapted to all ages, here we must have recourse to the general rules which he hath given. As he hath delivered no express injunctions on this subject, (externals,) because these things are not necessary to salvation, and ought to be applied to the edification of the Church, with a variety suitable to the manners of each age and nation; therefore, as the benefit of the Church shall require, it will be right to change and abolish former regulations, and to institute new ones." (*Inst.*, vol. 2, p. 348.)

This we know to be the ground still occupied by the respective Protestant parties of our country; and as the position is plain, we need little more, for our present purpose, than a clear statement of it.

The Bible is an inspired document, containing the great principles of religion; but as to discipline, externals, ordinances, they are not essential to salvation; and, therefore, may be changed, modified, and arranged to suit the tastes of different ages and countries. This, it will be observed, is not original with Calvin, or Protestants: it is the first-born of Rome. The Bible is not, in form, a government for man; but he is authorized to make any number of systems, founded on the Bible.

Hence the right, maintained by both Romanists and Protestants, to change the ordinances of God. This, as is well known to the learned, is the only authority for other acts, besides the original one, in baptism. This is also the ground upon which not a few claim the right of using water instead of wine, in the supper; and, to say the least of the position, Protestantism does not furnish so positive a rule of faith or practice, as, it occurs to us, the Christian religion demands. We shall certainly attempt to "show a more excellent way."

IV. THE TRUE CHRISTIAN POSITION REGARDING THE BIBLE.

Most providentially, as we believe, quite a number of God-fearing men, about the opening of the present century, arrived at the then startling conclusion, that the word of God, as set forth in the Scriptures of the Old and New Testaments, is in proper form—a book of faith, a perfect creed, and, in fact, "thoroughly furnishes" Christians, in the most minute details, "all things which pertain to life and godliness." Hundreds of thousands of good and true men, women, and children, have, within the last half of a century, adopted the Bible, therefore, without note, comment, or explanation, as God's only government for mankind. They regard the volume as a book of God's revelations, expositions, or explanations, and as being, when fairly translated, completely adapted to our religious instruction, and that no part can possibly be put into a better form than that in which it was originally written. They, with the Savior, encourage their friends to believe "as the Scriptures say," and are satisfied that all sincere persons, who believe "*through the Apostles' words,*" (John xvii. 20,) are one in religion.

In obedience to this conviction, we confidently preach the Gospel,—do not give our opinions about it,—with the assurance that responsible beings are capable of believing it without the mediation of a bishop or priest as an expounder of what God has already expounded, and we

pray all men to become reconciled to Heaven through it. As to what theologians unwisely call *externals*, or ordinances, our position is, that God has given them in such a manner that the least change whatever, not only annihilates them, but all genuine religion. It would have been far beneath the dignity of God the Father, or the Lord Jesus Christ, to have instituted "*mere externals in religion.*" Such are not of heaven. Every appointment of the Old or New Testament was to affect the heart and influence the life in some way; and no one was an unmeaning ceremony, which might be changed to suit the caprice of any stripling who should express dissatisfaction at the old fashions of the Bible.

Our confidence in God is, that, so soon as our position shall be understood, candid minds will be disposed to respect it. Indeed, within the last twenty years, a much greater revolution has been achieved by this simple teaching in the religious world, than has been witnessed in any former period, from the earliest ages of the Church. Neither should it be considered as remarkable, or at all alarming, that men should oppose it. Whilst we claim, as a right and duty, genuine friendship for all, at least, who regard the Bible as God's message, in any sense, to a lost world, we are fully conscious that our position is most dangerous to all preachers and people whose highest ambition is to support a denomination; and, therefore, we do not anticipate quarters even from all Protestants. We have reason, however, to thank God that there is not a Protestant sect in the land which is not much more favorable to the Bible as a book of authority in religion, than in former years. We are also happy in the knowledge of the fact, that very many of the best members in the respective denominations, are quite favorable to the belief that all Christians will ultimately unite upon the Bible, and the Bible alone. The leaven is at work, which, we fear not, will leaven the whole lump of truly religious society; or, at least, all who regard the Scriptures, as God has given them, the highest spiritual authority.

T. F.

For the Gospel Advocate.

SPIRITUALISM *versus* CHRISTIANITY.

DEAR BRETHREN—Having examined the new and strange science of "Spiritualism," as taught by Davis, Edmunds and others, I will give you the result of my investigations.

1. Christianity teaches the *divine inspiration* of the Bible, Old and New Testaments. Christ and the Apostles appeal to the Patriarchal

and Jewish Scriptures, as divinely inspired authority. The New Testament professes to record the divinely inspired teaching of Christ and the Apostles. Heb. 1: 1, 2—2: 1, 4.

Spiritualism teaches that "the Bible is a record of Spiritual communications, made through departed human Spirits!"

2. Christianity teaches that Jesus is *the Son* of God by *supernatural* generation. Luke 1: 35.

But Spiritualism teaches that Jesus is only *a Son* of God by *natural* generation!

3. Christianity reveals the Son of God as *the Christ* by the *miraculous* anointing of the *Spirit* of God. Mark 1 ch.

Spiritualism reveals Jesus as *a Christ* by an ordinary *moral* anointing, a good man!

4. Christianity speaks of the *teaching* and *works* of Christ as the result of the *miraculous* agency of the *Spirit* of God. Matthew 12: 28. Acts 10: 38.

But Spiritualism speaks of the teaching and works of Christ as the result of "Spirit manifestations;" that he was a good "medium," impressed, guided and aided by "departed human spirits!"

5. Christianity teaches that the *death* of Christ was a *sacrifice* for the sins of the world. Matthew 26: 28. Romans 3: 23, 26.

But Spiritualism teaches that Christ died only as a *martyr*, in confirmation of the truth of natural religion!

6. Christianity makes the *resurrection* of Christ the *foundation* of the Christian's *hope*. 1 Cor. 15 ch.

But Spiritualism, if consistent, must agree with the infidel Jews, that the disciples *stole* the body of Christ, or that his resurrection was only a recovery from a state of suspended animation by the aid of Spirits!

7. Christianity reveals the *glorification* of Christ as "Lord of all." Acts 1: 2—and 10 ch.

Spiritualism reveals Christ as only a "departed human Spirit" of a high order, associated with other Spirits of the spheres in impressing and teaching men in the flesh!

8. Christianity teaches the *mission* of the *Spirit* of God as the result of the mediation of Christ to convert the world. Acts, 2 ch.

Spiritualism teaches the *mission* of a vast multitude of "departed human spirits," to rap and tip tables, and to make speaking, writing and healing mediums, by means of electricity, in order to the progression of the world!

9. Christianity records the divinely inspired mission of the *Apostles* to preach the gospel to all nations. Matt. 28c. Acts 2c.

Spiritualism records the mission and inspiration of the Apostles as the result and proof of "Spirit manifestations," as destitute of divine infallible authority as the "spirit medium" missions of the nineteenth century!

10. Christianity reveals the *Church* of Christ as the Kingdom of Heaven. Matt. 16: 18, 19.

Spiritualism reveals the *world* as the Church, birth as our entrance into it, and death as our exit out of it!

11. Christianity teaches the *remission* of sins in the name of Christ. Luke 24c.

Spiritualism teaches that there is no remission of sins in any name, but that all suffer *all* the punishment due to their offences!

12. Christianity commands faith, repentance, baptism, confession and prayer, in the name of Christ, as *conditions* of remission. Mark 16c. Acts 2c. 1 John 1c.

Spiritualism commands *no* conditions in the *name* of Christ, in order to remission!

13. Christianity promises all *Spiritual blessings* in Christ, as mediator of the New Covenant. Eph. 1c. Heb. 8c.

Spiritualism promises Spiritual blessings *through* "departed human Spirits," and through rapping, tipping, writing, speaking, and healing "mediums" in the flesh!

14. Christianity ordains Baptism, the Lord's Supper, and the Lord's Day as *positive* institutions of the Church.

Spiritualism smiles at all positive institutions as "ritual religion."

15. Christianity teaches the "laying on of hands" in the consecration of the officers of the Church. Acts 6c.

Spiritualism teaches the laying of hands on *tables* in order to consecration to the "medium" office!

16. Christianity predicts the blessing of all nations in Christ as a glorious *millennium*. Rev. 20c.

Spiritualism predicts the "progression" of all nations to a glorious millennial state under the reign of "departed human Spirits."

17. Christianity promises the *second* coming of Christ to *raise* the dead and *change* the living saints. 1 Cor. 15c.

Spiritualism promises the coming of "departed human Spirits" at death, as an escort to the spirit land, and rejects the *literal* coming of Christ, and a *literal* resurrection, as unphilosophical!

18. Christianity teaches a *world judgment* connected with the second coming of Christ, and the resurrection of the just and the unjust. Rev. 20c. Acts 17c.

Spiritualism that the judgment and resurrection are *past, present, and future!*

19. Christianity teaches that the righteous shall be rewarded with *immortality* and *eternal life*, and the wicked with "everlasting punishment." Matt. 25. 2 Thes. 1c.

Spiritualism teaches "one God, one race, one destiny!"

Thus we see that Spiritualism is perfectly antipodal to every item peculiar to Christianity. So we understand it. But if we have in any item misapprehended or misrepresented, we are willing and ready to be corrected. Is it possible for Christians to be Spiritualists, or for Spiritualists to be Christians?

CHRISTIAN.

For the Gospel Advocate.

INCONSISTENCIES OF ORTHODOXY.

BY P. F. LAMAR, OF GRIFFIN, GA.

BROTHER FANNING—Allow me space in your valuable periodical to notice some of the inconsistencies of some of the parties in religion claiming an orthodoxy, which requires them to condemn men for the sin of worshipping God without any human creed. Our Baptist, Methodist and Presbyterian friends, in many parts of our country, proscribe us for no other sin, if we understand them, than serving the Lord Jesus Christ according to his word. Yet these respective denominations hold what they call "union prayer meetings" together, and other union meetings for revival purposes; but are they really united? or is this a temporary union for the accomplishment of certain ends? We affirm that their platforms or creeds are as antipodal as the poles, and in proof of this position we have only to call the attention of the reader to their different Confessions of Faith. On the decrees of God—Presbyterian Confession of Faith, chapter 3rd—I find the following language: "By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others *fore-ordained to everlasting death*. These men and angels thus predestinated and fore-ordained are particularly and unchangably designed; and their number is so certain and definite, that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God * * * * hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any *foresight of faith*, or good works, or perseverance in

either of them, or any other thing in the creature as conditions or causes moving him thereunto." Thus reads the Presbyterian Confession of Faith. But is there any such language in the Methodist Confession? We invite the attention of the reader to the 20th article of the Methodist Confession of Faith, reading as follows: "The offering of Christ once made is that perfect redemption, propitiation and satisfaction *for the sins of the whole world, both original and actual.*" Which of the foregoing creeds are orthodox—or are they both orthodox? If both are orthodox, I should like to know how much Calvinism and Universalism it would ordinarily take to constitute a heterodox creed.

The Presbyterian Confession of Faith gives us a Calvinian, while the Methodist Confession gives us an Arminian Christ. While one, from the pulpit, proclaims a conditional salvation—the other, in their Confession, affirms that it is without conditions or faith foreseen in the creature. Is this a union of sentiment? But do our Baptist and Methodist friends, who mingle together in the "union meetings," agree touching the decrees of God? In the Baptist Confession of Faith, I find the following language: "Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, * * * * hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereto." If the five Calvinian items of faith are the faith of the gospel—and Presbyterians and Baptists say they are—it necessarily follows that Methodists—who are Arminians—have not the faith of the gospel, and per consequence are not Christians, for without the faith of the gospel no man can be a Christian. On the contrary, if the five Arminian items of our Methodist friends are the faith of the gospel, then it follows that Presbyterians and Baptists have not the faith of the gospel.

But again: our Baptist friends not only declare immersion to be the only action of baptism, and believers the only fit subjects—thereby heterodoxing Presbyterian and Methodist infant sprinkling—but in their Confession say that "it (baptism) is an ordinance of the New Testament, ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of *remission of sins,*" &c. Bap. Con., chap. xxx, sec. 1.

Now, as a deed is valueless till it is signed and sealed, does it not follow according to the Baptist Confession of Faith, that Presbyterians and Methodists who have not been immersed have not the *sign* of pardon, and consequently not the *thing*—to wit, pardon? How immeas-

urably wide the gulf which separates Baptists from Pedobaptists. Read their creeds—go to their different places of worship—see them administer the different ordinances, and you will find them the complete antipodals of each other.

But our Methodist and Presbyterian friends disagree among themselves, though both belong to the same great Pedobaptist family. While one is Arminian, the other is Calvinian. While one sprinkle their children because they are holy, the other (if John Wesley is a true exponent of their principles) sprinkle them because they are unholy, to "remove the guilt of original sin." See Doctrinal Tracts, p.246. We re-affirm that the Baptist, Methodist and Presbyterian Confessions of Faith are as antipodal as the poles. How, then, can they unite in a union prayer meeting, and reject others for doubting the truth of their creeds?

"But you are not orthodox and *we are*," say they. Is the Methodist and Presbyterian infant membership orthodoxy? According to the Baptist Confession of Faith, it is not. And we, notwithstanding, say that if infant baptism is orthodox, that the whole Baptist denomination is heterodox. Are all these conflicting creeds orthodox? The fact is, any thing is orthodox that has numbers and popularity, and we have long thought that the less Christology there is in our modern systems of theology, the more orthodox and popular they are. The standard by which the orthodoxy of a people or denomination is judged in the present day, would victimize the Prophets, Christ and his Apostles. In the estimation of the proud sects, the Pharisees, Sadducees and Herodians, Christ and his Apostles were heretics. But to return. If there is a union of sentiment among the parties—if they are all orthodox—and if the items which separate them are of minor importance, why do they not unite and form one Church? Why do they not cease fighting one another, as they are doing in various parts of the country? Why the necessity of an "iron wheel?" The fact is, there is no agreement among them, even in the essentials of Christianity, and I fear but little of that charity which hopeth all things, and thinketh no evil.

There were *party* alliances in the days of Christ and his Apostles. Pharisees, Sadducees, and Herodians as destitute of love and piety as the prince of the demons, did nevertheless form *holy* alliances to crush Christ and his Apostles. Some ten years ago, in a respectable neighborhood in Alabama, Baptists, Methodists and Presbyterians were at what the world usually calls "dagger's points." They fought each other with ten fold the zeal they fought sin and the devil.

The Lord raised up a Christian minister in that party distracted neighborhood, who preached neither Calvinism, Arminianism, or any other ism, but "Christ and him crucified." With holy love he told them that their opinions would not save them; that Calvinism and Arminianism had nothing to do with their salvation; that *facts* were every thing and speculation nothing in the great matter of salvation. The result of his plain gospel preaching was—a Church of Christ of near one hundred pious, Godly members, who would know no name but the name of Christ, and no creed but the Bible. Sectarianism was enraged, and these hitherto fighting sects *formed an alliance*, and held protracted meetings together. Query—was it *hatred* for the Christian Church, or love for each other, that led them to unite?

For the Gospel Advocate.

THE BIBLE.—NO. II.

BRETHREN FANNING AND LIPSCOMB:—Having, in my number first, shown that all nature, internal and external, all nations, ancient and modern, and all religions, true and false, are monumental proofs of the divine inspiration of the Bible, I wish, in this, to say something of

THE NATURE OF INSPIRATION.

Naturalists, Spiritualists, and Christians all use the word *inspiration*. Do they use it in the same sense? No. Three words will show the difference. They are *Natural*, *Spiritual*, *Divine*. Naturalists teach that inspiration is *natural* to man, and that all nature is inspired. Spiritualists contend that there is a *ghost* inspiration in addition to natural or *intuitive* inspiration. But Christians believe that God is *Spirit*, and that he inspired Moses and the Prophets, and Christ and the Apostles, by his *Spirit*.

Natural religionists look to nature for religious instruction. Spiritualists consult the Spirits of the dead. Christians "search the Scriptures." Naturalists trust in themselves, Spiritualists in ghosts, and Christians in God, for religious instruction.

But Spiritualism is very comprehensive. It can find the true religion in Paganism, Mahomedanism, and Christianity! In nature, in the Bible, and in Spiritual rapping, tipping and writing! Natural inspiration has its perpetual and world-wide refutation in *Paganism*. We will, therefore, turn our attention to

THE INSPIRATION OF GHOSTOLOGY.

Spiritualism teaches that "the Bible is a record of Spiritual commu-

nications, made through departed human Spirits!" The Bible would be a strange book if it read as Spiritualists interpret it. Shall we give a few specimens?

1. And he shall be filled with the Holy Ghost of a dead man, even from his mother's womb! Luke 1, 15.

2. A departed human Spirit shall come upon thee, and the power of a ghost shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God! Luke 1, 35.

3. And his father Zacharias was filled with the Holy Ghost of a dead man, and prophesied! Luke 1, 67.

4. He shall baptize you with a departed ghost! Luke 3, 16.

5. And the ghost of a dead man descended in a bodily shape like a dove upon him! Luke 3, 22.

6. Howbeit, when he, the Spirit of some dead man is come, he will guide you into all truth! John 16, 13.

7. And they were all filled with departed human Spirits, and began to speak with other tongues, as the Spirits gave them utterance! Acts 2, 4.

How absurd is such an interpretation of the New Testament! If the Bible is a record of Spiritual communications, made by departed human Spirits, then Moses and the Prophets, Christ and the Apostles, must have been the "mediums!" Christ, the Son of God, degraded to a level with Davis, Dextor, Harris & Co.! A ghost medium! Can any man believe it till he is mesmerized out of his common sense?

The Christian idea of inspiration is something worthy of God and man. The *Spirit of God* inspired the *Spirit of man*. The Bible is the glorious result. Thanks be to God for his unspeakable gift!

J. J. TROTT.

For the Gospel Advocate.

CO-OPERATION.

LAVERGNE, August 28th, 1855.

To the Saints of Middle Tennessee, with their Bishops and Deacons:

DEAR BRETHREN—The time for the annual meeting of "the Christian Evangelizing Association of Tennessee" is rapidly approaching. Wednesday before the 3rd Lord's Day in October it commences. I will cherish the hope that all the Churches in Middle Tennessee will represent themselves by messenger or letter, (or both,) and say what they will give to sustain Evangelists the next year. The object is to locate as many Evangelists as we can in some of our county towns where

there is no Christian Church, and also to give a field (circuit if you please) to some where we have no Christian preachers. Argument on this subject is unnecessary. We know our duty. God will bless us if we do it. The reverse if we do it not.

Your brother in hope,

J. K. SPEER.

SUGGESTIONS.—We regard it a privilege, and high duty to God and our brethren, to submit to the calm reflection of our friends a few respectful thoughts and suggestions in relation to co-operation in general, and the co-operation of Churches in particular. It is well understood that for many years I have doubted the practical results of the co-operations in Tennessee, and indeed in other States, but I have yielded to my brethren of age and experience, and I should be willing to yield longer, could I conclude it would be to the honor of God. It has been intimated that, as my profession is not preaching, I should not meddle with co-operative movements. Indeed, I have been insultingly told, that inasmuch as I am not a member of any one of the Churches poisoned and degraded by the sensualism of Spirit rappers, it was none of my business. A still more mortifying insinuation, and one brought against older and better men than myself, is, that ambition and envy prompted the opposition to the daring encroachments upon our Zion in Tennessee.

In establishing "The Gospel Advocate," I determined, by the help of the Lord, to give the subject of co-operation a thorough examination. I do not pretend to say how it has been brought about, but I have for years believed that a change must take place in our views of co-operation, before we can labor to each other's advantage, or to the honor of God.

I beg permission to state what seems to me evidence of defective co-operation amongst us. It has always occurred to me, that the brethren most generally write and speak upon the subject as men at sea, without chart, compass, or even a pole star to guide them. As the world's convention at London, every one has a theory, a suggestion, a plan to urge, or at least a question to ask, if such or such a plan will not answer. Such a course is an acknowledgment that we have no directions or examples to guide us. With the word of God before us, the thought is most humiliating. We have complete instruction in all matters pertaining to religion, or we have nothing.

Again, from the character of most of the publications in regard to

co-operative meetings, we might infer that the sole object was to devise ways and means to raise funds for the preachers. Hence the custom of the brethren to urge delegates to be prepared to report what each Church will do for Evangelists. This is a question which no Church can Scripturally answer. Most sincerely would I ask the question, if Churches were conducting their affairs by the Spirit, would the subject of *money* be the theme of discussion in such a co-operation meeting as we anticipate? Does not the course of the brethren seem to imply that our co-operation is a selfish scheme to get money to sustain a few preachers, or perhaps a paper or two?

Unfortunately for the cause of education, some have so strongly impressed the brethren that their schemes are entirely selfish, there is not only a disposition to charge all connected with schools as unworthy, but there is really a feeling of indifference and even opposition to all co-operative school measures. As, therefore, money is a delicate subject for co-operative consultation, whether it is to pay preachers, print papers, or build up schools, we ask, in reference to what can we co-operate to do good?

Were it possible for every disciple in Tennessee to attend at the appointed time, and spend at least a week in tracing out our mistakes, delinquencies, and above all, learning the meaning of Scriptural co-operation, we should all be more than amply repaid for our labor. It is profitable for men to look each other in the face. Finally, we state quite distinctly, that the Scriptures do most certainly encourage the co-operation of all the members in each congregation for carrying forward the work of the Lord; and secondly, we are more than satisfied that they as clearly authorize the co-operation of few or many Churches for the accomplishment of any *needful* work. Regarding the manner of raising funds and the amount of each congregation, I would respectfully suggest that the word of God is most explicit—in reference to supporting evangelists to the destitute, the Bible is equally plain, and in relation to the training of the children of each family and in the congregation, we have instructions which need no amendment. Other matters, such as publications, schools, &c., &c., may or may not be the subject of co-operation by the Churches. Such questions are to be determined by the wisdom of the brethren. I do most sincerely hope the brethren will attend, and that the great object will be to aid each other in acquisitions of truth, and the perfection of character. May a spirit of candor and peace control all the deliberations of the brethren.

T. F.

RE-BAPTISM.

"BROTHER FANNING—We read the Advocate in this section with much interest, and as you have opened the way for enquiries, I wish to submit a question which, to many others as well as myself, is a matter of considerable importance. It is the practice of the brethren to receive members from the denominations without re-baptism. The Baptists and others, for instance, baptize *because* the people's sins are remitted, whilst we baptize *for*, or *in order to*, the remission of sins, and these objects seem to me contrary the one to the other. Now, I wish to know how the immersion for one object is made to answer for another? I am particularly interested in this matter. When 18 years old, I made a profession of religion at a Baptist meeting, and was baptized into the Baptist faith and church; but some three years since I became satisfied my position was not altogether Scriptural, and I was told it was not necessary for me to be baptized again. I have never been satisfied. Will you be kind enough to give some information on the subject. By what authority are members, thus baptized, received into the Church of Christ?

