

THE
GOSPEL ADVOCATE.

CONDUCTED BY

T. FANNING AND W. LIPSCOMB.

VOLUME II.

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THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. II.

NASHVILLE, JANUARY, 1856.

NO. 1.

FIRST PRINCIPLES.—NO. 7.

IN the closing number of the first volume of *The Gospel Advocate*, we reached, in our examination of *First Principles*, "*The unity of the faith*;" but in as much as it is possible other readers may be interested in the second volume, we will endeavor to place the main points, in regard to faith, in a more concise and systematic form. Indeed, when men are correctly taught on this subject, there is little more to be done, but to influence the *will* in reference to duty. Correct information on this point removes many clouds and mists from other matters; but a failure to see clearly the whole truth touching this beginning corner, so thoroughly obstructs the pathway of religious investigation, that there can be but little hope of surmounting the gloom and darkness which so generally prevail.

We rejoice, however, in the conviction, that there is nothing needful on the subject of salvation which we may not understand in a very satisfactory manner, if we will earnestly seek the light. Honesty of purpose, and a patient perseverance in well-doing will remove mountains. It is a most happy reflection, that no "high learning, or even a knowledge of the ordinary school branches, is indispensable to the faith which saves the soul." "The way-faring man, though a fool, need not err therein;" but the confiding and redeemed shall walk there.

But there are lessons, on *First Principles*, which should be repeated, or expressed in various forms, to suit the capacities and peculiar circumstances of the human family. The parables of the New Testament, though differing so widely, illustrate but a single subject.

We shall repeat, in substance, what is elaborately expressed in our fifth number, but somewhat different in form. "*Faith is the confidence of things hoped for, the conviction of things not seen.*" Hence the neces-

sity of effort on our part to understand well the ground of faith. All demonstration and all opinions are excluded from faith and from religion. On this point we recently noticed a declaration of the Edinburgh Review, which expresses most forcibly the general ignorance of the learned world on the subject of believing God. Some eighty years since a merchant in Scotland made provision in his will, to pay every forty years some fifteen thousand dollars for the first and second best essays on the evidence of the existence of a God, first from nature, and secondly from the Bible. The reviewer, with many high-swelling words, regards this the great question of the age, and imagines that the man who will demonstrate the truth of the proposition, and put the subject beyond all future investigation, will be the greatest benefactor of mankind. But would not the effect of such a demonstration destroy all faith in God? Any thing defined by nature must be limited, and contrary to the very essence of Divinity. Put this subject beyond discussion, and the Bible, the Church, and morality, would have no more to accomplish. Faith must ever remain "the confidence" of what no eye can see, or human philosophy comprehend. By faith we must continue to walk, and not by sight. Indeed, sight upon all subjects precludes faith or belief. Christianity is not a subject for faithless experiments; but demands a steady walk in obedience to truth. Belief enters the mind through the truth; and when the heart can find no room for the "words of eternal life," of course faith must be weak, if it exist at all. The whole text system of mincing out the Word of God, in clauses and verses, without regard to sense or connection, is by no means favorable to a hearty and vigorous confidence in God, or the word of his grace.

Faith is to be judged by its effects. A confused faith, which is nothing more than an opinion in regard to spiritual subjects, amounts to no living principle in the heart. This is abundantly evinced by the very small amount of deep religious feeling generally manifested by the most orthodox churches. In many of them there is a kind of quasi worldly desire to be respectable, at least as much so as others; and there is a disposition to pay the preacher, the music makers, and for the usual externals of religion. But few in our prosperous times exhibit the earnest devotion of the Apostles, or even of Martin Luther or John Wesley. Why this wide-spread indifference to genuine religious interest? Faith is either weak or wanting entirely.

"The tree is known by its fruit," and the people in the full enjoyment

of the faith planted and nourished in the heart by the word of God, can but evince the most earnest feelings in regard to the triumphs of their Master's cause.

There are other important matters, in immediate connection with faith, which should not be neglected in this discussion.

According to newspaper report, there are many "*Christian nations*," and our "glorious republic" is pre-eminently denominated a Christian country. Possibly these are correct intimations; but evidently some qualification is necessary. Russia, France, and England are called Christian countries, although not one in ten, we presume, of the population of either country has read with understanding or believes the Christian Scriptures. In our own country not half the people are members of the respective churches, and but a small minority of the members have "believed and been baptized" according to the commission. Why then should we pronounce this a Christian country? If it is in consequence of tolerating the institutions of Jesus of Nazareth, we are truly Christian. But we place the subject in a different light. Can men believe in the God of the Bible and still live after the flesh? Believers, if we understand the subject, are saved, pardoned, and redeemed by the blood of Christ, but unbelievers bow not the knee to the Prince of Peace. If correct in these suggestions, there is no strictly Christian nation, and in our own "Christian country," we presume nine-tenths of the people need conversion to God. Neither are their hearts or their lives right before Heaven, and the great matter is to convince them that Christ has a right to reign over them. Such a conviction denies the right of the animal passions to govern. The Savior said: "Renounce yourselves and follow me." This is the fruit of faith. But there are still higher objects of faith in the Son of God.