Yours in hope,

J. R. FERRILL."

REPLY.—The Scriptures authorize us to believe there is "one baptism;" and when performed, it *cannot* be repeated. The only point to be determined is, what is the design of baptism? Most of our readers will admit, that one may have water sprinkled or poured upon him, and still not be baptized; and we are candid in the belief that it is not every one who is dipped in the water, that is baptized to profit. We admit, to be sure, that the word implies a specific act, but we conclude this is not the only essential to the ordinance.

In the celebration of the Lord's Supper, we partake of bread and wine; but thousands, doubtless, on every Lord's Day, eat the bread and drink the wine with Christians, who do not honor Jesus Christ. Many also "say prayers," who do not pray to God acceptably. The reasons are apparent. Prayers must be in faith, or in obedience to the authority of the Lord, to prevail at the court above; the bread and the wine must be taken "*discerning the Lord's body*;" and in baptism the subject must clearly understand the objects and action, to constitute the obedience of faith. The Savior said, "Go teach the nations, baptizing;" &c.; and if it was originally necessary for aliens to be correctly *taught* to obey the ordinance under consideration, we presume it is equally important at this day. We have an example in point, and there is but one in the Bible.

There were twelve persons at Ephesus when Paul visited the city, who had heard an eloquent preacher named Apollos, that "knew only the baptism of John," and by his influence they, no doubt, had performed an act called baptism. This was John's baptism, out of date, and in the days of John, although it was not in the name of Christ, it answered all the purposes necessary for one to become a member of Christ's Church at his coming; but at the date of Apollos' preaching at Ephesus, John had been dead over twenty years—his baptism had been supplanted by one "into the name of the Father, Son and Holy Spirit," and, therefore, the twelve who had never heard of John, and who knew not what he preached, had performed an act out of place, and, consequently, it was not the service of God. John had no successor, and while Aquilla and Priscilla taught the young Apollos "the way of the Lord more perfectly," he had no alternative but to preach and practise in the name of Christ, and the supposed obedience of the Ephesian converts, though honestly performed, for want of correct information constituted them not the members of Christ's Church; "and when they heard this, they were baptized in the name of the Lord Jesus." We admit, the fact of a man's performing the act of immersion in a Bible reading country is *prima facie* evidence that he obeys the Savior; but still, we know every acceptable act of worship must be with the Spirit and understanding. If persons are taught they are forgiven before baptism, and are really and spiritually in Christ, or are Christians, and they are baptized *because* they have passed from the state of death into the state of life, in order to become members of some party, we think they must either discredit their teaching to obey God in the act of baptism, or we must admit the service can be acceptably performed in ignorance of the design of the institution. We hope the former supposition is in most cases correct. We cannot, for our life, see how any man can read the commission, "Preach the gospel, he that believes and is baptized shall be saved," and suppose he is saved before complying with the conditions; and we, therefore, charitably conclude that no body believes baptism is without a positive object. But this is a case which each one must decide for himself. If in our burial we did not look to Jesus for salvation, and if we did not thereby acquire a good conscience, of course the act was not obedience, and so soon as we learn our error, we should hesitate not to "put on Christ in baptism."

Should the respective denominations, and our Baptist friends in particular, content themselves with letting penitents come to their own

conclusions from the word of God, we could indulge not a fear as to most persons understanding the objects of baptism. It may be in place to briefly recite the Scriptures setting forth the design of the ordinance: "Teach all nations, baptizing them;" "He that believeth and is baptized shall be saved;" "Repent and be baptized in the name of Jesus Christ, for the remission of sins;" "Arise and be baptized and wash away your sins, calling on the name of the Lord;" "We are buried with Christ by baptism into death, that like as Christ was raised from the dead by the glory of the Father, we should also walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection;" "As many of you as have been baptized into Christ have put on Christ;" "The like figure (salvation by the ark) whereunto baptism doth also now save us, not the putting away the filth of the flesh, but the answer (*seeking*) a good conscience toward God, by the resurrection of Jesus Christ." These passages will sufficiently enlighten the judgment, and impress the heart, to enable any one whose mind is not overpowered by false teaching, to obey the ordinance of God. T. F.

IN THE BURIAL OF BAPTISM MAN IS PARDONED.

IN the examination of this subject there is but one great point to be settled. That point is in respect to the commands and ordinances of God. If the word of God, with every "jot and tittle" therein contained, is to be received as infallible and unchangeable authority by men, for time and eternity, then do we most firmly believe that all men can agree in regard to this question. If, on the contrary, religious people are prepared to follow in the footsteps of the infidelity of the times, and regard positive commands and ordinances as mere "helps," "empty forms," and rites devoid of all virtue or meaning, the whole question becomes one of endless strife, and is utterly beyond the reach of all cure. With men and women who yet have respect to the voice of Jehovah, we cannot, with any reverence for the volume of inspiration or its Author, believe there can be the shadow of a difference in regard to this important ordinance. With this much premised, we have two simple propositions—

1st. *The act of Baptism commemorates the burial and resurrection of Christ.*—Men, through ignorance or recklessness, are in the habit of speaking of the mode or modes of baptism. Such language is as unscriptural as it is contrary to good sense. Men, at the early day of

Christianity, when plain men could understand plain teaching, were never commanded to be baptized by this, that, or the other "mode," but by the authority of Heaven, the delegated messengers of God commanded them "to be baptized." They neither quibbled nor questioned about "modes." Neither should men of this age, who have one particle of respect for God and his appointments. But we have said that baptism is a likeness or figure of the burial and resurrection of the Redeemer of man. The Apostle Paul, in his letter to the Romans, vi, 3-5, says, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we be planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Again, to the Colossians, he writes, "Buried with him by baptism, wherein also you are risen with him through faith of the operation of God, who hath raised him from the dead." 2ch. 12. Apart from all controversy in regard to the meaning of the word baptism, it does seem to all unprejudiced minds this evidence is enough to settle forever the action of baptism. If there can be the faintest resemblance of a burial and resurrection shown to belong to the two popular substitutes for baptism, then we confess that this whole world is the wildest maze of disorder, distortion and deception. If "sprinkling" or "pouring" mean burying, planting, or bear the slightest resemblance to them, we are ready once for all to say there is no distinction between midnight and noonday, but all the beauty, symmetry and order of this world is the worst chaos and confusion. But we presume no man in this age can be so deep in absurdity as to contend for such a resemblance. To talk to sensible men and women of the effusion of a few drops of water bearing any likeness to that solemn scene, which we are called upon so frequently to witness in this mortal state, would be the climax of all absurdity. But there is one simple and impressive ordinance, which, when rightly performed, always bears the likeness and image of the great event which it represents. It is the immersion of the body of the believer into water. Such action alone shows to men and women the death and resurrection of the Savior, and so doing is the only action practiced among men that is authorized and sanctioned by the will of Heaven. No man who will examine the question by the light of Heaven, can find any other way, mode or act, based upon the authority of God; or reiterating in every right performance of it the solemn

event that insures to our feeble mortality the bliss and honor of the immortal state.

Our 2d. proposition is, that in the ordinance of baptism *alone* we put off the old man with his deeds, and pass from a life of sinfulness and unholiness to one of righteousness, holiness, and justification before God. This age has abounded in charges of baptismal regeneration, water conversion, and like concretions of prejudiced brains! We trust, however, that none of these things shall ever drive us to any palliation or mitigation of the truth of Heaven. We believe if pardon and remission of sins ever takes place, it takes place when man, in the likeness of the Savior's death, believing and trusting in the promises therein sealed to him, submits himself to the sacred ordinance of baptism. Men and theologians of a modern sort may heap ridicule upon such teaching, but let us remember that the authority of Heaven and the sanction of the living God must outweigh every scoff and ridicule that human ingenuity can devise.

We repeat our proposition, that pardon of sins takes place in the burial of baptism. No man, in the teachings of the Divine Spirit, was ever addressed as pardoned, cleansed, sanctified, and holy, who had not honored God in this appointment. Paul to the Romans, 6 ch., 17, 18, says, "but you have obeyed from the heart that form of doctrine which was delivered unto you, being *then* made free from sin, you became the servants of righteousness." All sound criticism must admit that the form of doctrine which they obeyed, was the ordinance of baptism. In that obedience they were made free from sin and became the servants of righteousness. Nor can any man with any regard to the teachings of revelation, show a single instance where men were pardoned before being buried with the Lord Jesus, and therein becoming partakers in, all the blessings which flow from his death. Neither the Pentecostians, the Samaritans, the Ethiopean nobleman, the household of Cornelius, the Apostle Paul, the Jailor, nor any example we have of conversion recorded in the Acts of the Apostles, was regarded as cleansed and purified before God, *until* they had honored themselves and their Maker by submission to this most important and impressive institution of Heaven. But Christians are spoken of as "being risen" with Christ (Col. 3, 1,) after having been "buried with him," and in consideration thereof they are most earnestly urged "to set their affections on things above." They are also addressed in the same chapter as having put off the old man with his deeds, and having put on the new man." What, in the name of all that is true, can all these expressions mean? Was

it in believing that they had "been buried and risen with Christ," or "put off the old man," or obeyed the form of doctrine, or were planted in the likeness of his death? Was it in repentance from past transgressions? Most clearly not: these are the work of the internal man, and can have no fit application to the various expressions used by the Apostles. In the act of *baptism* alone man is buried with the Redeemer, and in this figurative death his old man of sin dies. He rises from this watery grave a new creature, in a new state, and partaker of a new life, and ready for the high, glorious and heavenly duties and enjoyments purchased for him by the death of his Savior. He is then truly risen with Christ, has become a new creature in Christ Jesus, and in honoring his Redeemer by submission to the emblem of his death becomes an heir of God and joint heir with Christ. Neither Heaven nor earth contains any other way of pardon for lost and wretched man. If his proud heart will not let him die this emblematic death, and be buried with the Savior, he cannot expect to live with him. Oh how weak and contemptible are all man's devices, when compared with God's awfully sublime and majestic plans! Christ, the rich heir of Heaven and earth, of time and eternity, suffers an ignominious death for man, is buried low beneath the dust of the earth—but man, proud in his weak rebellion, thinks it *disgraceful, indecent*, and unimportant to show respect for his Redeemer by a simple burial of water, but had rather substitute in its stead a paltry and meaningless plan of his own. Truly, this is an age of delicacy and refinement—yea, more than that, an age in which men will not honor God. W. L.

FOR WHAT ARE WE CONTENDING?

It is a matter most worthy of the consideration of every Christian people to understand clearly the great ends for which they are contending. Every great movement of this earth has been led and characterized by a single leading and absorbing thought, and never since his creation has man accomplished aught worthy of distinction, except under the controlling and animating influence of a great and invincible purpose. If the people, rejoicing in the heaven-born name of Christians, expect in this age to accomplish any thing beyond what is puerile, fleeting and worthless, it must be in obedience to the same law of great results from great and noble purpose. The strong and mighty influence of Christian faith is well characterized by our blessed Savior, in that impressive language to his disciples on more than one occasion, "Verily

I say unto you, if you have *faith* as a grain of mustard seed, you shall say to this mountain remove to yonder place, and *it shall remove.*" And even so now, without a faith that can remove mountains, "subdue kingdoms," and "turn to flight the armies of the aliens," this glorious and heavenly mission has fallen to weak and treacherous hands.

For what are we contending as a religious people? We profess to be a separate and distinct people in aim and purpose. Let us, then, know clearly what are the marks that characterize us. The first great feature that distinguishes us is, that we reject any human platform and party creed, from the Nicene down to the last resolves of the last petty band of creed maker that has disgraced earth and heaven with its impious assumptions, and build upon a foundation as broad as the Heavens and lasting as eternity—the word of the living God. Upon this foundation we stand, and for it we contend. Humanity and all its devices of craftiness, cunning and deceit, are equally frail and unworthy of our attention, viewed in the light of Heaven's truth, they are too utterly contemptible for comparison. Man's countless attempts to make for himself a religion, or to *improve* that heaven-descended system of religion, perfected in Heaven and revealed to man by the voice of God himself, have ever proved the most wicked and miserable abortions. The only religion the world has ever known, the most worthy of man's interest, is that pure and perfect system—the emanation of God's wisdom and love, revealed, exemplified, sealed and glorified by the coming, the life, death and resurrection of the Son of the living God. It is for this gift of Heaven to lost, ruined and miserable humanity, that it is our privilege to contend. It is for a restoration to its primitive purity and vigor that we labor. It is for the removal of every abuse and corruption that man's ingenuity has endeavored to attach to it, that we toil and fight as Christian soldiers. It is for the purity, simplicity and majesty of the faith once delivered to the saints, that we are warring with weapons "not carnal," but Spiritual. For "one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all." Eph. 4—5, 6. In thus contending for this Heavenly creed and system, we occupy no partisan platform, but stand upon a foundation just as wide, and broad, and deep, and as tolerant as God has made, and claim no right to put up or take down any particle except what the Living and Eternal Author has authorized. To men everywhere, who believe the glorious facts of this system, and are built upon its foundation, and acknowledge its Head, we are brethren by the only bonds of Christian union that can

exist on this earth. With those who adopt only a *part* of Heaven's creed, and have only a *part* of the foundation, which is in fact a different foundation, *Heaven's authority sanctions no fellowship.* We compromise the high position which we occupy in the sight of God, angels and men, when we begin, through any notion of courtesy, policy, or the like, to court the favor of any party or sect in this universe. The Christian religion is heavenly, pure, and holy—partisanism is earthly, corrupt, and sinful. No alliance can be formed which does not tarnish and blast every bright and heavenly principle of the Christian system. Whenever the insidious longings for popular favor, worldly strength and influence, get the ascendancy over our devotion to simple truth of the Gospel, we are forever a lost and ruined people, and years of bitter regret cannot bring back the high advantages lost in forsaking the straight, narrow way of heaven. As a people we have grown and prospered in the midst of the most relentless persecution, not from any remarkable talent on the part of those who have labored, but from the simple fact that these men were satisfied to adhere strictly to plain facts of the Gospel. Through the power therein contained, they were mighty men in the service of Heaven. Learning, talent and eloquence had but little share in the matter. The truth of the Gospel, presented by plain, blunt men, who were alive to its importance, has in the last forty years "removed mountains" of error.

If we are yet to look for the triumph of the glorious facts and principles sanctioned by the authority of Heaven, we have to pursue the same course. The sword of the Spirit is still sharp and mighty for the conflict, and only requires men who have faith in its strength and power, to do valiant service for the "Captain of our salvation." It is a noble and inspiring thought to look about us and see where we stand in this Heavenly mission for the redemption of humanity. We are co-workers with God, angels and men. A noble army of martyrs who refused to bow to the moloch of "orthodoxy," cheers us with their triumphant voices in the agonies of death. For these facts Christ lived on earth and died, his Apostles all suffered the last cruelties of human invention, myriads of men have lived as outcasts and died as felons for the belief of the pure system which we this day plead. If the purest and best blood of Heaven and earth can make any system sacred, surely this must be.—To us thus consecrated it has come, either to honor and glorify on earth by living and walking in obedience to its commands, or to abuse and betray by turning aside to the doctrines and commandments of men, and the vain and empty philosophy of the world. The question

is, how shall we discharge this Heavenly trust? We must either go on and realize the triumph of the truths of revelation in all that we teach and practice, or we must sink back to the errors from which we have cut loose, justify the predictions of the enemy and destroy the work of the noble, self-sacrificing men, who have labored, and toiled, and died in this glorious struggle. For which are we ready? If the word of the Living God be our trust, our hope, and our reliance, we must go on.

W. L.

EDUCATION AND CHRISTIANITY.

BY DR. J. R. HOWARD.

NEXT to our holy religion, the subject of education is, perhaps, the most important that can engage the attention of man. In fact, without its aid—without that preparation of mind for its reception which is the result of education, Christianity has accomplished and can accomplish but little of what it is adequate to achieve! Where did the Gospel gain its first, its greatest, and most splendid triumphs? Was it among the Gauls, the Scythians, the Goths, and the Vandals, or among the ignorant and barbarous nations of Northern and Western Europe? No; but in educated, refined, intelligent, polished Greece and Rome! We hear the great Apostle to the Gentiles pouring forth the thunders of his divine and heavenly eloquence at Athens, the fountain-head of intelligence and the seat of learning, and of the ancient arts and sciences; and at Corinth, “the eye of all Greece;” and then at Rome, the proud “mistress of the world,” and the residence of the poets, philosophers, historians, orators, and statesmen! And we find in his audiences, the educated, the learned, and the intelligent of the times, witnessing his miracles and hanging in breathless attention upon the voice-tones of the messenger of Heaven! Let us turn to the New Testament, and we will find addressed there the Romans, the Corinthians, the Galatians, and the Philippians; the Colossians, and the Thessalonians; the most learned, intelligent, scientific, civilized nations of the world. Our Savior, in making his advent into the world, in “the fulness of time,” came when men were *better prepared*, perhaps, than at any preceding period of time, by *education* and *intelligence*, for the reception of his holy religion.

And are they more unimportant now than then? Until people are educated and civilized, can we expect Christianity to take that hold upon their minds that it otherwise would? We would not exalt education above the Christian religion. Far from it. We only wish to

show its advantages in preparing the mind for its profitable reception and its permanent lodgment in it. The good seed of the word of God has to be sown in the soil of a mind prepared for it, by having the noxious weeds of ignorance and superstition cleared from it, and then by having it broken up and prepared by education.

In fact, Christianity and education act reciprocally upon each other, and exert a mutual influence; and Christianity itself embraces a system of culture and training for the soul; it is designed to educate and prepare it for heaven, with its divine science, for the abodes of the blest and glorified! Jesus Christ is the "Great Teacher," his disciples are his scholars, and the Church is his school, where they are to be trained for the skies—for the eternal city of Heaven!—*Ladies' Christian Annual*.

CORRESPONDENCE.

BROTHER W. H. WILLEFORD, of Marion, Ill., asks the question:

"Does teaching the Gospel of Jesus Christ consist in reading and teaching the words of the Holy Spirit, as found in the New Testament, or in delivering sermons in regard to the meaning of the Bible?"

BROTHER DR. MAT. HACKWORTH, of Linden, Ala., writes:

"BROTHER FANNING:—I consider 'The Gospel Advocate' admirably suited for my section of country. Much is expressed in small space. If we had a few more preachers in the "Sunny South," of piety and devotion, I am inclined to believe they would accomplish much good, and be well sustained. Some harm has been done in this country by an unkindly manner of preaching; but I hope the evil is corrected, and that we will soon have amongst us more plain men who can and will teach our Holy religion in a becoming style.

"We are, I think, Brother Fanning, sadly deficient in our plans of evangelizing. I would love very much to hear from you on this subject. We need a free and brotherly interchange of thoughts amongst the brethren on this matter."

REMARK.—No subject demands at our hands graver consideration than evangelizing; but we hesitate to treat the subject as we think it deserves. We fear we are not prepared to receive the whole truth; and, therefore, for a few months we must content ourself with brief suggestions. The habit of the evangelists, in many parts, has been and is, to nurse the congregations to death, instead of encouraging the disciples to perform the spiritual labor which is alone the ground of Christian enjoyment.

BROTHER G. W. CONE, under date of August 22nd, writes:

"BROTHER FANNING:—I have some good news to communicate. On the 11th inst., I commenced a meeting at New Boston, Williamson County, Tenn.; and the next day, Brethren Lee and Hardison came to my assistance, and Brethren S. E. Jones and Davis arrived on Monday, the 13th. The meeting closed on the 21st, and we had sixteen additions. I am satisfied one of the great secrets of success is continuance in well-doing. We have just read of the meeting in Louisville, continuing three months, and over 200 additions, and our fault is, we stop too soon.

"We have a comfortable house of worship, and the brethren meet weekly to commemorate the Lord's death. They do not regard preaching as a part of the work which they are required to perform. The Lord has greatly blessed them. True, they are always pleased for the preachers to visit them."

A VOICE FROM OBION.

TROY, TENN., August 27, 1855.

BRETHREN FANNING AND LIPSCOMB:—I have just returned from my regular meeting with Palestine church, in this (Obion) county; and although we had no additions, our meeting was a profitable one. There never has been such a prospect for good in this country. There are three congregations in this county, comprised, I think, of "gold, silver, and precious stones." I hope to send you at least forty subscribers. Some are backward in subscribing, in consequence of the failure of "The Gospel Banner," for which they paid their money. [The brethren, it seems to us, should be reconciled to this failure. Brother H.'s health failed.—T. F.] The Advocate is the paper we need in this region. We want truth,—solid, Bible truth,—and we look for it in the Advocate.

H. D. BANTON.

BROTHER CHARLES W. METCALF, of Athens, Tenn., writes, under date of August 25th, 1855:

"BROTHER FANNING:—A meeting closed here some three weeks ago, conducted by Brother Lane, which resulted in eight additions, among whom was one of your old pupils, Brother Robert, who bids fair to make a useful man. Brother Lane expects to move down from Washington County next month to assist us.

"We would be much pleased to see you at Athens. East Tennessee affords a rich field for labor.

"Your brother in Christ,

"C. W. METCALF."

BROTHER W. V. W. McLENDON, of Dalton, Miss., writes:

"I want your paper to have an extensive circulation, for I think it is calculated to do much good wherever it goes."

BROTHER J. C. ANDERSON, of South Harpeth, a man who has not staggered at the truth in our difficulties in Tennessee, writes, August 6th:

"BROTHER FANNING:—I am much pleased with your paper. Many theories are too latitudinarian for their advocates to make good Christians. They suppose they have a right to think, speak, and write what they please; but abused liberty is as bad as no liberty."

BROTHER JOSHUA K. SPEER writes, from Lavergne:

"BRETHREN FANNING AND LIPSCOMB:—The meeting at Rock Spring, to which I alluded in my last, closed with forty-two additions, and prospects still brighten for good in this region. One more made the good confession at my last meeting at the same place, making, in all, 53 additions to the Rock Spring congregation since I came among them.

As ever, your brother,

"J. K. SPEER."

BROTHER WILLIAM HENSLEY, of Cape Girardeau, Mo., writes, August 18th, 1855:

"DEAR BRETHREN:—I have read your paper, and I am truly gratified to find it contains Christian sentiments. Can you not visit our Cape and Jackson, Mo."

(I hope so.—T. F.)

BROTHER FANNING:—Since my last to you, I have baptized seven persons into the faith of the Gospel, in White and DeKalb counties, Tenn.

J. L. SEWELL.

August 27th, 1855.

BROTHER JESSE L. SEWELL writes, under date of Sept. 6th: "I have just closed a meeting on Iron's Creek, in company with Brother C. W. Sewell, which resulted in five additions."

BROTHER DAVID RAMSEY, of Warren, writes:

"Our meeting of ten days has just closed on Hickory Creek, with nineteen immersions. Laborers: Brethren Eichbaum, Huddleston, and Sitz."

BROTHER W. B. BURDITT writes from Austin, Texas, dated August 19th:

"Primitive Christianity is on the advance in this country."