In our judgment, it invariably leads its possessor to repent of his sins and submit to the authority of Jesus Christ. Mark, we say the believer follows Christ. We do not deny that men have believed, as King Agrippa, and made sudden shipwreck of the faith. Faith is either "a savor of life unto life, or of death unto death." God permits no man to live a disobedient believer. Every man who receives the truth yields, or the word of faith which the apostles preached, is taken out of the heart. The truth in some minds resembles the scattered grains of wheat taken up by the birds; some minds are comparable to the shallow soil, which possessed not sufficient depth to produce fruit; and others again permit the cares of the world, the deceitfulness of riches, and the lusts of other things to choke the tender plants, but the

good ground only, or "*honest and understanding heart*," is capable of bringing forth the thirty, sixty, and hundred fold.

The Word of God either serves as "a fire and hammer" to warm and break up the "fallow ground" of the heart, or to "sear the conscience as with a hot iron." Men who tamper with the Bible, to say the least, are in imminent danger. "God is not mocked." In ninety-nine cases out of a hundred the safe plan is for the sincere, at the first intelligible hearing, to yield their hearts to the force of truth, and submit unreservedly to its Heavenly dictates. To youths, who may chance to see these things, we would respectfully suggest, that every hearing of the truth either hardens or improves the heart. Oh! how dangerous to trifle with the opportunities which the Father has placed in our power.

But last of all, faith enables the weary pilgrim to hold on his way through all the trials of earth. No one, without this golden cord which binds him to the throne of the Eternal, could possibly withstand the temptations of the flesh. But our confidence in Heaven enables us to lift our feeble eyes above the paltry things of time and sense, to contemplate fairer climes, where the way-worn traveler finds eternal rest. "And this is the victory that overcomes the world, even our faith." We would do well to frequently look at the past for strengthening examples of faith. We should remember Abel, Enoch, Noah, Abraham, Isaac, and Jacob, with the twelve patriarchs, David, Gideon, Jephtha, Samuel, Moses, the prophets, apostles, and holy martyrs, for the truth of Jesus Christ. "What was written aforetime," says the Apostle, "was written for our learning and patience, that we through the comfort of the Scriptures might have hope."

This faith is a treasure above all human computation. It is the stay and deep solace of the soul bowed down under the excessive weight of cares, and indeed it constitutes the only reliable riches of mortals on this sin-polluted earth. May we "strive earnestly for the faith once delivered to the saints."

T. F.

THE CHURCH OF CHRIST.—NO. 3.

WHEN WAS THE CHURCH ESTABLISHED?

IN sketching the history of the Patriarchal and Jewish ages, we endeavored to show, that all former dispensations adumbrated the Church of Christ. The Apostle says: "And not the very image of the things can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect." It is supposed to be a nice

question to determine the precise close of the Jewish age, and the opening of the Christian; but we presume a very small amount of care in examining the Scriptures will make all plain. The fact need not be concealed, that pedobaptist denominations maintain that God has had but one church on earth; or that the kingdom of Christ is identical with the commonwealth of Israel; but we think we entertain a much more exalted and spiritual view of the church of the saints. Our present objects forbid arguments in detail to show that the Church of Jesus Christ is better than that of Moses; but we feel it due to such of our readers as have not examined this matter in more labored productions, to submit a few passages of Scripture which seem to be to the point.

It is written in Daniel ii. 44: "And in the days of these kings, the God of heaven shall set up a kingdom which shall stand for ever." We regard the reference to the establishment of Christ's kingdom, which was to be "set up"—not improved or remodeled, as an old house is repaired—but to differ in some very important features from the former church.

When we open the New Testament, we hear the harbinger of Messiah proclaiming, along the Jordan, "Repent for the kingdom of heaven is at hand."

The blessed Savior said: "*Pray, thy kingdom come.*" This is clear evidence it had not come. Again, said the Lord: "On this rock I will build my church." (Mat. xvi. 18.) When he said, "I will build my church," according to all rules of language, he had not built it. But, say many of the Baptist denomination, "The church was established in the days of John the Baptist." We are happy to know that the best teachers in the Baptist ranks plead not thus. But excessive partisans seem to think it a very important matter to connect the origin of the church in some way with John the Baptist. We presume the object is to take the Baptist's name; but if the best scholars of the world were to agree that the name should be translated *John the immerser*, we should regard the motive not sound. There is a passage of scripture that is always brought forward to the support of this opinion, which it well becomes us to notice. It reads: "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." (Luke xvi. 16.) These statements are literally true. The law and the prophets were preached till John, and no longer by any one authorized of Heaven. Thus John began to preach: "The kingdom of heaven is at hand." But John the Apostle, making his record more than forty years afterwards, and long after the establish-

ment of the kingdom, said: "Every man presses into it." And there is no intimation that men pressed into the church from the time John began to preach. Such a supposition is contrary to the facts in the case; for John himself was not a member of the church, and the Savior said: "The least in the kingdom (church) shall be greater than John."

All correct thinkers admit, that the building of Solomon's temple, prefigured the rearing of the spiritual temple under Christ. It will be remembered the materials were all previously made ready according to exact rule, and in the erection of the temple there "was not the sound of a hammer, or an iron instrument." All went up in majestic order, to the astonishment of the builders and the world.

John "came to make ready a people prepared for the Lord," and he "gave the people the knowledge of salvation, by the remission of their sins." He preached, "The baptism of repentance for the remission of sins" in the faith of one coming so much more worthy than himself that he was not competent to untie his shoes. But after Christ "made and baptized more disciples than John," the honorable and modest immerger said: "He (Christ) must increase, but I must decrease." The disciples made by John, who received the Savior, were fit materials for Christ's temple without any further preparation. Hence it is said: "He came to his own, and to as many as received him, gave he the authority to become the sons of God; even to them that believed in his name."

It is said of Joseph of Arimathea, at the crucifixion, that he "*Waited for the kingdom of God.*" Thus, in language as plain as words can make it, the friends at the crucifixion were still looking for the kingdom, and of course it had not come.

But even after the resurrection, the disciples, in deep despondency in regard to the long promised kingdom, which they began to fear would never appear, said: "Lord, wilt thou at this time restore again the kingdom to Israel?" The disciples, it appears, were not then members of the kingdom.

We regard other proofs on this subject as superfluous; but every reader of the Bible will readily see, upon examination, that there is no mention of the existence of the Church of Christ from the opening of Matthew to the last verse of the 2d chapter of the Acts of the Apostles.

It might be appropriately mentioned, that from the departure of the children of Israel out of Egypt to the giving of the law at Mount Sinai, was just fifty days, and hence the feast of pentecost, or of the

fiftieth day. The Messiah was crucified at the feast of pentecost, and fifty days afterwards, or at the next pentecost, "the law went forth out of Zion, and the word of the Lord from Jerusalem." One more fact and we shall close our testimony on this point. When the moment arrived for God to acknowledge the house built by Solomon, "The glory of the Lord overshadowed and filled the temple," and when the hour came to recognise the existence of the spiritual temple, Jehovah sent down the good Spirit, and the house and hearts of the disciples were filled with light and glory. Thus was the existence of the church first acknowledged at Jerusalem on pentecost; and immediately afterwards it is written, "And the saved were added to the church." But before that day no one was ever "*added*," and hence the silence of the Scriptures on the subject. From that day to the present, all men have been at liberty to enter the fold on honorable conditions.

BY WHOM WAS THE KINGDOM OPENED TO THE WORLD?

A satisfactory answer to this question will throw much light upon the origin of the Church. The Messiah said to Peter, "I will give thee the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Upon no other Apostle was such honor conferred. His right alone it was to open the door to Jews and Gentiles, to remit and retain sins, to bind and loose on earth, with the assurance all would be ratified in heaven. "God made choice that by his mouth" not only his own countrymen, but also "the Gentiles should hear the word of the Gospel and believe." In modern style, Whatever terms of remission he enjoined were made good above. The reason for all this is most plain. He spoke as "the Spirit gave him utterance, and as the Savior had said, it was not he that spoke, "but the Spirit that spoke through him."

When the people were confounded by the descent of the Spirit on pentecost, Peter first convinced them of their exceeding wickedness in crucifying the Lord of glory, and secondly, he demonstrated to them that according to their own law there was no remission, for they had killed God's anointed—a crime of such enormity, the law made no provision for it. Therefore they asked the Apostles, "What shall we do?" Peter, with the keys in his possession, knew not the proper form of answer to be given, but the Spirit moved him to say, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

Never had such joyful words fallen upon the ears of sin stricken mortals. "About three thousand gladly received them and were baptized." Thus we see the door thrown open to the Jews. Years afterwards Peter was called to speak "words by which Cornelius and all his house might be saved," and in obedience to the heavenly appointment the door was opened to the Gentiles. Since that day the door has been open to all the world, and "no man can shut, and neither can any open," notwithstanding the impious pretensions of mortals to open and shut the kingdom of heaven. Christ now reigns and holds the keys of death and hell; and "to him shall every knee bow, and every tongue shall confess that he is Lord to the glory of God the Father."