BROTHER P. F. SOUTHERN, in a letter to Brother David Ramsey, dated August 1st, writes:

"We are doing all we can in the Master's cause. We were appointed to proclaim the Old Gospel in the Palestine Co-operation for the present year, and we have tried to be faithful to our trust. I have been around my circuit three times, and seventy have been added to the army of the faithful. The Lord be praised for his favor."

Brother Southern writes cheeringly of his worldly prospects, and the liberality of the brethren. Those who serve our Lord, we are assured, will always be blessed. Will Brother S. act as agent for The Gospel Advocate in his travels?

W. L.

COLLIERSVILLE, Sept. 5th.

BROTHER LIPSCOMB:—Since Christmas last, Brother W. C. Rogers, from Kentucky, has been preaching here monthly; and, occasionally, Plattenburg and Matthews, from Mississippi. We have organized a church; ten have been added to the original number—two from the Methodist, one from the Baptist.

If we would meet weekly to worship the Lord, and have a Lord's-Day school, to teach the young, then would the cause progress. Let the young be taught by example and precept, let the truth be impressed upon the young mind, and thousands will obey where one will, without.

Yours truly,

J. L. JONES.

Why cannot the brethren act, when they understand their duty?

W. L.

QUINCY, GIBSON COUNTY, TENN., }
September 4, 1855. }

DEAR BROTHER FANNING:—In the month of March last, the Christian Co-operation of West Tennessee called on me to serve the churches comprising this body in the capacity of an Evangelist, to which I consented. Whereupon, I was set apart and sent out to proclaim the word of life and salvation to my dying countrymen; the result of which has been, up to this time, twenty confessions and immersions into the name of Christ for the remission of sins, while several have been persuaded to renounce all humanly-devised systems of faith and sectarian names, and to take a stand with us upon the old platform of the prophets and apostles, acknowledging no other name but the name of Christ, the only name given under heaven whereby we must be saved. Praised be the name of God for his revealed will, by which we may serve him acceptably without distraction and with-

out doubting. If all professed Christians would but live the Gospel, and all the preachers would preach the Gospel, instead of their opinions, the world of mankind would soon know of a truth that the Gospel of Christ is the power of God unto salvation to every one that believeth.

We, as a people, have a superior theory. God grant that we may strive to exhibit in our lives a superior practice. I wish the editors of the Advocate great success in their able efforts to spread the knowledge of the truth, for the want of which millions of our race are perishing.

Your brother in Christ,

R. B. TRIMBLE.

FRANKLIN COLLEGE, Sept. 17, 1855.

BRETHREN FANNING AND LIPSCOMB:—Since my return from a tour in Georgia, Alabama, and Mississippi, last March, I have labored most of my time in Davidson and Wilson Counties. My efforts have been directed principally to the improvement of the churches. We have had, however, some very valuable additions. At Mount View, two; Macedonia, two; South Harpeth, two; and at Bethlehem, one. We expect many more this fall.

Yours in hope,

J. J. TROTT.

CRAWFORDSVILLE, MISS., Sept. 4, 1855.

THE South Alabama Co-operation for 1855, will be held at Marion, Perry County, commencing on Friday before the first Lord's-Day in November, 1855. I hope Brother Fanning will attend.

Fraternally,

P. B. LAWSON.

REPORT FROM P. B. LAWSON.

CRAWFORDSVILLE, MISS., Sept. 4, 1855.

BRETHREN FANNING AND LIPSCOMB:—I have received two numbers of The Gospel Advocate. I am highly pleased with the style of its execution, and the manner and matter contained therein. Not the least of its virtues is its brevity. We have too much to read in these days, to read long articles in newspapers and periodicals. Indeed, few subjects need be elaborated, and fewer men can interest us in long articles. I hope you will continue your articles on first principles, as I fear too many are now learning to leap over the alphabet of Christianity, and getting to regions unknown at one dash. I fear, also, we will not be content with the simplicity of the Gospel, and will too soon find out all that the Lord has revealed, and, like some of the spirit-sphere explorers, go in quest of new light.

The cause of Christianity in this region is by no means in the ascendant in the churches. Know-Nothingism, Democracy, and such-like things, engross the people's time, and the churches, as a result, are not prosperous. We have had a few accessions, however, to the church of late—*five* at this point, and two at Zion, ten miles east of Columbus, and three sometime since at Columbus. Brethren Hooker and Caskey held a meeting here, and did good preaching enough to have added many. Brother Hooker and I held the meeting at Columbus, and Brother Ussery and myself at Zion.

I am laboring to the best of my ability here and elsewhere, to strengthen the churches, and to add new converts; and hope—if not before, at least after—the people shall have got through with politics, they will obey the Lord.

We have a fine country here, if we can only induce the people to be Christians. At present, however, it is renowned for wealth, and wickedness, and mud, (in the winter.) But there are some noble-spirited Christians, and much intelligence, generosity, and, at present, a spirit of inquiry after the truth. I hope, after our Mobile and Ohio Railroad is completed, we shall be more able to transport heralds of the cross hither from Kentucky, Tennessee, and other States where they are numerous, and supply thus the present demand for evangelists.

I shall urge the claims of your periodical amongst the people in my travels, and will try to furnish you with a short article every month.

P. B. LAWSON.

REPORT FROM BROTHER MULKEY.

AT HOME, Sept. 14, 1855.

DEAR BROTHER:—I have just got home from a tour of four weeks, lacking one day, the result of which was as follows:

Joined our beloved brother, C. W. Sewel, at Glasgow, Ky., on Saturday night before the third Lord's-Day in August, where we remained—I trust to some profit to the cause—until Tuesday morning.

We then left for Tompkinsville—got there Tuesday night, and Brother Sewel left on Thursday; and notwithstanding we were not permitted to speak—owing to the Baptists wanting their house—any more until Friday, we had ten additions by baptism.

Then, on Saturday, the 25th, I left Tompkinsville alone, for Celina, Tenn. Commenced at 4 o'clock, P. M., and continued there until Friday, the 31st, where, in the mouth of Obed's river, I immersed 101 persons. I have never witnessed so signal a triumph of truth. The

brethren and sisters were alive to the cause, and our much esteemed old fellow-laborer, Brother A. Sallee, was part of the time with me; and though he only spoke once, he gave entire satisfaction. Our good brother, Allen Scott, came, and aided by his prayers.

On Saturday, the first of September, I went to Center-Point, where old Brother Wm. Brow met me, and continued until Thursday, the 6th. Eight persons nobly confessed their faith in the Christ. On Friday, I rested, and visited some of my old friends. Saturday and Lord's-Day, 8th and 9th, spoke at Beech Grove. On Lord's-Day, I preached what is usually called a funeral, to the memory of Sister Elizabeth McMillin and Sister Mary Gee, both of whom were most exemplary Christians. We had an interesting time, and five were immersed in the evening by Brother Reneau.

I then started home—spoke on Monday, the 10th, in Tompkinsville, and can say, truly, we had quite a refreshing time; for all seemed to feel a deep interest; and when it came to taking the parting hand, the Baptist and our own brethren acted as if they were all one family.

On the 11th and 12th, spoke at Oak Grove, on Scagg's Creek; had eight additions there—all by confession and baptism.

Oh, my brother, what a harvest there is, if we only had the reapers! May the good Lord strengthen those already in the field, and send forth more laborers; for the harvest is truly great, and the laborers are few.

JOHN N. MULKEY.

NEW BOOKS.

- I. *"The Union Movement; or, a Dialogue illustrating the Duty and the Practicability of Christian Union upon the Bible and the Bible alone.* By B. FRANKLIN, Cincinnati, Ohio."

This is a little book, of 92 pages, of rare merit. Everything is plain, pointed, and truthful; and it illustrates the Christian position upon the subject of Union, in a more forcible manner than any publication which has fallen under our eye. Withal, it is a very cheap book; and if each brother were to send a dollar to Brother F., to purchase copies for gratuitous distribution, it would be a good work.

- II. *"The Nightingale, or Normal School-Singer; designed for Schools, Home Circle and Private Practice, on a Mathematically constructed Plan of Notation.* By A. D. FILLMORE, Cincinnati, Ohio."

Brother Fillmore is admitted to be a beautiful musical composer, and is possessed of fine discrimination in selecting. Whilst we are not entirely satisfied as to the system of notation, we regard the work as very plain, and worthy of extensive patronage.

THE GOSPEL ADVOCATE, we are happy to say, has been received by the brethren in a manner most gratifying to its Conductors; and we trust it will prove an instrument of great value in the cause of Christ. Every mail brings large additions of subscribers, and our first issues are almost, if not quite, exhausted. By the next month, we will send forth our Prospectus for 1856; and, from every indication, we can but anticipate the co-operation of the brethren generally. T. F.

“THE AMERICAN CHRISTIAN REVIEW.”

WE call attention to the Prospectus of Brother B. Franklin's paper under the above caption. Without the least disposition to flatter, we assure the brethren that Brother F. is one of our best thinkers on all matters connected with the Christian economy. T. F.

DAVIDSON COUNTY CO-OPERATION.

THE Churches of Christ of Davidson County, Tennessee, will hold their annual Co-operation meeting at South Harpeth, commencing on the Friday before the second Lord's-Day in November, 1855. The brethren are respectively invited to attend. We hope, all things concurring, to be with the brethren at the meeting. T. F.

ALL communications intended for Brother John Eichbaum, should be addressed to Salem, Franklin County, Tenn.

SMITHVILLE, TENN., Sept. 8, 1855.

DEAR BROTHER FANNING:—It is my painful duty to announce to you the death of Sister LUCY BARNES, consort of Brother Jesse Barnes, M. D., who departed this life August 25, 1855, in the 43d year of her age. She was born and raised in the State of Maryland, and became a member of the Methodist Church at an early age. Subsequently she united with the Church of Christ.

During the last three years of her life, Sister Barnes enjoyed but little health; but such was her piety and Christian resignation during her protracted illness, that she became perfectly reconciled to her approaching end, and died—as she had lived—in the blessed hope of immortality. Her children having preceded her, she leaves a pious and devoted husband, together with many relatives and brethren, to mourn her loss; but they have the full assurance that their loss is her gain.

Your brother in Christ,

WM. HENRY SMITH, JR.

Mrs Mary S. Walton

THE

GOSPEL ADVOCATE.

CONDUCTED BY

T. FANNING AND W. LIPSCOMB.

VOL. I. NASHVILLE, NOVEMBER, 1855. NO. 5.

TERMS----50 CTS. IN ADVANCE.

NASHVILLE:
CAMERON & FALL, BOOK AND JOB PRINTERS, CORNER COLLEGE AND UNION STREETS
1855.

CONTENTS OF THE NOVEMBER NUMBER.

First Principles.....	129
The Church of Christ.....	134
The Importance of Evangelizing.....	137
Christian Excellence.....	141
Commendatory.....	144
Glorify God.....	145
Queries by J. H. Whittemore.....	148
Report of the Kentucky State Meeting for 1855.....	150
Report of the Co-operation of Upper East Tennessee, &c.....	151
Mountain District Co-operation.....	152
Report of "Fair Prospect" Co-operation, Alabama.....	153
The Influence of the Gospel.....	154
Correspondents.....	155
The Revision of the Holy Scriptures.....	156
Questions on Universalism.....	158
Terrible News.....	158
Visit of David S. Burnett to Nashville.....	159
Notices of Books, Publications, &c.....	159
Obituaries.....	169

NEW PUBLICATION.

THE BIBLE UNION REPORTER.

MONTHLY.

UNDER this title, the Bible Union purpose to issue, monthly or oftener, in quarto form, a periodical of about twenty-four pages. Twelve numbers will constitute a years' subscription. Each number will contain a few introductory pages of Biblical intelligence, followed by such portions of the Scriptures as may be ready for general circulation and criticism. The numbers will be so arranged and paged, that each book of the Bible, when complete, may be bound by itself. The price charged for this edition of the REPORTER is very low, barely covering the cost of paper, printing, and postage. The object of this form of publication is to enable all, who may desire, to be kept constantly acquainted with the progress of the revision.

If every pastor and friend will interest himself in the circulation of this work, it will materially aid the cause of faithful versions, and increase the love of Bible reading in the churches of our Lord Jesus Christ.

TERMS.

One copy for a year, (or twelve numbers,) <i>postage prepaid</i> ,.....	\$1 00
Five copies, . . . to one address,.....	4 00
Fifteen copies, " " ".....	11 00
Thirty copies, " " ".....	20 00
Fifty copies, " " ".....	30 00

Let it be particularly observed, that although a large number of copies may be taken at one Post-Office, unless they are *all* sent to *one person*, who will be responsible for their distribution among the rest, the price to each subscriber will be one dollar per copy.

The first number will be issued Monday, October 1st. Specimen copies will be sent to those who may desire to examine the work.

Address Bible Union Reporter, (Monthly,) 350 Broome Street, New York; or Bible Revision Rooms, Louisville, Ky.
October 3, 1855.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. I.

NASHVILLE, NOVEMBER, 1855.

NO. 5.

FIRST PRINCIPLES.

NUMBER V.

In our present number, we will endeavor to set before the reader, the *first* and *great commandment*. Scholars, and persons of reflection are aware that, in each science, there is a first lesson, or controlling principle, without which there could be no certainty in the investigation of a subject. The law of attraction governs the physical universe—in the various worldly professions, *self-interest* forms the centre, around which all other interests revolve; and we are happy under the conviction that, in morality, *the law of faith*, and *faith alone*, is the Alpha and Omega of the scheme of redemption. Religion is not a subject of demonstration, as mathematical problems; for then, there could be no faith. But the Apostle declares that, "We walk by faith, not by sight." What we have *seen* and *felt*, and in reference to which, further investigation is inadmissible, is not a subject of belief. Many of our readers can say, there *is* such a city as New York or New Orleans, but others from want of observation, can only assert that, they very confidently *believe* there are such places.

Neither is religion a subject of opinion, or speculation in any sense whatever; and we are much inclined to the conclusion that, it is, by confounding *faith*, *knowledge*, and *opinion*, we are in such confusion. Like the builders of Babel, we use terms which express not our ideas, and those who hear us receive impressions radically different from what we intend. There is scarcely a week in which we do not receive letters requesting our *opinions* on certain passages of Scripture, when we in truth, have no "opinions," and the writers do not mean what they say. They intend to ask us in reference to the correct *teaching* of the respective passages, and they very seldom look for demonstration, or even an opinion.

Notwithstanding our brethren, who we suppose are generally well versed in the principles of religion, read our remarks first, our essays on first lessons, we intend mainly for others—for candid persons who desire to know the way of life, but are not Christians.

Are we, and can we be mistaken in the declaration, that there is something *first* in religion—a command, or lesson before all others, and without which, nothing can be performed acceptably? We have called it faith, but at the risk of being accused of tautology, we approach the matter by a somewhat different route. It is really a sad misfortune to the world that religion, though the most important subject, is too often not *taught* to the world, but rather thrown before it in mass—in confusion—without beginning, middle, or end.

Were the question put to society, what is the first, and great commandment? divers would be the answers. For illustration, many honestly suppose that Baptism is the first duty to God. Far from it. "Whatsoever is not of faith is sin," said a spirit-moved writer, whose credentials are worthy of respect. There is no proxy faith, baptism, repentance, or even prayer in the Bible, and therefore, we conclude, that Baptism out of place, or without faith, is any thing but the personal service which every sinner owes to God. Others teach that prayer to God for remission of sins, is the first obligation resting upon the man of the world. As strangely as it may sound, this is an utter impossibility. No one can feel sufficient interest to pray or perform any other real or imaginary duty in an acceptable manner, who does not *trust* in God. Not a few have taught that repentance is the first obligation, but we are quite sure no one could feel disposed to repent of a course of conduct without believing he was in error. It would, in fact, be an impossibility. But we are told that in the Apostolic age the teaching was, "Repent and believe the Gospel." Is it not strange that the Scriptures are quoted with so little discrimination? The persons addressed were not Atheists, or even Skeptics, but believers in the God of Israel, who placed a high value on their religion. True, they had strayed from the law, so far that they could not see and trust the Messiah without traveling back the road of repentance. Therefore, said the spirit through the servant, "Repent ye," and trust Jesus of Nazareth. In plain language, "You believe in God, and boast of your religious superiority, but before you can believe in the Savior of sinners, you must repent of the wickedness, which as Jews and idolaters, you have long committed." Hence, the style of the Bible is, "Repentance towards God, and faith towards our Lord Jesus Christ"

But we suppose we are quite prepared with our preliminary remarks and essays, to approach at once, the subject of faith in Jesus Christ. We believe it is also a matter of sufficient moment, to look at it in some systematic order.

I. WHAT IS FAITH?

We rejoice in the conviction that every spiritual question is clearly defined in the Bible. The Apostle informs us that, "Faith is the substance (confidence) of things hoped for, the evidence (assurance) of things not seen." The beginner in Theological discussions should ponder well this definition. Indeed, most persons will profit by studying well the bearing of each clause of the verse. It must be observed, as before stated, that it precludes both knowledge and opinions. "It is the confidence of things hoped for," but it should be remembered that we can not hope where there is no promise. It is the assurance of the existence of things invisible.

Hence, no one can say, *I know* there is a God, *I know* there will be a resurrection, or *I know* there is a Lord and Savior Jesus Christ, but we can say in much confidence, we have the evidence upon which we *believe* on the Lord, and through his achievements, we hope to be resurrected and to stand justified before the Father.

A chief error of our age, consists in seeking demonstration in religion instead of faith. Many say, "Oh if we could but believe?" They do not mean belief. They are too often looking for heaven to open to them, and matters of investigation to be put beyond controversy. All spirit-rappers, and all such as look for direct developments from the invisible world, must necessarily entertain erroneous views in regard to faith. It also occurs to us that, those who profess to gain their knowledge of the Eternal, either inductively or deductively, must deny the foundation of all faith. A party of nominal logicians profess to know God by reasoning, as they call it, "from nature up to nature's God," and those of the deductive school, claim the clearest evidence from an unerring cause or teacher within, that reveals directly and without effort, all spiritual truth. We repeat that, although metaphysicians and speculative theologians universally take one or the other of these systems, we cannot see how either can be adopted, without blotting out faith. Faith in God, is the belief of the report which has reached the world through revelation, in reference to the Eternal. Faith can be associated with no reasoning or speculation. It must always be mentioned in connection with report and evidence to substantiate the report.

The admission of the truth of a proposition may not express the full idea of faith, although every kind of testimony has its effect. We cannot conceive of the *continued* existence of faith in the heart, without deep feeling as the fruit. Hence the Apostle says, "Faith without works is dead." By which rule every one is either proved a believer or unbeliever. Those who stop at the threshold, lose all, and are soon destitute of faith itself. The Bible says, "With the heart, man believeth," which expression implies, *trusting* in God with all the soul. This confidence, furthermore, implies a non-trusting of ourselves—a complete renouncing of our own powers, and a cleaving alone to the Lord and to the word of his grace.

II. HOW DOES FAITH "COME?"

We are informed in the sacred word that, "Faith comes by hearing, and hearing by the word of God." The answer can be improved in no possible feature. We are either to believe this is the manner in which it comes, or reject the testimony of the Spirit. If correct in the definition, the idea of acquiring faith from external nature—a *posteriori*—or from any internal power, acting independently of testimony from above—a *priori*—must be abandoned. It is equally preposterous to conclude the books claiming to be written on the evidences of religion, afford any light whatever. A few months since a clever gentleman, who had been preaching for several years, asked us, in relation to the best works for one to study to settle the mind on the truth of religion. He evidently wished to learn in what works the evidences of Christianity are most clearly taught and set forth. We replied that, we could recommend no one. Modern authors are not competent witnesses, and their opinions as to the strength or consistency of testimony, are of but little value. God selected *eye* and *ear* witnesses to the truth of the various positions of the sacred oracles, and if we will not hear "Moses and the Prophets, we would not be persuaded though one arose from the dead." Such witnesses alone can be consulted with safety. We grant that Bishop Butler and Dr. Paley were learned men, in the world's sense of learning, but they were not witnesses of Christ's birth, his death, or resurrection; and it is even doubtful if the manner in which they wrote in reference to religion does not obscure rather than elucidate the subject. Bishop Butler's Analogy is regarded by the literary world, as one of the master logical productions of man; but for our life, we have never been able to see any fitness between the things of nature, as we see them, and supernatural developments. We cannot believe that he, Paley, or any other author has

been of the least service in developing, or systematizing the evidences of religion. It is a curious fact, that an English gentleman who has perhaps written more books in favor of the truth of revelation than any man of the age, is now preaching most zealously against religion. Still we may most plausibly account for it. He was devoted to the study of modern authors, who had written in reference to the evidences of religion; and from these he culled his materials. No wonder that the arguments were not satisfactory, to his own mind. It occurs to us, the study of such books as we have been able to read upon the evidences of religion, are well calculated to make infidels. One hour's converse with Matthew Levi, John Mark, the physician Luke, Simon Peter, or Paul the Apostle, will give more satisfaction than a dozen years study of the best modern authors on the evidences of Christianity. A few years ago, a debate occurred in one of our most pleasant and intellectual southern towns, between an infidel—open—avowed, and independent, though a gentleman, from Christian influence which he denied, and one of our most talented orthodox divines, who attempted to prove the truth of religion without the Bible. After "beating the air" some sixteen days, the decided impression was that the theologian had utterly failed, and the infidel was the better Christian. We knew both the men well, and we really believe the infidel was much more familiar with the Bible than his opponent, and we are disposed also to conclude that he was more under the influence of the spirit of Christ. Yet the theologian was one of our most zealous partisans; but like many others, he did not satisfy all who knew him, that his heart was mellowed by the spiritual arguments of the Bible. If our suggestions are correct, the chief matter in converting men to God, consists in bringing their minds to bear upon the word of life, as recorded by Matthew, Mark, Luke, and John. These are the only authors worthy of any consideration in regard to the testimony concerning the Savior.

III. WHAT IS THE EFFECT OF FAITH?

The legitimate and invariable effect of belief in God, as represented by his Son, is a change of all the affections of the soul. Faith is the Almighty's medicine to subdue our hard hearts—"break up their fallow ground," and turn our faces heavenward. We think, there are no exceptions. Such as believe, feel, and feel deeply upon the subject of religion; and their souls cannot be quieted short of yielding to the heavenly influences. The Savior said, "He that is not for us is against us. He that gathers not with us, scatters abroad." Consequently, all

who believe, give their hearts to God; whilst the unbelieving and fearful, will not venture on the Lord.

If in this conclusion, we are correct, scores who profess belief in the truth of the Bible, but "show not their faith by their works," deceive themselves and others. No man who believes that eternal life depends upon his adhesion to the practices of the Bible, could rest satisfied for a moment without yielding himself body, soul, and spirit to the Redeemer of sinners.

But our space is full. In our next, all things concurring, we will endeavor to examine more fully the doctrine of salvation by faith, and the unity of faith. T. F.

THE CHURCH OF CHRIST.

NUMBER I.

UNDER this head we expect, all things concurring, to discuss as thoroughly as we may be able, most of the great and cardinal principles of the Christian religion. Indeed, a chief purpose we had in view in establishing "The Gospel Advocate" was to examine the subjects of "Christian co-operation," "Church organization," the classes and qualifications of officers in the body, and especially, the worship of the saints, public and private.

We most respectfully suggest at the very threshold, that we feel not the least pride in differing from any person, and in truth, we are always mortified at the thought that good men, owing to the influences which exert themselves, do sincerely differ. Let us admit no adequate ground of difference amongst Christians, and we are fully persuaded, that the light at our command, when it shines into our hearts, enables all to see eye to eye, and to speak the same thing.

In our essays on the themes contemplated, under our new heading, we have concluded to adopt an unusual style in the management of our arguments. Generally, writers and scholars, after examining subjects, draw their conclusions, but we have made up our mind to give the result of our investigations first, and afterwards we will submit our reasons. Rhetoricians inform us, that it is a dangerous system, if a possibility of prejudice can arise from stating a conclusion for which the mind is not prepared. But from the fact that the brethren generally seem to be unsettled, particularly upon "Co-operation," "Church organization," and the officers of congregations, it occurs to us, "there is little or no danger in clearly stating some of our conclusions first."

We are willing to admit that, if most of our writers do clearly comprehend the meaning of these subjects, we have read to no valuable purpose. Whilst we believe that the brethren in no State have gone further, in co-operation, than in Tennessee, we are satisfied, and have been from the beginning of our efforts, that they have been wrong, and regarding it a hard system of morality which encourages the practice of evil for the sake of the good which may grow out of it, we shall in the future endeavor to "show a better way."

PROPOSITIONS SUBMITTED FOR DISCUSSION.

1. The first Church of Christ was planted at Jerusalem on the day of Pentecost.
2. But one plan of salvation is revealed for Jews and Gentiles.
3. Persons become members of the Church by believing with all the heart on the Savior, sincerely repenting of their sins, and putting on Christ in Baptism.
4. Infants, idiots, and persons who have not sinned against God, need not the moral cleansing of the Gospel, consequently are not fit subjects of church membership, and all they can lack for happiness in the future, is a change from mortality to immortality.
5. The chief purpose of the Church is to make all her subjects "lively stones," active, growing members, "able to admonish one another," and "sound out" the truth to the world. The members are to perform *all* their own labor, and can "let none of it out" to hirelings.
6. Church organization has reference alone to the planting of the respective congregations.
7. The main cause of apostacy in so many of the Churches, and coldness and indifference in others, is a failure of confidence in the ability of the members to serve God for themselves.
8. The present system of men's hiring themselves out by the month, week, year, or day, as is frequently practised, to perform the worship for the churches and brethren, is ruinous to the cause of Christ wherever permitted.
9. Religious co-operation is of two kinds. 1. It has reference to the agreement of the members of a congregation, to conduct harmoniously any good work. 2. Congregations, few or many, according to circumstances, may most advantageously co-operate by agreement for the accomplishment of any authorized work.
10. The practice of the co-operation of any body of men, such as association, conference, presbytery, or co-operation meeting, acting *outside of the Church*, independent of her, and with a view to bringing the

respective churches under obligation to do any thing which such body might suggest, is an outrage against the Church of Christ.

11. After the Savior's extraordinary measures closed, the congregations raised up and educated all their officers, servants, or ministers, sent out their evangelists, to plant other churches, set them in order, consecrate elders into bishops, and in a word, to aid such newly planted bodies, till they were able to do their own service. These evangelists were remembered by the congregations from which they had been commended, by supplies of worldly goods needed, and the brethren also amongst whom they labored contributed as the Lord prospered them, from week to week, in proportion to the wants of the preachers, and especially the labor which each performed.

12. There was no such thing as a man calling himself a preacher, traveling on his own responsibility, in pursuit of profitable labor, and in fact, hiring himself by the day, week, or year, to feed some starving flock as their pastor. Neither were such men known in the primitive churches as dumb elders, or nominal bishops, whose weekly employment was to attend to their own business, and *formally* break bread for the Church on Lord's Day. Such pastors, elders, and bishops have done much mischief in the churches of the United States.

13. When men gave unmistakable evidence, in the primitive churches, by a practicable demonstration in labor, of ability to feed the flock, the evangelists, with the perfect understanding and consent of the members, set such apart, for the work of which the Holy Spirit assigned them. Such men as were made bishops by the Holy Spirit, gave themselves to the labor of training and nursing the flock, and lived from the sources of the churches.

14. The secret of such rapid growth in the first churches was, that each member had spiritual labor to perform, which strengthened his soul, and gave him ability and energy in the cause of God.

15. There can be no hope for the churches of the saints scattered abroad, unless they can be aroused to do for themselves, for each other, and for the world, the work which God has enjoined upon His Zion, "The light of the world," and "the pillar and support of the truth."

These propositions and suggestions are most respectively submitted for examination of the brethren, and we hope that none will decide upon them rashly. They certainly involve much that is needed amongst us, and if we can conduct the examination of each point in a proper manner, the best results may be anticipated. We have no one's theory in view, but we have thrown out—broadcast—much which we

are aware appeases in every respect, practices which are most popular amongst us. We particularly request the beloved brothers and sisters to *study* the Bible carefully, with reference to each subject, as it may be brought forward.

T. F.

THE IMPORTANCE OF EVANGELIZING.

Delivered at the State Co-operation Meeting in Paris, Tenn., Nov., 1852.

BY ELDER J. J. TROTT.

"Do the work of an evangelist."—2 Tim. 4: 1—8.

BELoved BRETHREN:—In obedience to your request I respectfully and affectionately invite your serious attention to *The importance of evangelizing*.

I have read in your hearing, as it were, the *martyr-song* of the great evangelic Apostle of the Gentiles. If I were to add nothing to this solemn and instructive reading, it seems to me, we should be overwhelmed with the transcendent importance of evangelizing.

First of all, we would argue the importance of evangelizing from the *nature* of the work of an evangelist.

We live in a *working* universe. *God* has "labored from the remote ages of eternity, and now works and will continue to work from the centre to the circumference of the vast empire of physical and intellectual existence. *Angels* were made to work, and have co-operated with the Lord God in all his wondrous works in our world. *Man* was made to work in the beginning, before sin was born. The introduction of sin increased his labor, and the increase of sin in the Patriarchal, Jewish, and Christian ages, has increased the work of God, angels, and men.

The office of an evangelist is not intended to exempt him from work, but to increase his labors. All who are worthy of the office are capable of doing more work than others, and if they do it not, the best of all causes is betrayed. Idleness in an evangelist is a spiritual nuisance, a religious miasma, terminating in the moral death of himself and all who come under the influence of the mortal contagion. Paul was an industrious laborer in the Christian vineyard, and charged his son Timothy to do the *work* of an evangelist, to be *instant* in season, out of season. Let us, therefore, be deeply impressed with the fact, that the work of an evangelist is not a life of luxurious and inglorious ease, but of continued, increasing labor.

The work of God, angels, and men, is threefold in nature, *physical*,

intellectual, and *moral*. The work of an evangelist is threefold in nature and object. He labors physically, intellectually, and morally. He works for himself, the world, and the church. He works on and in himself, that he may be the better prepared to work for the world. He works for the world to convert it to the church, and in the church to prepare it for heaven. The children of this world work for the meat that perishes, but the evangelist for that which endures unto eternal life. Philosophers, statesmen, teachers, and physicians, work for the world to prepare it for fleshly and intellectual enjoyment, terminating in the grave. The evangelist works for the world, to prepare it for the immortal pleasures of an eternal life.

The science of true *happiness* monopolizes all the labor of a faithful evangelist. This does not consist in good health, literary acquirements, riches, or fame. Thousands have these, and are yet very unhappy. True happiness consists in a *good conscience*, a *benevolent heart*, and a *lively hope*. The production, cultivation, and perfection of these is the glorious work of an evangelist. The possessor of these is always happy, whether sick or well, learned or unlearned, rich or poor, noble or obscure. This good work is peculiar to the work of evangelizing. Philosophy, literature, or honor, separate or combined, never did and never will produce them. The good news of the gospel must be proclaimed, understood, believed, and obeyed, before the heart can be sprinkled from an evil conscience, overflow with universal love and hope for immortality and eternal life.

Hence the importance of evangelizing. It is the true science of true happiness. No other work can produce happiness, and no other work can increase and perpetuate it. All desire happiness—all are in pursuit of happiness—but none are truly happy except those who come under the influence of the work of an evangelist. Do we believe this? We *know* it! But do we sufficiently feel the importance of it? And why not feel its importance? Has God put it in our power to speak peace to the troubled hearts of thousands of our unhappy race—to do for a sinful and dying world a good and glorious work that cannot be accomplished by any other profession—and can we not feel the importance of it? The Lord help us to feel!

The importance of evangelizing may, in the second place, be argued from the *occasion* of the great evangelical system. This was the *physical, intellectual, and moral ruin of the world*. The Adamic apostasy had involved the whole family of man in a state of sin and death. The Gentile apostasy involved all nations in intellectual and moral ruin.

And the failure of the Abrahamic family under the old covenant left the world without hope. "All have sinned and come short of the glory of God." The misfortune of one individual, one family, or one nation, is often an occasion of much importance, and calls for important measures of relief. But the occasion of Christian evangelizing was the greatest possible misfortune of all individuals, all families, and all nations—the whole world. A world misfortune of the most serious and fatal character, demanded the most important remedy. That remedy is evangelizing, in order to restore the knowledge of God, reverse the moral nature of man, and give him the hope of a glorious triumph over death.

Now if the greatest misfortune in the universe demanded the most important remedy, and that remedy is evangelizing, then we are engaged in the most important work ever originated by the wisdom, power, and benevolence of God. And has God placed in our hands a divine arrangement, in the faithful use of which we may be the humble and honored agents of removing all evil from the world, and blessing it with all good, and do we not see and feel the importance of the subject, and will we not heartily and faithfully perform a work so indispensably necessary to the salvation of the world?

The nature and variety of the *agency*, connected with the origin of the evangelizing system, is a third consideration from which we would argue its importance. It is the glorious result of *divine, angelic, and human* agency combined. God, the Son of God, and the angels of God, came from heaven in order to speak the great evangelical oracle on earth. The angels of God proclaimed it in connection with the incarnation, the birth, the resurrection, and glorification of Messiah. The Son of God preached it in life, confessed it in death, and re-proclaimed it after his resurrection. The Father came within speaking distance of our world, and evangelized in the valley of Jordan, and on the mount of transfiguration. The apostles and evangelists evangelized in Jerusalem, Judea, Samaria, and thence to the ends of the world. Thus, by the combined efforts of God, angels, and men, the grand scheme of evangelizing the world originated, and began to be executed. They have given us an example. Is it not worthy of our imitation? Is the work of an evangelist worthy of God and his Son, of the angels and apostles, of the evangelists and primitive churches, and is it not worthy of the preachers and churches of this age? Are the arrangements of this world, resulting from the combined efforts of our greatest men, subjects of importance? How much more important must that

divine arrangement be which is the result of infinite wisdom, power, and benevolence?

The importance of evangelizing may be further argued from *what it has done for the world*. The first glorious conquest of Christian evangelizing was the destruction of the gross *idolatry* of the Roman world, and the substitution of *Christianity* in place of it. The conflict was bloody and the triumph glorious. What would have been the condition of Christian nations had they inherited the theology of the Greeks and Romans, together with their literature? What would have been the condition of the Anglo-Saxon race without the Gospel? The world would now have been without a conservative influence. To understand what Christian evangelizing has done for the world, we must take a comparative view of all nations. The world may be divided into *Pagan*, *Mohammedan*, and *Christian* nations. Which of these occupy the more elevated position? All are bound to give the pre-eminence to Christian nations. What has made the difference? There is and can be but one answer, and that is, Christian evangelizing. But we may continue the comparison between *Catholic* and *Protestant* nations, and ask the question, Why are Protestant nations in a better condition than Catholic? The answer is at hand. Christian evangelizing is more conformed to the primitive model in the former than in the latter. Again: Look at the difference between Protestant nations. Why do we enjoy more civil and Christian liberty in the United States than do the inhabitants of Great Britain? The answer is still at hand. Christian evangelizing is more *apostolic* here than in the old world. Now, in view of these facts, Christian evangelizing is the most *improving*, and, consequently, the most *important* system in the world.

The importance of evangelizing may, in the next place, be argued from *what it is destined to accomplish for the world*.

The grand results of Christian evangelizing in this world may be learned from the prophetic histories of the Old and New Testaments. The promises of the patriarchal age, confirmed by the oath of the God of Abraham, Isaac, and Jacob, was: "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. The Jewish prophets predict the reign of Messiah over all nations. Isa. ii; Dan. ii, vii. The new covenant embraces all nations. The mission of the apostles was to evangelize all nations. And the last prophetic book of the Christian Scriptures proclaims the subjugation of all nations to Christ and his disciples in the millennial age. Rev. xi. 15, 20.

How is this grand result to be accomplished? I answer, by *physical*

and *moral* means. The judgments of God are the physical, and Christian evangelizing is the moral. If, then, the most important results connected with the destiny of man in this world are to be the effect of Christian evangelizing, the inference is, that it is the most important arrangement connected with man in this life.

But, in the last place, the *immortal* and *eternal results* of evangelizing give to it its highest and most intense importance. Many pious Pagans, Mohammedans, and Jews, who obey the truth as they have it, may enter into life eternal. But if those unfortunate portions of our race were brought in contact with Christian evangelizing, many thousands more might be saved, and the pious among them much improved. In all Christian lands the number of those who walk in the straight and narrow way that leads to everlasting life, is in exact proportion to the amount of Christian evangelizing. Consequently, the number of saved and lost, of those who shall enjoy eternal life, or suffer eternal death, in Christian or Pagan lands, depend upon the effort of the church. The united, energetic, and continued effort of the church would fill the new heaven and earth with millions of immortal inhabitants who might otherwise be punished with everlasting destruction from the presence of the Lord. The result of an evangelizing will not only continue through all time but through all eternity. If we are faithful to our calling thousands may bless us in heaven, but if unfaithful, thousands may curse us in hell.

But who can estimate the importance of results that lay hold on eternal life and eternal death, and extend through all the endless ages of eternity? Who can number that innumerable host of every nation under heaven, washed from sin in the blood of the Lamb, and immortalized in heaven? Who can comprehend the unsearchable riches of Christ? Who can understand the "far more exceeding and eternal weight of glory" of which Paul speaks as the rewards of the evangelized? When we can comprehend these incomprehensibles, then may we estimate the importance of evangelizing.

CHRISTIAN EXCELLENCE.

To every enlarged and just view of Christianity, it presents a system of the highest perfection, and is intended for entire redemption, elevation, and exaltation of man. He who has found in the Gospel nought but barren facts and theories, has indeed tasted little of that purifying, dignifying, and ennobling spirit which moves, invigorates and vivifies, with holy and heavenly animation, every fact, command,

and principle of the glorious Gospel of God's beloved Son. He has verily tasted little of that love of God which was so richly and abundantly manifested in the gift of "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We indeed fear that to most even of those who have taken upon them the name of God's exalted and glorified Son, the Christian system is a dry and barren subject. It cannot be otherwise, without a constant and earnest attention to the wonderful manifestations of love unfolded in the Gospel, the lessons of heavenly devotion, purity, and peace, so distinctly set forth in the life and teachings of our great Redeemer and his early followers, and the exceeding great and precious promises of "life and immortality brought to light in the Gospel."

No one, in first submitting to the authority of Christ, is perfect or infallible. The language of Heaven, to those who had submitted to Christ according to his appointments, is, "Go on unto perfection;" "Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity;" "Set your affections upon things above;" "Mortify your members which are upon the earth;" "Being fruitful in every good work, and *increasing* in the knowledge of the Lord;" all of which most clearly teach that we are far from perfection in entering upon the Christian warfare. We are indeed but "*babes*" in Christ upon entering his kingdom, and happy, truly, shall we be if we ever reach the position to be denominated men and women in the Gospel. The Gospel requires not full Christian growth with the first act of obedience, but it does require of every one whose heart, and life, and condition have been changed by the reception and obedience of the truth, to be ready, with every power of the mind and body, to perform the duties and commands of the Savior. The Gospel presents to us a life of improvement, a warfare of Christian soldiership under the banner of the exalted "Captain of our salvation."

Its training is fitted for the "rawest recruits," as well as the scarred and war-worn veteran, and its discipline is eminently adapted to raise and elevate all to the highest duties and enjoyment of heaven.

When we can thus view the system offered to us, in the fullness of its scope and purpose, we have presented to us a glorious and harmonious unity, without discordance or imperfection. With any other view of this heavenly plan, little will be the service which we can render acceptable to God; and meager, indeed, will be the profit to us from our most labored efforts. We must learn that Christianity consists in more than the performance of a few acts of outward benevolence to be

seen of men, but that its *life* and *soul* is a spirit of obedience to every command and requirement of the Son of God. That, above all, it is a life of ceaseless determination to render to the glory of God the service of whatever talents, riches, or powers we possess. With such determination, the pathway of Christian life is clear and unmistakable. With any other view, we are blinded, uncertain, aimless, and fearfully bewildered in all we attempt.

Thus considered, the Gospel opens to us a glorious field of action, and places the Christian character upon the authority and will of our Father as its only just standard and measure. The spirit and purpose of our hearts is to do all that we perform in simple obedience to His revealed will. There is thus a broad and deep gulf of distinction between the servants of God and those who accept not his authority. This view makes the service of God depend upon performing whatever we do in obedience to his authority and in the name of our Lord.

As frail beings, we may, in moments of unguarded passion, sin against His will; but, by daily endeavoring to improve, we free ourselves, from the "old man which is corrupt according to deceitful lusts," and become "renewed in the spirit of our minds." We have thus offered to us the highest incentives to diligent and unceasing efforts to "grow in grace and in the knowledge of our Lord." We can be at no loss in regard to what pursuits we may follow in life, in thus regarding the Gospel. It clearly points out to us which can be rendered acceptable and well-pleasing to God, and which are wholly selfish, sinful, and wicked. The simple question, "Am I acting for the glory of God?" sincerely put, will forever settle the matter. But it by no means circumscribes us to narrow limits. It sheds a hallowing influence upon every worthy calling, and hinders us not from the busy activity of life, but permits us to enter its struggles panoplied with the armor of heaven. If we love God and his cause, we can enter the stir and tumult of the world, into the business of men and into the culture of art and knowledge, with a sincere and untarnished spirit; for we do all for the glory of God with gratitude and humility.

Such a view of Christianity and the love of God, instead of making the service of God a burthen, presents it to us as the grandest field for the culture of every nobler and better faculty of man's heart. Instead of depressing us, it buoys us up with eternal and undying gladness. It presents honors commensurate with our highest ambition, and fame as unsullied as heavenly Purity can render it. It points to an inheritance as incorruptible as the throne of Jehovah. With such rewards

and honors placed before us, what are the purposes of our hearts? Shall we go on unto perfection? Shall we endeavor to rise, from day to day, toward that standard of Christian excellence offered us in the word of life? Or shall we be satisfied with our present weak and feeble condition? Surely not. With guidance of heavenly wisdom, and riches and honors of eternity in reservation for us, we cannot faint or become weary.

When we look at the true grandeur and heavenly beauty of the work in which we are engaged, in our efforts to renovate man in spirit and life, and raise him from ruin to an "inheritance incorruptible and undefiled and that fadeth not away," what scheme of earth can for a moment lay claim to our energies?

Let us remember that we are co-workers with our ascended and glorified Redeemer—that the work which we do, though our bodies sink to dust, shall live; for it has the support and sanction of the word of Heaven—that though men may not honor it, God our Father has declared that "his Son shall reign until he hath put all enemies under his feet," and that at his name "every knee must bow and every tongue must confess that Jesus Christ is Lord, to the glory of God the Father." It is a work worthy of man, for it is a work appointed by his Maker. It is a work to elevate, ennoble, and purify—to cleanse him from corruption, and sin, and selfishness, and give him even here below a foretaste of the joys and honors of his celestial home. Let us delight to engage ourselves with its exalting duties, that we may elevate our view of its scope, bearing, and purpose, and stretch away from the bounds of earthly vision to the glorious vistas of immortality.

W. L.

COMMENDATORY.

FAYETTE, MISS., Sept. 24, 1855.

BROTHER FANNING: DEAR SIR:—A copy of your valuable paper, "*The Gospel Advocate*," accidentally fell into my hands a few days ago, and being so much pleased with it, I wish to become a subscriber. I am glad you have undertaken the work; it is just the paper that we stand in need of in this part of the country, and I trust the brethren will do their duty and sustain it.

Wishing you all success in your enterprise, I subscribe myself,
Your brother in the hope of immortality,

K. BAXTER.

For the Gospel Advocate.

GLORIFY GOD.

BY JAMES CHALLEN.

GLORY is anything that shines—that is illustrious, splendid—anything that fills the mind with admiration and delight. It is often applied to anything that is remarkable for its beauty and sublimity, in material objects, or anything that is heroic and grand, in moral actions. In God, it is the manifestation of his perfections in nature and in religion. In the present life, we can only see the glory of God as it is reflected from his word or his works—in what he has said and in what he has done.

“I beseech thee [said Moses] show me thy glory.” Whether this request was the offspring of curiosity or of devotion, we know not. It is certain that God, in answer to it, caused all his *goodness* to pass before him. We see more of the glory of God in his goodness than in anything beside.

The apostle Paul applies the word *glory* to the sun, moon, and stars, because of their refulgence. Each was a glory of its own. The word is also expressive often of some particular attitude of the Divinity. Thus, the power by which the Messiah was raised from the dead, is called the “glory of the Father.” The word in various forms appears in the Scriptures, and is expressive of many delightful and sublime ideas, and perhaps there is no one word in our language so full of light and rapture as glory! *glory!*

We are commanded in the Scriptures to glorify God. And as every command implies a corresponding duty and promise, so the neglect of any duty, disobedience to any command, is consequently a sin, and is deserving of punishment. “Ye that fear the Lord, praise him; all ye the seed of Jacob *glorify* him.”—Psa. xxii. 23.

It is also a debt of obligation due the Divine Father, that we should glorify his name. All debts should be faithfully paid. This is one that can never be fully discharged. It is like the indebtedness of love, for which a receipt in full never can be given. There are many reasons why we should attempt a discharge of this obligation. A few of them we will offer.

God should be glorified on account of his holiness. No being so holy as he! He is the thrice Holy One, who inhabits eternity and the praises thereof. Holy is his name. How infinitely removed from sin and all evil! He is light, and dwells in the light. In him is no darkness at all. Surely he ought to be glorified. “Exalt the Lord our God,

and worship at his holy hill; for the Lord our God is holy." "Who shall not fear thee, O Lord, and glorify thy name? For *thou only art holy.*" Thus should we exalt and glorify the name of the Lord, from a consideration of the infinite purity and holiness of his nature. How spiritualizing and ennobling this motive! How reforming its tendencies! Who can worship God on account of his holiness, and not be holy? Be ye holy; for the Lord himself is holy.

God should be glorified on account of his mercy and truth—the truth of his word, the mercy of his acts. No considerations more just and weighty than these to induce us to glorify God. These are perfections of his nature which commend themselves to us at all times and everywhere. His truth, like his mercy, endures forever. And how admirably both unite and harmonize in his dealings with men! If his mercy or his truth should fail, then our foundation would be sand, which the floods would sweep away, and our hope is the dream of the enthusiast and the fanatic. His mercy is above the heavens, and his truth shall abide forever. "Not unto us, not unto us, but unto thy name give glory, for thy *mercy* and for thy *truth's* sake."—Psa. cxv. 9. Isa. xxv. 1.

These are solid and substantial reasons for us to glorify the name of the Lord our God. Faithfulness to his words of promise is the ground of assurance we have for the realization of all our hopes. And in nothing have the people of God been more distinguished than for their confidence in the mercy and the truth of God.

We should glorify God on account of his wondrous works. These are seen not only in nature, but also in religion. All his works praise him—his saints adore him. He made his works to be remembered of old. As he delights in them, so he would have us to delight in them. The heavens declare his glory. The whole earth is filled with his glory. His wisdom, power, and goodness are everywhere seen in creation, and should stimulate us to glorify his name; for God alone doeth wondrous things. But chiefly in religion are we struck with admiration and wonder at his mighty acts. No marvel that when the people saw the miracles of Christ, in healing the sick, in giving eye-sight to the blind, and life to the dead, they "glorified the God of Israel."

We should glorify God for his judgments. This is a solemn and fearful act, requiring the exercise of a strong confidence in God and the most unaffected humility and meekness. It is the Lord, let him do as seemeth to him good. It is his work, his *strange* work, when he lifts up his hand to smite his enemies—when he whets his glittering sword,

and he executes the vengeance which is written. But the flood, the sheeted fires upon Sodom, the overthrow of the hosts of Egypt, and the desolations which fell upon Israel and their enemies, all should teach man to glorify God in the fires—in the midst of his fearful and terrible judgments. His truth and justice, his power and goodness, are all seen in the judgments with which he visits the earth and the inhabitants thereof. "For thou hast made of a city, a heap; of a defended city, a ruin; a palace of strangers, to be no city; it shall never be built. Therefore, *shall the strong people glorify thee.*" See, also, Ezek. xxviii. 22; Rev. xiv. 7.

We should glorify God for his grace bestowed on others. This is a most disinterested act on our part, and presents a beautiful instance of the power of the Gospel upon the heart. "We rejoice with those who rejoice." Nothing delights the Christian more than to see others happy—others blessed of God.

To see the work of God prospering in our hands and to hear of it in the hands of others, makes us glad.

We have a striking instance of this in the church of Jerusalem, when they heard of the conversion of the Gentiles. They "glorified God," saying, "Then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18 Compare 2 Cor. ix. 9-13; Gal. i. 14.

It is acceptable to God that we should glorify his name through Jesus Christ.

Jesus glorified the Father—glorified his name on the earth, and all his disciples on the same. Prayer, praise, and all acts of worship are offered to God in the name of Jesus, and all acts of kindness and love of humanity, and mercy, are done in his name. "Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."—Philip. i. 11. 1 Peter iv. 11.

As Christians, then, let us discharge the duty; and in the congregation, with one heart and one mouth, glorify God. All the blessings of his hands, all the mercies which crown our days, should fill our hearts with thankfulness—our lips with praise. "Blessed be the Lord God of Israel, who alone doeth wondrous things, and blessed be his glorious name forever and ever, and let the whole earth be filled with his glory. Amen and Amen."

Philadelphia.

 QUERIES BY J. H. WHITTEMORE.

BROTHER FANNING:—As the remission of sins has long been a matter of discussion, I would be pleased to have answers, in an early number of *The Gospel Advocate*, to the following questions, viz:

1. Do faith and repentance secure the sinner a changed or purified heart?

2. If so, does he not, in a certain sense, receive the remission of sins antecedent to baptism? In other words, do not the mental acts of faith and repentance secure to the sinner *real* pardon, while the physical act secures *actual* or *legal* pardon?

3. Was not the leper (Mark i. 42-44) really cleansed prior to his offering those things which were for his cleansing, which Moses commanded for a testimony to the people? "The Savior said to the leper, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed."

Now, it appears that, after he was pronounced clean, he was commanded to go and show himself to the priest and offer for (in order to) his cleansing those things which Moses commanded for a testimony unto them. It appears to me that, in this case, a two-fold cleansing presents itself, and that all the cases in the Acts of the Apostles present a two-fold sense.

Your brother in Christ,

J. H. WHITTEMORE.

REMARKS.

We are pleased at the occasion to notice the seeming difficulties of Brother Whittemore; and especially so, from the fact that many of our Baptist friends hold like views, and employ them as arguments against our teaching. We hope a few plain statements may place the subject in a better light.

In answer to the first query, we remark that faith and repentance are not *both* necessary to the change of heart. This is the result of faith *alone*. Hence, when the woman of Samaria believed the Savior, her heart was so elated that she left the watering pot and ran into the city, crying "Come see a man who told me all I ever did in my life; is not this the Christ?" Still, we have no positive evidence this woman ever did repent. On the day of Pentecost, the people were cut to the heart by the truth; and, as evidence of a very great change of feeling, they cried, "Men and brethren, what shall we do?" These changed believers were told to "*repent*."

Regarding the second question, we will make several suggestions.

First: Since the establishment of the Christian dispensation, we have been unable to discover the slightest evidence of remission while the subject remained out of the kingdom. Secondly: We have no intimation in the Bible of "mental acts" and "physical acts," or "real pardon and legal pardon." The style is not only unscriptural, but the language conveys no truth in it, and, indeed, suggests an intellectual and moral impossibility. There is not, in the present state, at least, an exclusively mental act. It is through the physical man alone the mind is enabled to act, and the intimation of an exclusively physical act, as baptism, is not only unscriptural and unphilosophical, but the theory must terminate in the worst form of modern Spiritualism. We exceedingly regret that zealous partizans have so long inculcated such extreme speculations. As a religious being, whatever man does with his mind, as an act of obedience to God, he does with his body; and whatever he does with his body, he does with his mind. The law reads, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." And we still "Glorify God in our *bodies* and *spirits*, which are his." But we do nothing by body or spirit alone. This is the fatal rock upon which more have split, and their faith been forever shipwrecked, than any other.

Touching the third query, we remark that the leper was cleansed *really* and truly before he made the offering commanded by Moses. The statement shows most clearly that God had a law for (in order to) such cleansing; and, for aught we know to the contrary, no one, from the day of its enactment, had received the promised blessing without doing what Moses commanded; but the Savior wished to convince the world that he could cure or cleanse miraculously, or in contravention of the old law, and that he could accomplish the end directly. Still, after the man was found whole and sound, really and in every conceivable sense, because the time had not arrived to remove the law, in order to *respect* it, the command was to obey it.

We have thus employed as few words as possible in answer to the enquiries; and we ask our brother and others who may be troubled upon these points, to examine well before they adopt such fancy theories. The truth is, men are either members of Christ's kingdom without baptism, or they are not. If they are, we must change our belief and practice, and all we desire is a plausible reason for such a conclusion. Should our brethren be disposed to urge an examination of this subject, we will speak still more plainly.

T. F.

REPORT OF THE KENTUCKY STATE MEETING FOR 1855.

ELKTON, TODD COUNTY, October 9, 1855.

BROTHER FANNING:—Our State meeting closed at Hopkinsville on Saturday, the 5th inst., after what was regarded to be a very profitable interview. The attendance was much smaller than was anticipated, owing partly to much sickness in the country generally.

The report of last years' success, by our evangelists, was cheering, showing a rapid improvement and a larger interest generally upon the part of many of the more prominent portions of our State, as the following statement of the statistics will indicate :

Total number of additions reported for the past year by the evangelists engaged in our employ, 1123, which is an increase over 1853 of 365, and over 1854 of 230. That number may yet be increased, as all the reports were not in.

The sum of \$1222 10 was collected by the evangelists during the year, showing also an increased sum over 1853 of \$783 66, and also over 1854 of \$197 73. A sum of \$2000, or over, will be in the Treasury for the work of 1855-6.

By resolution of the meeting, the sum of \$500 was appropriated for colporteurage during the coming year, and it will be the effort of their State Board to scatter broadcast, as far as possible, Bibles, Tracts, and such other books as will best serve the cause of truth in the State.

In addition to all this sum, \$15,000 have been subscribed in the State, the interest of which is to be specially devoted to the education of suitable men for the ministry; and already three have been put to college and a high school for that purpose. No doubt is entertained but that \$50,000 will be raised this year, with proper effort. Cannot and will not Tennessee also take stock, or begin the same work within her borders?

Such are the wants of our churches, that we must invite, by all lawful means, suitable men into the field of labor. There must positively be no longer delay, if we regard the honor of God and the work in our hands.

Our next State meeting will be at Louisville, when it hoped that great results will be manifested.

Do try and arouse the whole brotherhood in Tennessee to the work of progress. The cause is one full of honor and all the elements of great events.

Yours truly,

GEO. W. ELLEY.

REPORT OF THE CO-OPERATION OF UPPER EAST TENNESSEE, WESTERN VIRGINIA, AND PART OF NORTH CAROLINA.

BRISTOL, October 9, 1855.

DEAR BRETHREN:—As I promised to inform you concerning the result of our Co-operation, after a considerable delay I have taken my pen to redeem my pledge. I would inform you that I delayed in order to get the report of the clerk, but have failed to get it; and, therefore, can only give such matters as I can recollect.

The number of churches reported, 30; number of members, about 3000. This embraced a bounds of about twelve counties in the States Tennessee, Virginia, and North Carolina.

We also had a delegation from the South-Western Co-operation of Virginia. Number of speakers present from this and other Co-operations, 20.

Our meeting resulted in 28 additions—3 from the Baptists; the rest from the world.

The Co-operation engaged no evangelists, from the fact that none present could be employed, that they thought best to engage; the most of the brethren having been employed by the churches as local laborers. The matter was referred to a committee of three, to engage one or more, if persons of the proper qualifications could be had; but, as yet, no one is employed.

Our next Co-operation will meet on Friday before the second Lord's-Day in September, 1856, at Concord, Sullivan County, Tennessee. We would be glad if some of our preaching brethren from Middle Tennessee would attend.

I have said nothing concerning my visit to the South-Western Co-operation at Auburn, from the fact of Brother Coleman's having given an account of it in the Christian Intelligencer.

I neglected to say, in giving an account of our Co-operation, that in the last year we had about 400 accessions to the Church.

On yesterday I attended with the brethren at Little Moccasin. We had three additions.

There are other things I would write, but suppose my letter is long enough for the present.

Your brother,

SAMUEL H. MILLARD.

We hope Brother Millard will write often.

T. F.

For the Gospel Advocate.

MESSRS. EDITORS: DEAR BRETHREN:—It was the request of the last meeting of the Mountain District Co-operation, that you should publish a summary of their proceedings. I have accordingly, as Secretary, prepared and herewith transmit the summary.

J. D. EICHBAUM, Sec'y.

MOUNTAIN DISTRICT CO-OPERATION.

This Co-operation held its last meeting at Woodbury, Cannon County, commencing Friday before the 4th Lord's-Day in September.

After prayer and singing, Brother W. B. Huddleston, of Spencer, was called to the chair; and, on inquiry, it was found that the following churches were represented by delegates: Antioch and Spencer, in Van Buren County; McMinnville, Philadelphia, and Fountain Spring, in Warren County; Woodbury, Brawley's Fork, and Pleasant Ridge, in Cannon County; Salem, in Franklin County.

Letters were read from a majority of the congregations, from which it appeared that five meet every Lord's-Day for the purpose of keeping the ordinances, and for general edification. Of the remaining congregations, two meet twice every month, and one of these three times when visited by the evangelist. Two only once a month.

The total number of additions during the year, 127.

The evangelists having been called upon, expressed themselves as encouraged.

It appeared, from the letters of the churches, that some of them had nearly doubled the amount formerly raised to support the preaching of the Gospel throughout the Co-operation.

From the report of the Board of Managers, it appeared that during the former half of the year, there were but two evangelists at work in the field—Brothers Aaron Seitz and L. N. Murphree—and that since, two others had been laboring—J. D. Eichbaum and A. P. Seitz.

Brother Aaron Seitz was not able to be present, on account of sickness.

The meeting was addressed, in an interesting manner, on Friday, by Brother W. D. Carnes, of Spencer, in lieu of Brother Fanning, who was expected to deliver an address on Saturday. Brother Carnes addressed the meeting as appointed at the previous Co-operation meeting.

According to previous determination, a Board of Managers was appointed to manage the affairs of the Co-operation in the recess of the

meeting. The nomination was conferred as follows: Brethren George Stroud, S. J. Walling, B. Fugett, D. Lipscomb, and D. Ramsey.

After consultation, this committee reported that they had secured the services of Brethren E. H. Campbell, L. N. Murphree, A. P. Seitz, and J. D. Eichbaum, all the time, within the bounds of the Co-operation, for the year 1856; that they had appointed Brother Eichbaum to Franklin County, and that they would hold their next meeting in McMinnville, on Saturday before the third Lord's-Day in November. The committee further reported, that Brethren W. D. Carnes and W. B. Huddleston, who had previously expressed a willingness to labor according to their opportunities, had been requested to preach at such times and places as might seem to them best.

The meeting determined to send delegates and a letter to the State meeting—the letter to be prepared by the delegates and submitted to the meeting. Brethren W. D. Carnes, L. N. Murphree, J. D. Eichbaum, appointed.

On motion, it was resolved that Brother Carnes be requested to address the next Co-operation meeting on the subject of "*The Office of Bishop: his Duties to the Congregation, and the Obligations of the Congregation to him;*" that this be delivered on Friday. Also, that Brother Huddleston be requested to address the meeting on "*The Office and Duties of the Evangelist*" on Saturday.

It was agreed to hold the next meeting with the church at McMinnville, commencing Friday before the fourth Lord's-Day in November, 10, A. M.

It was also agreed that this meeting send back to the churches their sentiments of satisfaction for the manner in which they have determined to sustain the preaching of the Gospel for another year.

Preaching was kept up during the meeting, in which the brethren were aided by our esteemed brother, J. J. Trott. Eight were added during the meeting. Harmony and brotherly kindness characterized the meeting, and a greater disposition than ever to expedite the work in which we are engaged.

The meeting for business adjourned with prayer, Saturday afternoon.

REPORT OF "FAIR, PROSPECT" CO-OPERATION, ALA.

SANDY RIDGE, ALABAMA, September 26, 1855.

DEAR BROTHER FANNING:—The "Fair Prospect" Co-operation closed its meeting last week. Brethren Kirkpatrick and Solomon were present with me. We received two additions from the sects, seven

by baptism, one restored, and one confession. This last person will be baptized as soon as he can procure the consent of the powers that be. A good feeling prevails in this vicinity. The good work, we hope, is only begun. We preached last Saturday and Lord's-Day at Bena church, and received one by confession and baptism. So soon as our arrangements for evangelizing are fixed, I will let you know of them. We expect to take in the city of Montgomery next year.

Yours, in hope of the Christian reward,

G. W. RIVES.

THE INFLUENCE OF THE GOSPEL.

NEW HOPE, TENNESSEE, August, 1855.

DEAR BROTHERS FANNING AND LIPSCOMB:—Amid all the subjects that present themselves to the mind of man, none is more important than the Christian religion. There is nothing aside from this which will exercise such a moralizing and such an elevating influence on society. A firm belief that there will be future retribution in the form of rewards and punishments, acts as a restraint over the natural inclinations and dispositions of man. Inasmuch, then, as man possesses in his nature the disposition to err, it behooves him to subject himself to the government of his Creator. The Gospel is the only means by which the unruly propensities of man can be checked. The ancient Moralists and the modern Spiritualists may boast of their systems and discoveries to subject man's nature, but in vain may they attempt it. God's word must be received and relied on to effect for man the entire renovation of his soul; and that word, too, "must not be received as the word of men, but [as it is] the word of God." It must enter the heart and abide there, in order to subdue the viciousness therein. God's word, received and obeyed, will work out great good to the soul of him who properly appreciates it. Since, then, the reception of this word is of so much importance, it should be the aim of all pious and God-fearing men, to resort to the best method possible to sow this never-dying seed broadcast over our land. And in order that this be effectually done, there ought to be union of effort and concert of action on the part of those engaged in the vineyard of our Master. The Bible certainly is plain upon the subject of Christian co-operation, presenting, as we believe, the plan of Christian equality. The Lord has bestowed upon each one a talent to be cultivated, and some seem to be blessed with more of the world's goods than others. While he

that has a good talent can use it for the advancement of the great cause of our Redeemer, the other, with his worldly substance, can furnish all the necessary arrangements and expenses connected with an effective co-operation system. When matters are thus attended to, each one bears his part in the common cause of Christianity. The cause we plead is the noblest under the heavens; then why not unite our energies, talents, and means to send the glad sound of life and salvation to the remotest corner of the earth?

The great achievements and advancements of ages gone by, have been accomplished by union of effort.

We need a host of champions in the field, battling for the Lord; but alas! where have we the young men to take the places of those who are constantly falling victims to the ravaging hand of death?

We have been led to our conclusions of Christian equality in the great work of co-operation, by such Scriptural passages as follow:— Acts ii. 44, 45; iv. 32-5; vi. 1-3; xi. 28, 29; 1 Cor. ix. 1-15; xvi. 1-6; 2 Cor. viii. 9-16; ix. 1-8; all of which we hope the kind reader will examine critically, and we believe most firmly that he will be ready to grant that these proof-texts establish the position we assumed.

We feel disposed to handle this subject more minutely at some more convenient period. Now, if there are brethren who disagree with us on this subject, remember what was said in the commencement of our Gospel Advocate.

We may be wrong on this matter; if so, he that sets us right will be regarded as our best friend.

Your brother in Christ,

C. R. DARNELL.

CORRESPONDENTS.

BROTHER W. H. STEWART, of Cheneyville, La., informs us that he is the only active evangelist in his adopted State, and he asks for the prayers of the brethren, that religion in his section may not be merged into the world's business. Such prayers might be of service in other localities. The world, the flesh, and the devil, are yet at work.

T. F.

BROTHER WADE BARRETT writes, Sept. 26th: "We have just closed a meeting at Robertson's Fork, with four confessions and immersions. Brother Dr. Brents, of Lewisburg, was the chief speaker, and he is a workman who need not be ashamed. On Saturday before the third Lord's-Day in August, we received one at Lynnville, and two more at the same place on third Lord's-Day in September.

"I send you, by this mail, the sixty-seventh subscriber, and I fear I will not reach the hundredth this year; but "I will try again."

Brother Barrett is one of our most indefatigable and successful laborers. T. F.

BROTHER DOCTOR S. B. ADEN, of Paris, writes: "Brother Thomas, who is with us, is a very successful preacher. Some ten days since, he had, near this, some eighteen additions."

BROTHER A. M. DEAN, of Dallas, Texas, writes, Sept. 27th: "The brethren here are much pleased with the spirit and style of 'The Gospel Advocate,' and next year I think the subscription will be liberal."

BROTHER W. H. WILLEFORD, of Williamson County, Illinois, writes, October 2d: "BROTHER FANNING:—Do urge the readers of The Gospel Advocate to the more constant reading of the New Testament in their families, in their meetings, and in all other suitable places."

In answer to a question from Brother W., we state that our kind Father evidently committed his will to the Church, and not to a class of men, called preachers, in the Church. T. F.

BROTHER A. G. THOMAS, of Atlanta, Ga., writes, October 2d: "I have the cheering intelligence that there have been lately about twenty-eight additions to the four congregations for which I labor. 'Thank the Lord that there is yet salvation in the word of God, the Gospel of the Lord Jesus Christ.'"

THE REVISION OF THE HOLY SCRIPTURES.

IN obedience to an intimation made in our Prospectus, we take pleasure in reminding our readers that good and faithful men are really engaged in revising the Scriptures of truth. Several portions have been published and sent abroad for the examination of critics, and in a few years we hope to see in use a much improved version of the word of God. The Revision movement, as the mission of John the Baptist in Judea, is likely to become so popular that men will struggle together to establish their priority of intention and action in the enterprise. The Chinese, to establish their superiority over their fellow creatures of earth, have long attempted to maintain a greater antiquity than others, but this is only another evidence of human frailty. It is, indeed, most difficult to attain a dignified independence, above the atmosphere of envy, and in which we can grant to others the appropriate reward of their labor. For the half of a century the friends of what is acknowl-

edged, "The reformation of the nineteenth century," have zealously pleaded for a revised version of the Scriptures, but most denominations have maintained a steady and unmitigated opposition to every argument and effort on the subject. Recently, however, many of our Baptist brethren in the United States have become the earnest and active friends of revision. But we should do injustice to others, were we to conceal the fact, that men of the highest attainments in, perhaps, all the Protestant denominations, are at this hour the warm friends of the purest versions of the Holy Scriptures.

Our chief object, though, is to give a few historic statements which will likely throw some light upon the "Revision effort."

Many years ago, in the United States, all Protestant parties agreed in supporting "The American Bible Society." Under the direction of this body Dr. Judson translated the Scriptures into the Birmese language, but rendered the Greek verb *Baptizo* into a word which signified to dip or immerse. The Society promptly refused to expend funds in distributing such a version. This step induced most immersionists who were members, to withdraw, and form "The American and Foreign Bible Society." This Society was established with the view of circulating pure versions of the Holy Scriptures in all nations; but a few years ago the officers hesitated to encourage a version fully translated, and from this hesitation, there came into existence in 1849 the Society known as "The American Bible Union," whose chief labor is to *procure and circulate pure versions of the word of God in all nations*. On the 2d day of April, 1852, Christian gentlemen from the States of Kentucky, Tennessee, Mississippi, Missouri, Arkansas, Alabama, Virginia, Ohio, Illinois, Michigan, Pennsylvania, and New York, representing many Baptists and Christian societies, assembled in Memphis, Tenn., and formed "The Bible Revision Association." In the second article of the Constitution the purpose of the Society is set forth in the words following, viz: "*To aid, in conjunction with the American Bible Union, in procuring a pure version of the English Scriptures.*" It is but justice to the memory of a great and good man to say, that John L. Waller, deceased, was the chief agent in establishing this Society. Its second meeting was held in Nashville, its third in Louisville, and its fourth in St. Louis. It will be particularly noted, that the Association contemplates but a single object, viz: "*Aid in procuring a pure version of the English Scriptures.*"

The true friends of the cause will not to possess a partisan feature, but men of different views regard to their peculiar views

of religion, have agreed to co-operate with the members of the Bible Union in giving the world a revised edition of the Lord's Word. We are induced to make this remark in consequence of a few ultra partisans—whom the projectors of the enterprise have never regarded as reliable friends to the measure—assuming for their denomination the credit of being the only people on earth who really believe the Bible, or are willing for the world to have it correctly translated.

We are happy to inform our readers, that good men of different parties, and some we trust of no party, are actively engaged in the revision. From the report of the Sixth Anniversary of the American Bible Union, which has just reached us, we notice that the treasurer paid, during the past year for the English Scriptures, \$23,325,92, and this fact satisfies us that the work is progressing rapidly.

The addresses delivered during the session, on the 4th and 5th of October, in the city of New York, evince an earnest determination to urge the work forward.

Archibald Maclay, D. D., who succeeds the lamented Dr. Cone in the Presidency, gives a very interesting report in regard to the success of revision in England. It is very evident that not only the Baptists and Disciples are alive to the subject, but Methodists, Congregationalists, and Episcopalians, are more than willing to give the enterprise countenance. By a little more prudence and a little fuller arguments, on the part of its friends, all men who love the Bible, will ere long bid us God speed.

T. F.

QUESTIONS ON UNIVERSALISM.

SOME one representing himself as a "brother" and subscriber, in Nashville, has submitted a few questions in regard to Universalism and the devil, but as the name is concealed we cannot reply. We will examine any thing, from a person who is regarded as a reputable citizen, but men who prefer darkness to light we fear. We must be satisfied with the name.

T. F.

TERRIBLE NEWS.

A LAWYER of Sumner County, who is not a member of the Church, informs us that one _____, pastor of a Baptist church at Second Creek, Sumner County, Tennessee, did, with pre-meditation and pre-determination, have Mrs. _____ excluded from said church for the unpardonable crime of commemorating the Lord's death with the disciples of Jesus of Nazareth. _____ was _____ at the instance of one Pontius Pilate.

T. F.

 VISIT OF DAVID S. BURNET TO NASHVILLE.

IN the month of October, Elder David S. Burnet, of Cincinnati, Ohio, one of the ablest teachers in the Union, and a most cultivated and pleasant Christian gentleman, visited Nashville with the view of addressing the brethren and others upon the great subject of the Christian religion, but notwithstanding there was a few years ago in our city a congregation of Disciples of Christ, regarded as inferior to none in America, a house could not be secured for the use of the stranger. The consequence was, our brother left deeply mortified at the condition of affairs. All may yet be explained to the public.

Brother Burnet spent a couple of days with the little congregation at Franklin College, and through his gentle and impressive teaching, thirteen young persons were added to the Lord. T. F.

 NOTICES OF BOOKS, PUBLICATIONS, &c.

WORCESTER'S DICTIONARY.—The author, Joseph E. Worcester, of Cambridge, Mass., has sent us a copy of his "Pronouncing, Explanatory, and Synonymous Dictionary of the English Language," which is certainly a work of high value. The volume contains also:

1. Pronunciation of Greek and Latin proper names.
2. Pronunciation of Scripture proper names.
3. Common Christian names with their signification.
4. Pronunciation of Modern Theological names.
5. Abbreviations used in writing and printing.
6. Phrases and Quotations in Latin, French, Italian, and Spanish.
7. The Principal Deities and Heroes in Greek and Roman Fabulous History.

One should be exceedingly well qualified to pronounce upon the relative merit of dictionaries claiming favor in our country; but we are very much inclined to speak in favor of Worcester's.

T. F.

"THE BRITISH MILLENNIAL HARBINGER." "*Devoted to the spread of Primitive Christianity.*" By James Wallis, of Nottingham, England.

Such is the title of an excellent work published in the old world, and we are so well pleased with it, that we would be highly gratified to send subscriptions to Bro. Wallis. We do not discover the price per annum from the number before us, but should any of the brethren send us their names we will

T. F.

 OBITUARIES.

DEAR BROTHER FANNING:—With grief, I inform you of the death of my father-in-law, and your steadfast friend, WILLIAM LAWRENCE, Esq. He fell asleep August —, 1855, in the 63d year of his age, calmly and without a murmur, leaving an afflicted wife and five deeply distressed children to mourn his loss.

Yours in the one hope,

W. B. LAWRENCE.

We knew Brother William Lawrence, deceased, favorably for nearly a quarter of a century; and whilst he was subject to the imperfections of his frail fellow-mortals of earth, he exhibited fewer faults than most men of his time. As a citizen, he was always regarded upright and honorable. As a gentleman of purely correct and industrious habits, he had no superior; and notwithstanding he was the victim of some most unfortunate difficulties for several years before his death, we doubt not he was a man who feared God and ardently sought a rest free from pain and care.

May his ashes rest in peace, till his, our Lord come to render to each according to his works. We most devoutly sympathize with the family. May the members have the continual smiles of a kind Father.

T. F.

JOSEPH H. DERRYBERRY departed this life on the 19th of August, in the 39th year of his age, after about nine days' confinement with typhoid fever. Brother D. had been a worthy and zealous member of the Church of Christ for ten years, and an Elder of the congregation for three years before his death. He showed great willingness to depart and be with his Savior, giving his beloved companion many directions about training their five little boys and two little girls, and urging upon his friends and neighbors to prepare to meet him in a better world. After reading, prayer, and singing, by each of the brethren, he exclaimed often, "Lord Jesus, receive my spirit!"

Thus, with praises to the name of that Savior whom he had honored in his life, he died rejoicing in the hope of soon meeting him.

Your brother in hope,

DAVID R. SOWELL.

Mrs. Mary S. Garrison

THE

GOSPEL ADVOCATE.

CONDUCTED BY

T. FANNING AND W. LIPSCOMB.

VOL. I. NASHVILLE, DECEMBER, 1855.

N O. 6

TERMS—50 CTS. IN ADVANCE

NASHVILLE:

CAMERON & FALL, BOOK AND JOB PRINTERS, CORNER COLLEGE AND UNION STREETS
1855.

CONTENTS OF THE DECEMBER NUMBER.

First Principles—No. VI.....	161
The Bible—No. III.....	165
Heavenly Wisdom,.....	167
Why do men reject the Savior?.....	169
State Meeting,.....	171
The Mourning Bench,.....	173
Call for Preaching,.....	175
Tour through East Tennessee and North Carolina,.....	176
The Church of Christ.....	177
The chief cause of Apostacy in Churches,.....	182
“Justification by Faith alone.”.....	183
Co-Operation amongst the Preachers,.....	188
Favorable Report from Arkansas,.....	189
Church News,.....	190
The Close of the Volume,.....	192

UNIVERSITY OF NASHVILLE.

MEDICAL DEPARTMENT.

The Fifth Annual Course of Lectures in this Institution will commence on Monday, the 29th of November, and continue till the first of the ensuing March.

- PAUL F. EYE, M. D., Principles and Practice of Surgery.
 JOHN M. WATSON, M. D., Obstetrics and the Diseases of Women and Children.
 W. K. BOWLING, M. D., Theory and Practice of Medicine.
 A. H. BECHANAN, M. D., Surgical and Pathological Anatomy.
 P. K. INSTON, M. D., Materia Medica and Medical Jurisprudence.
 H. C. CARTER, M. D., General and Special Anatomy.
 J. B. LINDSLEY, M. D., Chemistry and Pharmacy.
 W. JENNINGS, M. D., Institutes of Medicine and Clinical Medicine.

T. BRIGGS, M. D., Demonstrator of Anatomy.

11 Rooms will be opened for students on the first Monday of October.

A Winter Course of Lectures, free to all students, will be given by the Professors on the first Monday of October.

A Dispensary is established in connection with the University, at which operations are performed as prescribed for, and lectured upon, in presence of the Class.

The Tuition in the University is \$105. Matriculation Fee, (paid once only,) \$10. Graduation Fee, \$25.

Books may be procured at about \$3 per week.

Information can be obtained by addressing

J. BERRIEN LINDSLEY, Chancellor of the University.

Good Bess., July, 1855.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. I. NASHVILLE, DECEMBER, 1855. NO. 6.

FIRST PRINCIPLES.

NUMBER VI.

Our suggestions, in the November No., on the subject of faith, were intended to prepare the way for a closer examination of "the great salvation revealed by our Lord."

In the scriptures of truth, man is contemplated as naturally free—as mentally and morally incapable of directing his steps aright—as dependent on God, his maker, for temporal blessings; and as, indeed, unable to devise means for his redemption. But God, in his exceeding benevolence, has given the Son of his bosom to redeem our race from the grave, and qualify the obedient for mansions of inexorable delight. The gospel of our salvation consists in the facts of the life, death, burial and resurrection of the Son of God. Believers in Him *have life* here, and will experience eternal life in the future. We are not only taught that faith in the Messiah is the first requisition of the New Testament, but we add, that the great vital and soul-renovating principle in the scheme. No ordinance or performance, without faith, possesses the efficacy of saving, and an inspired one declares that whatsoever is wrought without faith is dead. Furthermore: "He that comes to God must believe that he is a rewarder of them that diligently seek him." In the forms, we have endeavored to impress our readers with the fact that salvation is neither a subject of demonstration nor a matter of no place for either in the christian dispensation.

The plan of salvation is based upon the life of Christ, the Son of the living God. A living and true God has been the stay and support of the pure and spotless life on which the Savior ascended. The style of the critical and dignified Gauss

of faith in the scriptures, first in the conversion of their souls, and secondly in the various conflicts, afflictions and trials that have followed. Go seek," says he, "in the biographies of the men who have been great in the kingdom of God, for the power of the gospel, and they will tell you that when the sacred scriptures, taking hold of their conscience, cast them down at the foot of the cross, there to reveal to them the love of God, to bathe them in tears of gratitude and joy, what affected them thus, was not the whole of the Bible, nor was it a chapter—it was a verse; almost invariably, it was a word in this verse; yes, it was a word which penetrated like the sharp-pointed word, wielded by the hand of God. They felt it to be living and efficacious, a discerner of the thoughts and affections of the heart, entering the very soul, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. It was a virtue of God, which concentrated itself in one single word, which made it become to them as: 'fire and a hammer that breaketh the rock in pieces.'"

The power of faith in the heart, is most strikingly and beautifully illustrated by the experience of Martin Luther, when an Augustinian Monk, on his way to Rome to pay his idolatry to the "mother of abominations." At Bologna, in a strange country, bowed down under the weight of his sins, believing himself about to appear before God. It was when that the 17th verse of the 1st chapter of Romans: "The just shall live by faith," came to enlighten all his being as a ray from heaven. This clause of a verse commenced the reformation. Merle Abigné pronounces it, "The transforming word for the reformer of the reformation." Luther, in the midst of a grossly idolatrous age and country, declared in opposition to unauthorized works, and a faith that "salvation is by faith alone." But be it observed that "faith alone," was and is very different from the "faith alone" of modern times. He taught faith in the appointments of God in opposition to the meaningless and impious performances of man. His "faith alone" system rejected all the works which God solemnly enjoined the works ordained of God. The "faith alone," of modern times, seem to reject all the works authorized of God or man, and to take shelter in a selfish self-reliance which inculcates independent mental activity and the infirmity of fleshly manifestations. In plainer terms, it is to maintain salvation through what its friends call "the efficacy," or rather the act of God on the mind, "the efficacy of faith," or the ordinances of Je-

sus Christ. Hence most parties contend that the sinner is justified, pardoned and saved by the mere mental act, before "obeying from the heart, that form of doctrine," revealed in the gospel of our salvation. We feel that it is needless at present to examine the scriptures upon which these modern speculatists depend as evidence of the truth of their position, or to offer an argument in favor of our own teaching. Our purpose, in this essay, is to submit our teaching and true position; and we have much more confidence in clear statements of difficult questions, than in tedious arguments to support theories, which no man can clearly define. Whilst "faith without works is dead," and must always die a sudden death, we would, with all becoming zeal and sincerity, endeavor to impress the reader with the thought, that faith in Jesus Christ—confidence in the promises, never fails to lead its possessor into the vineyard of the Lord. No one, indeed, who has looked through this heavenly telescope, into the city of God, can rest for an hour, or single moment, without an effort to pass its portals. It is faith in God, that changes the heart, revolutionizes all the affections of the soul and enables us to approach our Father, "believing that he is, and that he is a rewarder of them that diligently seek him."

But with our present objects, we presume we have been as full upon this feature of the subject as the circumstances require, and, therefore we shall proceed to briefly notice

THE UNITY OF THE FAITH.

We have read many essays and papers, with some few books, heard, we cannot imagine how many, sermons and exhortations upon "Christian Union," and yet, we are sometimes inclined to doubt the appositeness for the work anticipated.

From our earliest childhood, we have patiently listened to preaching for the union of Christians, and still we observe that there is but little union of feeling or effort in religious society. It must be a matter above and far beyond the shallow philosophy of man.

By Christian Union, is generally understood, oneness of belief, feeling and labor in the Lord's cause. We doubt not such a union, is ardently desired by every christian, but we had better feel no concern in regard to the lamentable jars and discords in society, if we have no sovereign remedy.

For fifteen hundred years, unremitting efforts have been made to bring religionists into unity, and, strange to say, each new system has but contributed to drive asunder the tender lambs of the fold. What can be the error of so many of the wise of earth? The answer may

be written in few words. The world can, neither by nature, or its profoundest wisdom, originate a system of religious truth. Hence all human creeds and systems are but tissues of error and wrong. But we are quite happy in the belief, that there is a remedy adequate for the evil; indeed, for all the evils of disunion.

First of all, religious men must be brought to the unity of faith, in order to feel the bonds of peace. But this can never be done, if faith is the result of each person's own imagination and blind impulses.

When we open the "Divine Oracles," we learn that "THERE IS ONE FAITH," and, in our age, the great labor consists in convincing our skeptical fellow mortals that this declaration is really true. Satisfy men that it is of God, and they will seek no further, but will bow in humble submission to the Heavenly mandate.

But this view presupposes that "faith comes by hearing, and hearing by the word of God" alone. Shut out all other sources of faith, save the Bible, and controversy, upon the subject of religion, will cease. Tell us not that while there are different interpretations of the scriptures, men will differ in their belief. The scriptures of truth are themselves, as they stand in the Bible, when fairly translated, Heaven's full and last interpretations concerning Himself, man, death and the eternal world, and it is impious beyond expression, for a frail worm of earth, attempt an interpretation of what God has made so plain, that "a fool need not err therein." Rather let men "Preach the words" which are the interpretations of the Lord's mind," and, in conformity with the prayer of the Savior, let them believe "through the Apostle's word," and all will be one, as the Father and Son are one, and the world will believe that God has sent the Son to be the Savior of all who put their trust in him.

Were mankind to believe through the inspired word alone, there could be no differences in religious faith. But it would be well for the reader to remember, that men will not speculate alike, yet speculations have no place in christianity, and so soon as our fellows of earth, can be satisfied that all the faith comes through the written word, there will be a strong tendency to union.

Indeed, we have been satisfied for years, that few of the controversies, amongst truly religious people, have the least reference to matters of faith. Are we told that men differ and will differ upon the meaning of Baptize? Not at all. All scholars agree that the word has a meaning — "immerse;" but the controversy is, whether it may not have another meaning, or whether we can honor God quite as well,

and disregard the original meaning. "It is but a mere bodily act," say *philosophers*, "and, therefore can have no effect if rejected." Thus, men are controverting opinions, dreams and visions, and not the facts and truths of revelation.

But we conclude, by giving it as our most solemn conviction, that all candid persons will see eye to eye, and speak the same thing, whenever they look to God alone through the word of his grace. So much for salvation by faith, and the unity of faith, which is to convince the world that Jesus is the Savior. T. F.

For the Gospel Advocate.

THE BIBLE.—NO. III.

BRETHREN:—Having said a few things of the divine inspiration of the Bible, and of the nature of inspiration, we now invite attention to

THE DOCTRINE OF THE BIBLE.

All nature and all grace are governed by two fundamental principles, *provision* and *enjoyment*. Provision pertains to *God*, and enjoyment to *man*. The infinite wisdom, power, and goodness of God, have made abundant provision for the physical, intellectual, and moral happiness of man. The provision is *unconditional*, the enjoyment *conditional*. Provision is the result of the fore-knowledge, predestination, and election of God. Enjoyment is the result of the knowledge, faith, and obedience of man.

This is the doctrine of the Bible, as connected with nature and grace, providence and redemption, the family, State, and Church. A brief survey will suffice to illustrate and prove our position:

The *creation* was the result of the fore-knowledge, predestination, and election of God—of his infinite wisdom, power, and love. It was absolute and unconditional. Man had nothing to do in it; it was all the work of God. But did Adam and Eve enjoy the primitive state unconditionally? All the language used in reference to enjoyment is the language of conditionality. They were required to *believe* God and *obey* him, in order to avoid death and continue to live.

We now enjoy the good things of *this world*, according to an election in Adam and Noah thousands of years before we were born. But without some knowledge of natural laws, faith in the providence of God, and obedience to the laws of production, we would never be blessed with food and raiment. There is just as much fore-knowledge connected with the enjoyment of physical as spiritual good—with

growing corn as being Christians. Many are Calvinists in religion, but all are Arminians in agriculture.

God made three promises to Abraham—that his posterity should be numerous; that Israel should inherit the land of Canaan; and that in his seed (Christ) all nations should be blessed.

Israel took possession of the promised land, according to an election in their father Abraham. God, in his fore-knowledge and predestination, made the necessary provision; but the enjoyment of the lands of milk and honey was conditional. They were required to believe in the God of Abraham, Isaac, and Jacob, and to obey him according to the law of Moses.

God could not promise to bless *all nations* in the Messiah, without fore-knowing, predestinating, and electing them in Christ. He did so over two thousand years before the time came—before the time of the ages—before the foundation of the world. When the fullness of the time came, the infinite wisdom, favor, and love of God made ample provision as follows:

1. God so *loved* the *world* that he gave his only begotten son.
2. Christ came into the world to “taste death for every man,” and save the chief of sinners.
3. The Spirit came to convince the *world* of sin.
4. The Apostles were sent into all the *world* to preach the Gospel to “every creature,”—to *all nations*.

Thus, by the wise, powerful, and benevolent co-operation of the Father, Son, and Holy Spirit—of God, angels, and men, universal, impartial, and abundant provision was made for the blessing of all nations in Christ, according to the promise of God, confirmed by an oath.

But the blessing in Christ was and is enjoyed conditionally. The conditions were ordained by Christ in the world-commission of the Apostles, and preached by them to all nations. They received letters of *instruction* as well as authority. They were commanded to *disciple* all nations—to *preach* the Gospel, *baptize*, and *teach*. These were conditions respecting the Apostles. But the nations were required to *believe*, *repent*, to be *baptized*, and to *observe* all things commanded by Christ?

The conditions were philosophically adapted to the intellectual, moral, and practical nature of man. They are not conditions of provision, but of enjoyment.

The *salvation* of man is the benevolent design of the Gospel—salva-

tion from ignorance, unbelief, impenitence, and rebellion—salvation from sin. God cannot believe and obey for man. No being in the universe can believe and obey for us. They are personal acts, and cannot be performed by proxy. If they could, we would not be saved.

Faith in Jesus as the Christ, the Son of God, secures our confidence; repentance towards God, secures a change of heart and life; and baptism secures our fidelity to Him who is "Lord over all." A faithful observance of all the positive, moral, and benevolent precepts of Christ, will keep us free from the law of sin, and prepare us for a triumphant and gracious deliverance from the law of death, when the Lord comes to transform his loyal subjects into his immortal likeness.

Gracious provision! Blissful enjoyment! How important are faith and obedience!—important in the family, State, and Church! The Lord help us to be faithful unto death, that we may receive the crown of life!

J. J. TROTT.

HEAVENLY WISDOM.

"But the wisdom that is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."—James iii, 17.

Beautiful, indeed, is the character of that wisdom described so briefly and yet so fully by the Apostle. Let us, in a few words, examine its characteristics. All men, probably, desire and seek after wisdom of some kind; but the great matter is to know that wisdom which is worthy of man and his Maker. The first mark of the wisdom presented by the Apostle, is that it is *pure*. As the gift of a pure and perfect Being, it could not be otherwise than pure. God himself gave it, Christ developed it in his example and teachings, and manifested it by a life of the rarest purity ever known among men. As partakers of this wisdom, purity becomes his followers. Purity in all things, in life, in thoughts, in words, in all we do on this earth. Oh, how lovely and desirable is that character free from every sordid contamination of earth; in every deed and aspiration, animated by a spirit divested of all sinfulness, and ennobled and purified by a devotion to all the appointments, duties and promises of the Gospel. Truly, "it is a pearl of great price."

This wisdom is also peaceable, and "the fruit of righteousness is sown in peace of them that make peace." It pours oil upon the angry waters of strife, and calms every wrathful feeling, and teaches us "to

“bless and curse not,” and that vengeance belongeth to God alone. ’Twas said of our blessed Savior “when he was reviled he reviled not again,” and shall not his followers at least exhibit something of that peaceable spirit which his life so beautifully exemplified?

This wisdom is gentle. Oh, that we could realize the full worth of gentleness as a christian grace. How much of the jarring discords that vex this world, might be avoided by the cultivation of gentleness. How many a wayward and restive spirit might be conquered by words and deeds of gentleness. Harshness has never yet brought erring mortals to repentance, but myriads have been won by kind, gentle and loving words. Let us cultivate this estimable quality.

It is easy to be entreated. It surrounds its possessor with no forbidding haughtiness, but manifests a most forbearing and kindly disposition, a readiness at all times to yield to the requests of others when no principle is violated.

It is also full of mercy, or compassion, and good fruits. For suffering and sickness and poverty, it gives a heart of the deepest sympathy, and fruitful in the purest deeds of benevolence.

It “visits the fatherless and the widow, feeds the hungry, gives drink to the thirsty, clothes the naked, extends hospitality to the stranger, and visits the sick and in prison.” To alleviate, with a kind and merciful hand, the sufferings and ills of humanity, is one of the chief requirements. It is also without partiality and without hypocrisy. Surely of all people on earth christians should be impartial and sincere. The matchless favor of Heaven, of which they are partakers, should fill their hearts with the most fervent and sincere devotion. God has loved us without limit, only so far as our own sinfulness thwart his beneficent plans. He has raised us from all that is vile and sensual and earthly to honors and privileges of the purest order; and shall we not, in all things, manifest the most open, devout and sincere trust in him? We can gain naught, by attempts to deceive him, save His displeasure. Let us then be sincere and upright before Him; and as He has so richly loved us, let us love Him and His Son with all our hearts. Thus alone, can we enjoy this Heavenly wisdom, and exhibit its fruits.

Can we desire a nobler possession than this Heavenly gift? It can make us all we desire to be. It alone can purify, calm and cultivate, and humble and fill us with mercy and good fruits, and cleanse us from all deception and hypocrisy. No human or earthly wisdom can do this. Its source is corrupt, and its fruits are degradation and dishonor and wickedness.

The boasted wisdom, the world has not yet developed, one principle of this Heaven-born gift. The mercy and love of Heaven, manifest in the gift of the well beloved Son, have given it to us in all its fullness and completion. The more we learn of it and practice its pure and gentle lessons, the more we honor its author, and exalt our Redeemer, and elevate and purify our own lives by assimilation to the bright pattern of the Savior. Let us drink deeply of this wisdom. It is an exhaustless fount, and there is an abundant supply for all. The loftiest mind can find employment for its greatest powers. Humble souls may sit at the Savior's feet and receive lessons which eternity cannot efface. Who does not desire to share in this glorious heritage of life and honor and redemption?

W. L.

WHY DO MEN REJECT THE SAVIOR?

It is, indeed, a strange thought to us that men reject the Son of God and every offering of mercy that the love of God has dictated in such rich profusion. We confess we know nothing of the feeling and purposes of that heart that can deliberately turn a deaf ear to the voice of love and mercy, that speaks with such divine and heavenly sweetness in the gospel. Still is it a fact, fearful and saddening though it may be, that men do reject the Savior and treat every token of their Creator's love with neglect and indifference.

Men are ashamed of the Christ. They were ashamed of him when he was here on earth, and well did He understand man's heart, when he uttered the fearful words: "Whosoever shall be *ashamed* of me and my words, of him shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy Angels." Paul, too, well understood the feelings of the proud Romans, and the disposition of man to feel degraded by the gospel, when he asserts, as the strongest expression of his confidence in Christ: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Men were ashamed of Christ, when he was on earth, because he came not as they looked for him, in splendor and pomp, and earthly show; because he came not as an earthly conqueror, with all the circumstance and show of earthly vanity, but came as the lowly babe of Bethlehem, whose birth the mighty rulers at Jerusalem did not even know, until told by *wise men* from the East; because he came as a despised Nazarene, and men said: "Can any good thing come out of Nazareth; because he came as the son of a Carpenter, and was without even a rest-

ing place for his head; because his life was among the poor, the humble and the destitute, so that men, to dishonor him, called him the "friend of publicans and sinners." Therefore he was rejected and dishonored by them. Even so now men reject the gospel of God's Son, because they are *ashamed* of it. It comes not to them clothed in the majesty of courtly power. It comes not with the blazonry of earthly glory, ambition and vanity. It comes not with words of flattery to their proud and sinful designs, but comes as the simple story of that life which men, 1800 years ago, refused to honor. Its words to man are, that he is sinful, rebellious and wicked before Heaven, and its commands are, deny yourself and cease your proud rebellion against the authority of the despised and rejected Redeemer. It crosses every thought and expectation and plan of man's heart. It spares no rank or place. But from the hut to palace it tells man he is a sinful and degraded creature. It has no words of honeyed adulation, to cloak the deeds of wickedness in high places. But to all it speaks with the same quiet, though stern and inevitable voice of reproof, admonition and authority.

All this is contrary to the feelings of man's heart. It is against the purposes of the flesh. It leaves no room for fulfilling his deep plans of fraud, deception and selfishness. It offers no words of pleasing adulation to his schemes of ambition or worldly power, but to every unholy purpose it speaks with the voice of authoritative condemnation. Hence it suits not men whose purpose is to serve the flesh. The Name of the despised one of Galilee is no passport to the honor, the wealth and the glory of this world. Hence men are ashamed of that name, and will not honor it. But, if there be truth in the universe, men will one day seek to honor it when it will be too late. The day cometh when Christ will no longer ask the honor of men, he will no longer ask their obedience to this authority. Even now, as the enthroned sovereign of this Universe, he needs none of man's homage to add to his glorious estate, but he asks them to honor him for their own sake. This he will not always do. He will come again, but it will not be with the offerings and entreaties of mercy, but it will be "to take vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Christ." Fearful, indeed, will be their condition of whom "the Son of Man will be ashamed before his Father and all the holy Angels." Who desires to test the severity of that wrath and that dishonor which those must endure who reject the Savior and his offerings of love and mercy? The mad infatuation of infidelity may

deceive men, by its specious and shallow philosophy, while they imagine death and the judgment far in the distance; but no man has ever yet been able to meet the bared and unmasked realities of the unseen world, without fearful and dreadful shudderings at the prospect which awaits him, unless sustained by a firm and unchangeable faith in Him who has conquered death and the grave, and passed through their gloom to an exalted estate of honor and majesty in the Heavens. Nothing, save the Gospel of Life and Immortality, can strengthen, and cause us to meet, without a single misgiving, the fearful disclosures of eternity. Why then do men reject the Savior?

W. L.

STATE MEETING.

As Secretary of the Evangelizing Association, for the past year, it is made my duty to present a report of such matters as may be subjects of interest to the brethren throughout the State. The meeting met at Philadelphia, in Warren county, on Wednesday, 17th of October, and was called to order and opened with prayer by the President, brother Joshua K. Speer. The brethren present from different congregations, whether as messengers, or as individual members of the body of Christ, reported themselves. The attendance was not large, and was confined principally to the Churches in the Mountain District, with a few from more distant Congregations.

Committees were appointed to prepare matter for the discussion of the meeting, and, also, to make reports on different subjects. Various reports were presented on the subjects of Sunday School, Lord's Day Worship, Revision Movement, and Evangelization and co-operation of Churches. The following report on Evangelization and co-operation was regarded as the most important matter before the meeting and occupied the greater portion of the time. We lay it before the brethren for their consideration.

"The Committee on Evangelization and Co-operation beg leave, respectfully to report for your consideration, viz:

That in the judgment of this meeting it is highly desirable that all the Christian Churches in Middle Tennessee, associate themselves in convenient districts, or county corporations, and that to secure this result, we most respectfully and earnestly solicit the Evangelists and teachers of Christianity, to bring this subject before the churches where they travel and endeavor to form such co-operations.

We would also suggest, that it be the duty of the Corresponding Secretary of the meeting, by the agency of the press and by private letters, and, if practicable, in person to address the brethren and churches throughout Middle Tennessee, soliciting them to take the subject of co-operation into their hands. It shall further be the duty of the Secretary to request the churches of Middle Tennessee to represent themselves at our next Annual Meeting. We would further suggest that our Corresponding Secretary be instructed to make the following inquiries with reference to each county of Middle Tennessee, and to report the result of his inquiries to the next State Meeting:

1. How many Christian churches in the county?
2. How often do they meet, and their arrangements in regard to preaching?
3. The number of members in each Church.
4. Whether each church is organized with ordained Bishops and Deacons?
5. What preachers, if any, who are giving themselves wholly to the work of the Ministry?
6. What preachers, if any, who are devoting themselves, in part, to the work?
7. Is there regular preaching in the county town?

Further, that this meeting earnestly solicit the Churches of Middle Tennessee to represent themselves in our next Annual Meeting, and that they solicit the aid of the brethren in the several congregations, and especially of the Bishops and Deacons to bring about this result.

The Meeting, further, are of the opinion that if the above plan of operation and co-operation can be carried out, that all the efficient preaching talent, will be called into requisition.

Finally, we are deeply impressed with a sense of our dependence upon God for his blessing upon our attempts to advance the interests of his kingdom, and with the consideration that in the ratio in which our love to God our Father and to our Lord and Saviour, Jesus Christ, shall be increased, so will increase the means of not only employing all the preaching talent now existing, but of reinforcing our ranks with new proclaimers of the gospel of our salvation.

W. D. CARNES,
 DAVID RAMSEY, Sr.,
 JOHN D. EICHBAUM.

A letter was received by the hands of brethren Carnes, Murphree and Eichbaum, from the Mountain District co-operation, expressing

the cordial sympathy of that association with the State Meeting in its objects of carrying the Gospel to destitute regions, and urging upon the meeting a more determined and vigorous effort than any that had been made to carry out that object, and pledging the aid of the churches in the bounds of Mountain District, to any work of the kind, that the meeting might set on foot.

The next Annual Meeting was appointed to be held at Woodbury, in Cannon county.

The following brethren were chosen as officers of the Association for the ensuing year:

W. D. Carnes, Pres.; S. E. Jones, Vice Pres.; J. K. Speer, Cor. Sec.; Jno. Hill, Treas.; D. Lipscomb, Rec. Sec.

The Meeting was closed by prayer, on Saturday the 21st. Uniform good feeling prevailed throughout the session of four days, though there was considerable discussion and much diversity of views among the brethren.

The congregation were addressed on each day at 11 o'clock, and at night by brethren Jones, Speer, Carnes, Myers and Huddleston, and a few noble souls honored themselves by submission to the Savior.

W. LIPSCOMB, Sec.

THE MOURNING BENCH.

BROTHER LIPSCOMB:—I am aware that many among the Baptist, and some, perhaps, among the so-called evangelical denominations, in the Western country, have abandoned the *mourning* bench, and "*altar scenes*" entirely. Still, the traveling observer may learn that the "*anxious seat*" is the grand proselyting machine of the age. That it is of modern invention, I presume none will deny. And yet it constitutes the lever by which the world is moved. From all the facts in the case, I presume to say that if the privilege of calling up mourners and praying over them, were taken away, the denominations practicing these things would be, in many places, brought to a stand, and their conversions would be "like angels visits, few and far between."

The Bible, indeed, furnishes ample means for making mankind *Christians*, but it was not designed by its author to make Methodists, or Baptists, or Presbyterians. Hence the necessity of adopting some other means of proselyting.

Again, I am aware that many who practice these things, frankly confess that they have no direct authority in the Bible for the system.

But they plead expediency. "It has a good effect, and many persons cannot be reached in any other way." Now we would not seriously demur at measures of expediency adopted for the promotion of truth, in the conversion of sinners. But *surely* "measures of expediency" may not intrude with unhallowed hands into the sacred ark of divine legislation, and presume to institute anything that takes the place of a *positive Divine ordinance*. This, however, is just what the mourning bench has done.

The proof is short. The great Apostle, Peter, holding the keys of the kingdom of heaven, and speaking with a cloven tongue as of fire, was asked the solemn question by the convicted throng, "What shall we do?" The Apostle answered promptly: "Repent and be baptized, &c.. *for the remission of sins*." The result was, "They that gladly received his word were baptized." But the Spiritual Guides of this *refined* age would direct persons making a similar inquiry to come to an anxious seat, and bowing at an altar of prayer, to ask God to forgive their sins. Thus we see that the *anxious seat* is made to occupy the same place to which the Apostle assigned *Christian Baptism*.

And when I hear men pleading the principle of expediency for all this, I am forcibly reminded of the "little horn" in Daniel's vision that was "to speak great words against the Most High, and think (presume) to change times and laws." This is the very spirit that has actuated the Romish Church in every age, since first she ventured to improve upon the traditions of the Apostles. But many people honestly believe the Bible is full of proof for this prayer system of conversion. Their Spiritual Guides have told them so. And so long as they believe this, it is useless to point out to them "the law of the spirit of life in Christ Jesus," as it is plainly set forth in the scriptures. They are taught that this is a *mere form*, an *external emblem* of the inward reality; and that this *inward reality* is most effectually obtained in prayers and sighs, and agonizing together with the saints, whose intercession for them, they feel assured, "availeth much."

Now if it had been God's order to grant remission of sins to the alien in answer to prayer, it seems to us strange that no record of the great commission contains any allusion to it. But some one will say, "these records are brief, and prayer is *implied*." If so, we would expect to find it in some of the sermons of the Apostles in carrying out this commission. Examine all these, and you will find no mention of prayer addressed to the unconverted. And we fearlessly affirm that no inspired Apostle, or Evangelist, ever commanded an unbaptized per-

son to pray for the forgiveness of sins, or engaged to pray for such person for this end. Nor can it be shown that any such prayer was ever uttered either during the personal ministry of Christ, or under the ministry of the Apostles. And from the time that Jesus gave the law of remission to his Apostles, saying: "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained;" from that hour it cannot be shown that any person's sins were forgiven until they were baptized.

Yours in hope,

C. W. SEWELL.

CALL FOR PREACHING.

From various sections of the country, we often receive letters something like the following, from Waynesboro, Tenn:

BROTHERS FANNING AND LIPSCOMB:—I address you to know if it is possible to procure the services of a preacher for this point. During twelve months that I have resided here, but one of the teaching brethren has given us a call, and my impression is, that much good might be accomplished here, if we had a preacher. The people's hearts are open for the truth, and few belong to any party. There was at one time, a flock assembled here, but for the want of a shepherd, the sheep have been scattered. Let me know upon what terms we can procure a minister.

Truly yours,

J. L. B. PICKENS.

REMARKS.—Such letters are of the most melancholy character. In the first place they evince unwise management in the direction of the Lord's institutions; and secondly, they show, most clearly, the crying wants of the brethren.

If the teachers understood their duty and were faithful to their Master, they certainly would not plant churches, without instructing the members to an extent that would enable them to keep house for God, without foreign aid, or giving the work out to *hirelings*. Again, if the members and churches understood their responsibilities before heaven and earth, they would not fail to show that they "are the light of the world and salt of the earth." Light and heavenly influence should constantly emanate from the churches, "that others seeing their good works may glorify their Father in heaven." Christians are to keep alive, and grow in grace, by blessing others. Christianity is, therefore, by no means selfish, but in disregard to ourselves, we

should grow rich, in enriching the ignorant, the frail and lost sons and daughters of earth. These are matters of great moment, and by the blessing of the Lord, we trust we shall be able to lay them before our readers in a highly profitable manner. We pray the beloved brethren to study thoroughly the true wants of the churches.

T. F.

TOUR THROUGH E. TENNESSEE AND N. GEORGIA.

BOSTON, WILLIAMSON COUNTY, TENNESSEE, }
November 6th, 1855. }

BROTHER FANNING:—I wish to give you a short account of a tour through E. Tennessee and Georgia. I left home, September 13th, 1855, and commenced a Protracted Meeting at Cross Roads, Bedford County, Tenn., on the 15th. On Monday brother J. K. Speer came to my assistance. He preached Monday, Monday-night and Tuesday, then left. I continued the meeting until Friday Evening—seven days. The result was twelve immersions, and one reclaimed. I then mounted the steam-horse to join brethren J. and A. Billingsly, Witherspoon and Bacon, at Rocky Springs, Jackson County, Ala., which place I reached on Saturday-night, whence I continued to labor with the brethren until Wednesday-night. The result of our labors was nine immersions. Brother Witherspoon and I then proceeded to Smyrna, Pike county, East Tennessee, where I preached five days, without any additions; however the brethren seemed to be much strengthened and encouraged. Then across the mountains and Tennessee River to Cane Creek, Walker county, Ga.

On the 7th, being Saturday, before 1st Lord's in October, I commenced at Cane Creek—preached a few times and left, the circumstances being unfavorable. Then to Trenton, Dade county, Ga., where I preached four days and gained four to the good cause. Then I set out for home—came by Cross Roads and preached twice. I arrived at home on the 22d of October, making thirty-nine days. Having traveled some four hundred and sixty miles, preached thirty-nine times, and gained twenty-six persons to the good cause, with the assistance of other brethren, and finding all well, I rejoiced in the Father of mercies for all his protecting care.

G. W. CONE.

P. S.—I have just returned from a meeting at Dunlap, Hickman county, Tennessee, where I preached five days, assisted some by brethren Thinman and Hudgepeth—two were immersed.

 THE CHURCH OF CHRIST—NO. 2.

It is written in the Bible, (Acts 8, xii.) "But 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."

At least two very important points are revealed in this verse. First, we learn that one directed by the Good Spirit, made the "Kingdom of God" the subject of his discourse; and, secondly, we discover that great value was placed on "the name of Jesus Christ," in the redemption of sinners. Such would be novel subjects for the discussion of preachers in the nineteenth century; yet they were not only the burden of discourses by the servants of the Lord in ancient times, but so soon as the people understood and believed the great facts relating to the Kingdom and name of Jesus Christ, they submitted soul, body and spirit to the Messiah.

We are so deeply impressed with the idea, that too little attention is paid to "The Kingdom of God" and "The name of Jesus Christ," we are disposed to write a series of articles, illustrative of the matters embraced in them; and for the sake of clearness we will treat the subjects somewhat systematically.

1st. As much as has been said, or that may hereafter be said and written, in regard to the errors and corruptions of churches, to the church of Christ alone, is the world indebted for all the moral power amongst us; and we are not sure but the church is the mother of all the civil government in existence. Furthermore, it is by means of the church our Great Deliverer, proposes salvation to our lost race. No man has the promise of christian blessings out of the body which is "the pillar and support of the truth." In illustrating the subject, the Lord represents the church as a vineyard into which laborers were invited to enter, in order to do the work of the owner. No one can perform the service of the Master of a vineyard, at a distance from his premises, although he should conscientiously toil through all the day. The order was, "Go into my vineyard and work, and whatsoever is right you shall receive;" and shall we vainly imagine, that we can perform acceptable religious service while we reside in Satan's empire; knowing that we are invited to take the *yoke* of the Savior?

If the Gospel is the power of God to salvation, and this salvation revealing message belongs exclusively to the church, how could it be imagined that the Heavenly Father would, or could, consistently with his established laws, exert any power for the relief of man beyond the precincts of the church? We can find none, and our most earnest ad-

vice to our fellow mortals of earth, is to listen not to reports of salvation which disregard the church of the Lord Jesus Christ.

We do not say that, it is indispensable to join this sect or that in order to attain to the promised immortality, but "out of Christ" there is no promise. We are fully apprised of the difficulty of honest enquirers encountering so many sects claiming relationship with the body of Christ; and while such listen to *men*, there is little hope of arriving at the truth, but with the Bible in our hands, we can find no apology for those who fail to experience the birth into the kingdom of God. He that follows the Savior "shall not walk in darkness, but shall have the light of life."

3d. It is declared in the Scriptures that those who were "ready" entered into "the marriage supper of the Lamb," "and the doors were shut." The apostle teaches again, that "Christ must reign till he puts all enemies under his feet, and then will he deliver up the kingdom to God, then will he put down all rule, all authority and power, that God may be all in all."

Now the simple question for us to determine is, will the Savior deliver to his Father "those of his enemies who would not that he should reign over them."? Can he say "well done, good and faithful servant, enter into the joys of thy Lord," to such as never did the least thing in honor of our Prince? Can he say, "These have washed their robes and made them white in the blood of the Lamb," when they despised all the warnings and entreaties of Heaven? It is a dreadful conclusion to hope for happiness in the future, in open disregard of all the mercies of God. Desperate must be the life of any one who would dare encourage his fellow sinner to anticipate happiness in disobedience to the word of life. No one who believes the Savior, can do so. Whilst we feel not inclined to examine the condemnation of the wicked in the future state, we respectfully suggest that its denial involves all that is sacred on earth. If there are no *classes* in society—if there are not "good" and "bad" men—and if there is no threat of "Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels," then there is no truth in the Bible, and man is destitute of all information in reference to the future. It is a consoling reflection to the righteous, that bright honors await them in consequence of their faithful lives.

4th. Before proceeding further, it may serve a valuable purpose to define the word *Church*. The word from which Church is translated in the Greek language, denotes a collection of persons without regard

to the objects of meeting. The verb is *ekhalleo* which signifies, to call together; and hence *ekkllesia*, a collection, or assemblage. The word is translated "assembly," Ac. 19, 32, and "concourse" in the 40th verse; and in both places it is used with reference to the mob at Ephesus.

When first employed by the Saviour and Apostles, there was some qualifying word introduced, as "my Church," "the Church at Jerusalem," "in Antioch," the church in the house of some one, etc., In the preaching of John the Baptist, and before Pentecost the style is, "the kingdom of Heaven," "the kingdom of God," "the church," etc. After Pentecost, the word *church*, in connection with persons who were known to worship God, expressed the full meaning of the body of Christ. Hence, "the Lord added to the church the saved." The body is always represented as "one," and animated by "one spirit," and individual christians are the members of this one spiritual body. It is regarded as "the House of God," as the temple of God,—the temple of the spirit, and is called, "the Church of God" (1) Cor. 1, 2. The assemblies of the saints are denominated "the Churches of Christ." Ro. xvi. 16. Yet all the churches form the one body.

But the great matter in our age, is to sufficiently elevate the mind in directing it to the church. So many evils have been exhibited by parties and, indeed, by nominal members of the present churches, that many have contemptible ideas of churches; but we should judge righteously, and not always according to the outward appearances.

Solomon's temple has never been equalled, in grandeur, beauty and perfection by any edifice of man, and the Church of Christ, in genuine wisdom and goodness, has not been approached by the colleges, senates, parliaments and assemblies of earth. It is the only body in existence which countenances not sin. Nothing selfish, groveling, illiberal, profane or unjust, is tolerated in the Kingdom of Heaven. It is the school in which the frail and fallen sons and daughters of men, are educated and qualified for endless happiness. If not educated in the School of Christ, we can find no promise for such as have sinned against God.

5th. The history of the church, or the history of churches divinely authorized can never lose its interest. When such distinguished writers as the Rev. Mr. Cumming of London, has no more respect for the "Divine Oracles" than to speak of "the church before the flood," it well becomes those who regard the word of God, to know what the spirit has revealed.

Generally, it is admitted that the Father has seen proper to adapt

three dispensations to man. Each answered well the purposes of Omnipotence, but no two of them existed at the same time. The reason for more dispensations than one, is found in the different conditions of the race. In the early ages of the world, men were not presumed competent to form and maintain the proper order and dignity of congregational worship; and therefore, religious devotions were confined exclusively to individuals and families. Hence, the first dispensation is denominated "*Patriarchal*," or one in which each father was the only minister of religion in his family. The father as head of the family was the teacher of the household, and was moreover responsible for the proficiency of all the members. Christians would do well to remember that, this family religion has never been abrogated. The ages that succeeded one embraced more, but released no obligation calculated to improve our fellow-creatures.

But as intimated, during this exclusively patriarchal age, there was no church in existence. Hence for 2513 years from the creation, no mention of a Church of God is to be found in the Bible. In the year 1491 before Christ, the Children of Israel "were all baptised into Moses by the cloud and by the sea," and hence the origin of the first church recognised in sacred history, which continued to Christ. This is usually termed "the Mosaic dispensation," or the dispensation of the law. It should be remembered that, grace had been promised in Christ, before the "foundations of the ages" ushered in by Moses, and "the law was added (to the promise) because of transgression, till the seed should come." Consequently, this was but a temporary dispensation, inadequate to make its subjects perfect, but as a shadow, was to lead to the substance or Church of Christ. It would not be amiss to mention a few of the distinguishing features of this church.

In the first place, there was an infallible test of membership. It consisted in no ordinance for the performance of man, as washing or circumcision, but the position was determined alone by blood. Foreigners, although circumcised, and living amongst the Jews in the performance of many religious duties, could not be members of the church. Blood impure was the only preventive. Heaven had determined to preserve a family for the birth of a Saviour, and therefore, the Jews alone, the genuine descendants of Abraham, could claim the honor of membership. Those of them who married strange wives at Babylon, during the seventy years captivity, were ordered to divorce their wives and children, on their return to Jerusalem, or to "put away from them, all the mixed multitude." (See Nehemiah 13th Chap.)

It will be noted in the second place, that the church was composed of the men, women and children, male and female, of that nation. Hence the Apostle speaks of "the natural branches," or those who were "Jews by nature," clearly indicating the conditions of membership and the extent of the church. We have often been told, by our pedo-baptist brethren, that "infants were once members of the church, and it behooves us to show that there has been a "change of law" so great that they need not church membership, in order to qualify them for happiness. We admit the obligation, and will certainly give this point a passing notice.

In this connection, it is proper to notice that, although there were moral obligations on the members of the Jewish Church, no one was entitled to membership because of good conduct; and exclusion for immorality, as amongst Christians, was not known. If one acted unworthy of a citizen, he was stoned to death. The fate of the unfortunate man, who "picked up sticks" on the Sabbath day, will not be forgotten.

But this, and the preceding dispensation were intended by their Author, as preparatory to the age of Christ, or the last dispensation to man. Soon after the establishment of the law, and at least fourteen hundred and fifty years before Christ, Moses predicted the coming of one like unto himself, who should speak the word of God, and all who would not hear him were to be destroyed. A "new covenant" based "upon better promises" was mentioned by Jeremiah 587 years before the Saviour. We may add that, not only the Jews, but all nations, doubtless, through their influence, looked for a more illustrious person than had graced the earth, and a new order of things was confidently expected. Virgil is almost as explicit on this point as Isaiah or Jeremiah. In the fulness of the times, the Redeemer was born "under the law," and after laboring three years and suffering what mortals never were able to suffer, he established his kingdom, against which the very gates of hell were not to prevail. But we have occupied our space and are admonished to reserve the time when the church was established, —the place—the laws of initiation, and all the details for future numbers. The subject is rich in interest, and it is so important that no religious discussion can be valuable in the absence of the clearest views in regard to it.

T. F.

THE CHIEF CAUSE OF APOSTACY IN CHURCHES.

If we understand ourselves, we do not wish to dogmatize on the subject of religion, and we are far from desiring, intentionally, to wound the feelings of any good man; but we feel constrained to point out, what we regard as a fatal error, amongst the teachers of religion. Why is it that we hear of so many churches "falling away," not only amongst the disciples of Christ, but in all denominations of professed christians? Are men and women incapable of performing their engagements to Heaven? When they confess the Lord, they pledge themselves to follow, imitate and obey Him in all things. When converts "give themselves to each other," they solemnly promise to guard and protect, watch over and direct each other, and as individuals, constituting a church, they engage upon the peril of eternal life and eternal death, to walk together in all the commandments of the Lord in a blameless manner.

But most unfortunately for the cause of truth, the preachers, generally, either know not the meaning of their mission, or wilfully neglect to "teach" the disciples correctly. Indeed, they more often, we fear, than otherwise, disqualify them for correct instruction, by impressing them with the idea, that after their conversion, the great matter is to procure and support some one to do their work for them. Thus, congregations are collected, but the members are not instructed in reading, singing, prayer, exhortation, teaching, or watching over and assisting each other, and the result is, they never engage in the exercises which perpetuate spiritual life, and so soon as the preacher leaves, the churches are found dead. If we are not mistaken, this is the fate of most if not all the churches planted by preachers hunting a "*pastor's salary*," for weekly or monthly labor. Hence if our observations have not deceived us, they leave death in their wake wherever they travel. We think it impossible to be mistaken in regard to the churches in Tennessee and further South. Some of them were planted with the understanding that the worship was to be performed by the *members*, and whilst they maintained their christian integrity, there was continual growth in grace and the knowledge of the truth, but no sooner did they "let out" the service to hungry shepherds, than the flocks became sickly, and now the cry comes up from all quarters: "We are starving for want of pastors to take charge of us, and serve God for us." This is the literal interpretation of most of the calls for preachers. To us, it seems the great evil of the times in the churches, and we feel sat-

isified, that unless the members and preachers can be brought to a proper consideration of their respective labor, there can be little or no improvement. Unless the members can be induced to worship God "with the spirit and the understanding," they had much better renounce their profession; and from such as are determined to serve the Lord by proxy, the sooner we free ourselves the better. Never has there been a time, when there were such pressing calls for preachers who are willing to teach the christian religion, and we feel confident, that the brethren everywhere are more than willing to support Evangelists who "will not shun to declare the whole counsel of God." Never have we witnessed a more earnest desire among the brethren to do good, and if with preachers, writers and people, christian co-operation can be properly conducted, glorious will be the result in the future.

T. F.

"JUSTIFICATION BY FAITH ALONE."

CONTINUED FROM PAGE — .

IN order to understand the teachings of the Holy Scriptures, it is necessary to take them in their proper connections. We must know who is represented as speaking, who are the persons addressed, and in what circumstances and for what purpose they are addressed. If the Bible were a book of proverbs and maxims, in which a great number of facts and precepts are collected together, each one independent of the rest, we might open the volume at random, begin at any page, and on any part of that page, and read with profit. But, in as much as the New Testament, particularly, is a work in which various subjects are discussed in a connected manner, and often at considerable length, we must pursue a very different course in order to a thorough apprehension of its teachings. We, therefore, object seriously to the custom, so prevalent among the religious denominations of the present day, of picking and culling passages of scripture here and there, isolating them from their connections and impressing, as it were, the Oracles of Heaven into their service for the support of their peculiar tenets. It is a lamentable fact, that many do not read the Bible for the purpose of learning truth, but use it rather as a proof-book, seeking therein passages and expressions to be applied as arguments in support of preconceived notions. Such consult not this holy guide-book with profit. He who approaches the Bible, with his mind prejudiced in favor of the teachings of any particular party, is not prepared to give it a calm and im-

partial examination, for, whatever the articles of his creed may be, he will rarely fail to find the *proof* he seeks. Hence the advocates of Romanism, Unitarianism, Universalism, and the vast multitude of *isms* that distract the religious world, appeal to the Scriptures, with equal confidence, to sustain their positions.

This very unphilosophical method of searching the Scriptures is the one adopted by the advocates of the doctrine of *justification by faith alone*. Martin Luther was the father of it, and he was not induced to believe it, I apprehend, by the authority of the New Testament, but was driven to its adoption from the opposite extreme occupied by the Romish Church. The latter, in the depths of superstition and corruption into which she had fallen, had imposed upon the ignorant multitudes that worshipped at her shrines the most cruel acts of penance. Through the influence of a corrupt Pope and servile priesthood, the poor people were induced to bestow their goods for the purchase of imaginary blessings; and even to inflict upon themselves severe tortures—to lacerate their flesh and whip themselves through the streets—being taught that such acts were meritorious in securing their own salvation, and delivering the souls of departed friends from the flames of purgatory. Luther saw these vile abuses and, as a lover of truth and humanity, abhorred them. He knew that they were unauthorized by the New Testament Scriptures, and he bravely withstood them; but his zeal carried him one step too far. In the warmth of his opposition to the idea of man's purchasing for himself pardon and justification before Heaven with money and acts of penance, he was driven to the other extreme and asserted the proposition that man is justified by faith alone. Some expressions of the apostle Paul *seemed* to favor the doctrine, and other passages of scripture, *by inference*, could be drafted into its service; but the second chapter of James' epistle presented a difficulty which even Luther's genius could not surmount. Prepossessed with the idea that Paul taught the doctrine of justification by faith *alone*, he could not reconcile his epistles with that of James; and he therefore rejected the latter as not *canonical*, calling it "an epistle of straw." How the world has progressed in theology within the last few centuries! The great Reformer—the ruling spirit in the revolution which destroyed forever the absolute supremacy of that dynasty which sat in conscious security at Rome, failed to do that which the veriest tyro in theology can now perform with wondrous facility! The memorable sixteenth century was far behind the age of steam and telegraphs,—an age in which the science of reasoning has been developed to such a de-

gree that one has only to select such religious tenets as please his fancy, and go to the Bible and prove them true!

But we purpose an examination of Dr. Ralston's method of reconciling the two apostles hereafter.

In a former article we endeavored to show that the deduction of the doctrine of "justification by faith alone," from certain expressions of Paul in Acts, Romans, and Galatians, was not legitimate, from the fact that the great object of his teachings, in the passages referred to, was left entirely out of view, and his language perverted to prove something else which was foreign to the subject he was discussing. In order that we may be distinctly understood, we desire to state explicitly what we believe to be the Scriptural view of justification by faith.

During the reign of the old dispensation, as before stated, the Jews were taught to expect remission of sins through the ceremonies of the Law, but under the reign of the Messiah's Kingdom a new order of things was to take place. The great sacrificial offering for sin had been made on Mount Calvary, of which the sacrifices of animals during the preceding age were but types and figures. There were to be no more meat-offerings and drink-offerings, and services of the Tabernacle, but the blessings of the new kingdom were to be obtained through an interest in the great sacrifice. But there was still another radical difference between the two dispensations. Each one had its *fundamental condition* necessary to the enjoyment of its blessings. That condition, in the Jewish age, was *blood*. No man could claim its privileges except he could trace his genealogy back to Abraham. The blessings of this age, therefore, could be made available only to a part of the human race; but, under the reign of our blessed Redeemer's kingdom, there was another and very different condition enunciated—one which debarred no part of poor, fallen humanity from a participation in all the joys, blessings, and glorious hopes appertaining to the better covenant. That condition was *faith* in the divine person and mission of the Lord Jesus Christ.

God granted exclusive privileges to the Jews, and made them his peculiar people for fifteen hundred years, for the accomplishment of a special object, which was fulfilled in the mission of his Son. The types and shadows of the Law all pointed to the Cross, and the purpose of the old Covenant being thus gloriously consummated in the great sin-offering, it gave place to the reign of the Prince of peace. This being established for a different purpose, was founded upon a different principle—a principle which offered life and salvation to the whole world.

This glorious doctrine, so full of comfort to the Gentile world, we understand to be the theme of the great apostle to the Gentiles, in his discourse before the Jews in the synagogue at Antioch, and in portions of the epistles to the Romans and Galatians. A candid and unprejudiced examination of Paul's entire discourse given in the xiii chapter of Acts. (not merely that part of it contained in the 39th verse,) and also his discussion of the same subject in Romans, particularly, will convince any one that his object was to show that every one who believed in the Son of God, had a right to claim an interest in the great salvation. This does not make faith the only condition of adoption into the family of Heaven, but establishes it as the great *first* condition, without which no one can perform those acts of obedience necessary to secure to him remission of sins, and make him a subject of Christ's kingdom. Through the merits of Christ, says Paul, "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." John assigns to faith its proper position when he says: "But to as many as received him he gave power to *become* the sons of God, even to as many as *believed* on his name." Now, observe faith does not *make* us sons of God, but merely empowers us to *become* such. There is no plan given under the heavens for the salvation of unbelievers. It matters not what pretensions a man may make to sincerity and honesty; it matters not what purposes he may achieve in life, what munificent charities he may bestow, what benevolent schemes he may set on foot; if he believe not in the Lord's Anointed as the only medium of access to the favor of God, there is no plan revealed in the word of God for his salvation. Christ is the way, the truth, and the life; no man cometh to the Father but by him. He is the connecting link between heaven and earth, and he who would attain to an inheritance among the justified in the realms of immortality, must bow to his authority and apply himself diligently to the means of his appointment.

How important, then, that our Savior and his apostles should set forth clearly this grand principle of the new reign, which is the ground of our hope! Upon what foundation could we poor Gentiles rest our hope of redemption through the merits of a crucified Savior, if the promise of blessings had been made only to the children of Abraham according to the flesh? If Jesus had died for the children of the covenant of circumcision alone, where would be the "rock of our salvation?" But we are not left in doubt on this subject. Our Savior taught Nichodemus, a ruler of the Jews, that no birth of the flesh—no particular lineal descent—could entitle one to the blessings of his kingdom, but

that faith in him was the great principle upon which life and salvation were offered to the whole world. (John ch. iii.) The apostle Paul has taught us (Rom. ch. iv,) that the promise of salvation was not made to the seed of Abraham according to the flesh, but to those who were his children "through the righteousness of faith." The great father of the Jewish nation was justified before God before the institution of the covenant of circumcision, and therefore we, being his children by *faith* and not according to the Law, can go behind this covenant and claim an interest in the exceeding great and precious promise.

Such is the doctrine of justification by faith, as taught by the apostle in the epistle to the Romans. It is truly a glorious doctrine, and one for the truth of which we should ever glorify the name of our God; for by it we are taught that we too, though "sinners of the Gentiles," are heirs of promise.

The great difference, then, between Paul and some of his commentators on this subject is this: the former argues that faith is the basis of justification for the whole world, and as such he contrasts it with the "works of the Law," of which the privileges and blessings belonged to one nation exclusively; while the latter maintain that it is not a primary, fundamental principle of the Christian institution, but simply *the* condition of remission of sins. The apostle excludes only a particular class of works—the ceremonies of the Jewish Law—while Dr. Ralston and others exclude all *works* or *acts of obedience*. Now if Paul meant to teach, in the Scriptures to which reference has been made, (see Acts xiii. 16-41; Rom. i. v; Gal. ii. 3,) that remission of sins, in the Christian economy, was connected with no act of obedience but faith, we can see neither logic nor appropriateness in his argument. If the purpose of his teaching in these scriptures was not to set forth faith in the Son of God as the ground of salvation for a fallen and dying world, why all that part of his argument in reference to the patriarch Abraham, the Jewish law, circumcision, uncircumcision, Jew, Gentile, etc? The truth is, the apostle had no special reference to the act of remission of sins; and those who advocate the doctrine of justification by faith alone, detract from the importance and transcendent glory of faith by degrading it from its proper position in the Christian economy as the great first condition, and making it a mere secondary matter—the specific condition of pardon. When Paul declares that we are justified by the *grace* or *favor* of God, (Rom. iii. 24,) we find no difficulty in understanding him. When he tells us that we are justified by the *blood* of Christ,

(Rom. v. 9,) no one, except he be an advocate of that system of infidelity in disguise, commonly known as Universalism, maintains that we are to expect salvation upon the *merits of Christ* alone, without complying with the terms by which we can obtain an interest in the atonement. Why, then, apply a different law of interpretation when he declares that we are justified by *faith*? When the Savior of the world tells Nicodemus, that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," why not apply the same special exegesis, and conclude that faith *alone* in the Lord Jesus Christ will secure to us an everlasting inheritance at God's right hand? Faith is just as much a condition of "everlasting life," as it is of remission of sins. Faith is a condition of repentance, and of all spiritual blessings in time and eternity. Without it we cannot make one single step toward life and immortality, offered to the world through the Christian kingdom. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Without faith we are strangers and aliens from our Father's house, and heirs of no hope in the Universe; but the exercise of the faith of the Gospel calls us from our wanderings in the dark ways of sin and death, and directs us to the cross of Christ—the way of life and salvation.

F. M. C.

CO-OPERATION AMONGST THE PREACHERS.

If there is any one thing, which would contribute more than all others, to the advancement of truth in the South-West, it is scriptural co-operation amongst the preachers. Through some slight errors in "*philosophy*," we presume, the teaching brethren seem not to understand each other as they might; and instead of *feeling* alike, and *working together*, an *indifference*, in reference to each other's labor exists, much to be regretted. We see no cause of alienation of feeling amongst our preaching brethren, and if it did not seem presuming, we would most respectfully suggest the propriety of calling a *co-operation meeting* at an early day in Tennessee, for the brethren to cultivate each others acquaintance, at least one week, in reading together the word of life, in conversation, consultation, exhortation, singing, prayer and giving of thanks. We would like to attend two or three such meetings per annum.

T. F.

FAVORABLE REPORT FROM ARKANSAS.

WASHITA COUNTY, ARKANSAS, October 17th, 1855.

BELOVED BROTHERS FANNING AND LIPSCOMB:—I have just finished reading the first three Nos. of the Gospel Advocate, which came to hand a few days ago, and I am delighted with the work. It is the very thing we need every where. I do hope that every brother and sister, who may see it, will endeavor to extend its circulation. I could not, with confidence, recommend it and solicit subscribers, until I had seen it. I am now satisfied. It is just such a paper as we want. It speaks right out, definitely, fearlessly and in love for the Bible and its institutes. I like everything about it. The pieces are pointed, spirited, racy and short; always leaving, when read, a strong relish for more on the same subject. I am also pleased with the subjects themselves:—*First Principles* and *Practical Religion*. We have had enough of neology and moonshine philosophy.

I sent you the names of a few brethren at the time I sent my own, who, also, wanted to see it. They too, are highly pleased with it. We have greatly felt the want of a paper here, since Bro. Ainslie left off publishing the "Christian Teacher;" and, although Dr. E. H. Whitfield and myself now have prospectuses out for the publication of a periodical in the city of Camden, I think it would be better for the brethren, in Arkansas, to patronize the Gospel Advocate. It will answer them for every purpose, just as well as if it were published here.

I am requested to say to you, and if you think proper, through the Gospel Advocate, that an Evangelist is very much wanted in this part of Arkansas; and one of the right character can be well sustained. A married man is desirable. But he *must be* a good man — a christian in word and deed — well informed in the Bible, and zealous for its teachings — a fair English Scholar, and of fair powers of speech. Any one filling this character, and wishing to emigrate West, would, I doubt not, find it to his interest and happiness to accept this call. There is a great demand here for *evangelical* teaching; and there are brethren and friends who are able and willing to sustain such an Evangelist. For particulars, address Eld. B. F. Jordan, Camden, Arkansas.

May the good Lord abundantly bless and preserve you in your works of faith and labors of love.

Your brother "in Christ,"

DAVID F. SALLEY.

 CHURCH NEWS.

BROTHER C. H. APPLING, of Ash Spring, Texas, writes, October 17th: "The good cause is looking up in this "far west." Twenty-six united with the Church of Christ at Tyler, Smith County, Texas, at the State Co-operation meeting. Bro. C. Kendrick, was the principal preacher on the occasion. I will be pleased to give you the news from this distant region."

Bro. Appling, will, we trust, find it convenient to furnish us full reports of the cause of truth, in his section. We expect at all times, to hear a good account of Bro. Kendrick. If we mistake not, his disposition is to labor for the Lord. T. F.

BROTHER J. M. LEMMONS, of Independence, Ark. writes: "Brethren, FANNING AND LIPSCOMB:—I have good news to communicate. At a meeting on "Steep Bank" in Lawrence County, Bro. Taylor and I held a meeting including the 2d. Lord's day in October, which resulted in 16 additions.

At a meeting on Sullivan's Creek the next week, a lady made the good confession, and was buried with the Lord in Baptism. During another meeting a few days after, nine were added, and amongst the rest, one was immersed *into* Christ, who had been immersed, "because his sins were pardoned and he was a christian." Truth is mighty.

The Gospel Advocate gives general satisfaction, and it is hoped the Lord will enable you to march forward in defence of truth."

BROTHER T. M. SWEENEY, of Bell Co., Texas, writes: "BRO FANNING:—Through your most useful and widely circulated paper, we wish to inform your numerous readers, that the cause of truth is progressing in this frontier portion of the Union. Recently there was a Church organized near us of 19 members, and since it was planted, many more have been added to the fold. We are blessed with the services of Brother Armstrong, who is very efficient in tearing down the strong holds of Satan.

The Gospel Advocate is welcomed by all, and I think it will prove a very instructive companion."

NEW HOPE, TENNESSEE, November 10th, 1855.

BROTHER LIPSCOMB:—The Brethren at Flat Creek, Bedford County, held a meeting, including 4th Lord's day in last month. I preached six discourses, the result of which was 19 Baptism and one united from the Baptists; also this fall on the waters of Richland, I baptised three.

There has not been much done this year in this vicinity, in the way of preaching, owing to some extent, I think, to the political excitement just over. I hope however times in reference to Christianity will be more prosperous in the future.

I feel a great anxiety for the success of your paper.

Your Brother in Hope of Eternal Life,

C. R. DARNELL.

WOODVILLE, MISSISSIPPI, November 6th, 1855.

BRETHREN FANNING AND LIPSCOMB:—There are four congregations of Disciples in this (Wilkinson) County. I am unable to state the number of members. During several years these, and one or two other congregations, have been cooperating with each other, for the purpose of spreading the Gospel. Their efforts too, have been attended with a degree of success, which ought to stimulate them to persevere with redoubled energy in the work.

Last Saturday was the day appointed one year ago by the churches, to meet at Newtonia for mutual consultation. But one church was represented by delegation; of course nothing more could be done than to await the further action of the churches. Our meeting, however, was not void of good. It gave to the brethren an opportunity of cultivating each others acquaintance; brought together large and intelligent congregations, to whom Brothers W. and K. Baxter, Ellet, and Mc'Kay, spoke in that plain, calm, dignified instructive and eloquent manner, so well calculated to enlighten the ignorant, win the intelligent, conquer the prejudiced, and to stir up the cold and indifferent; and in addition to all this, three souls were added to the church—all young, intelligent and honorable women.

Your brother, in Christ,

J. BATY CHAMBERS.

OLYMPUS, TENNESSEE, November 8, 1855.

BROTHER LIPSCOMB:—I have just returned from a tour with Brother Jesse L. Sewell, extending through the counties, of Overton, Smith, DeKalb, Putnam, and Jackson. Our success in enlisting was not altogether such as we had anticipated, but we think more was done, perhaps, towards moulding public sentiment in favor of the truth than if it had been a time of ingathering. We used much plainness of speech in our humble way, and were careful to hold up truth and error, in contrast, so as to exhibit the beauty and power of the one, and the defor-

mity and weakness of the other; yet with such deference to those who differed with us, that none were offended except a few violent partizans. The mass of the people listened to us patiently, although we told them plainly of what we considered their error. The whole number of additions, at all the points visited was about thirty, and after all we feel encouraged concerning our tour, and we are still sanguine that "Truth is mighty above all things and will doubtless prevail."

Yours in the one Hope,

C. M. SEWELL.

THE CLOSE OF THE VOLUME.

The present Number, kind reader, closes the first volume of "*The Gospel Advocate*," and the six months employed in its publication, have past as shadows, not to be recalled. The transactions, however, of earth, during the short period, constitute important parts of the records of eternity. Hav ewe improved, dear brethren, in the Lord, our time? Have we wisely employed the means, with which a kind Fa- the has blessed us, in spreading the knowledge of his character? These are momentous enquiries, which the disciples of the lowly Sa- vior, should make as in the presence chamber of the Almighty.

In reference to the success of the work, we have a word. The first Number was issued in the middle of the year, and, as seemed to many, in the most unpromising circumstances, but its remarkable success answers well to impress us with our exceeding ignorance of the future; and, indeed, with much that God is doing in the earth. We did not anticipate such readiness with the brethren, to circulate a paper devoted to the Christian religion in Tennessee and the South-west. But praise be unto Heaven, that it is deeply seated in the hearts of His people, to put forth their energies in support of his cause. We feel not the least inclination to make sympathetic appeals in regard to the future. Co-operation implies a mutual agreement, and as we propose to do what we can through the columns of the *Advocate*, all who are disposed will, no doubt, most cheerfully labor with us in doing good. Brethren our duties are all to God our Father; and by serving Him faithfully, we bless each other and a perishing world. The result of another year's labor is known only to Heaven. May the Lord have the direction of our steps.

EDITORS.