In our next we wish to examine the materials of which the Church is composed. T. F.

"JUSTIFICATION BY FAITH ONLY."—(CONTINUED.)

"Our second argument is based upon those passages which represent what is manifestly synonymous with justification as being through faith."—*Ralston's Elements of Divinity*, p. 317."

If the view of justification by faith which we have endeavored to set forth be correct, this second argument needs no reply. The author ranks "remission of sins" among the *synonyms* of justification, and quotes Scripture to prove that man receives remission of sins through faith. We admit most readily the truth of the proposition; for man cannot be pardoned without faith. But does it follow, as a necessary consequence, that faith is the *only* condition of pardon? Through faith the husbandman obtains a plentiful harvest as the reward of his labors; for without faith in the concurrence of those natural causes which bring about seed-time and harvest, and cause the earth to bring forth her fruits in season, he would not take the steps necessary to secure the desired end. But does it follow as a consequence that faith *alone* will fill his barns with plenty? No one would for a moment maintain such a proposition. God, in his goodness and mercy sends the snows and frosts, the sunshine and fertilizing showers; but, however much faith man may exercise in the potency of these agents, without a compliance with other conditions, his lands will yield him no joyous crops.

The same God has delegated from Heaven and stamped with the seal of his authority certain agents for the redemption of a fallen race; yet, whatever may be our confidence in God and the means of his appointment, without obedience to the requirements of the Gospel, we

cannot obtain an interest in the reconciliation made by our Savior's sacrifice. Yet we give faith its proper importance in the salvation of sinners, when we say that everything depends upon it. No act of obedience can be acceptable in the sight of Heaven, without faith in Jesus. Hence the stress that is laid upon it by our Savior and his Apostles. Admitting, then, that the expressions "Righteousness," "Righteousness of God," "Remission of sins," &c., are synonymous with justification, still we call in question the justness of the author's conclusion. He has only proved, what is freely conceded, that "righteousness," "remission of sins," &c., are attained through faith; and therefore, granting the truth of his premises, the only fair deduction from them is that man is justified by faith, which we do not deny. The objections we urge is the modification of the Apostle's teachings by the word *only*.

But that these expressions are synonymous with justification, is by no means admitted. Indeed this assumption gives rise to great confusion of terms.

If justification means "righteousness of God," and "remission of sins," both, it follows that "righteousness of God," is synonymous with "remission of sins," since, according to a geometrical axiom, "things that are equal to the same thing, are equal to each other." Now, in passages quoted in reference to this point, instead of the word used, let some one of its *synonyms* be substituted. For example, let Rom. iii. 25, be read as follows: "Whom God hath set forth to be a propitiation, through faith in his blood, to declare remission of sins (his righteousness) for the remission of sins that are past," &c. So also we might read other quotations; as, "And he received the sign of circumcision, a seal of the *remission of sins* (righteousness) of the faith which he had, being yet uncircumcised, &c." "And be found in him, not having mine own *remission of sins* (righteousness) which is of the Law, but that which is through the faith of Christ, the *remission of sins* (righteousness) which is of God by faith." What mutilation of the Scriptures! and yet, instead of the original words, I have employed only *synonyms*! Again, "Abraham believed God and it was counted to him for righteousness." Now if there is any meaning in language, Abraham did not receive righteousness through faith as a condition of its attainment, but his *faith itself* was reckoned his righteousness. Hence, according to Dr. Ralston, *faith* must be regarded as another term synonymous with *remission of sins, justification, &c.*

But there are two other objections to this position, that might be mentioned in this connection :

1. It gives the word *righteousness* a meaning widely different from its general signification, and one which the usage of the original will not justify. The idea of pardon is not in the word, either in its scriptural or general classic usage.

2. It gives unnecessarily different meanings to the verb *to justify*, in its different connections. I say the verb *to justify*, for the substantive *justification*, so far as I am informed, is found but three times in the New Testament. Now that man's justification in the sight of God necessarily implies the forgiveness of his sins is freely admitted, but there is nothing in the word itself that gives the idea of pardon. Jesus was justified by the spirit (1 Tim. iii. 16), or *pronounced just*, (for that is the true meaning of the word), yet he knew no sin, and hence could not be pardoned.

Again, in Luke vii. 29, we have the following language : "And all the people that heard him, and the Publicans, *justified* God, &c." The idea of pardon of course is not in the word *justify* in this instance, and if it ever has that idea it must be used in a different sense from what it has here.

So also we have the word applied to man in the sense specified, in Luke x. 29, xii. 37, xvi. 15 ; in the epistle of James ii. 21, 24, and in many other instances that might be adduced, both in the Old and New Testaments, where no one will maintain that the idea of pardon is included at all. Hence we conclude that the Apostle Paul, if he meant to express the act of remission of sins by the word *to justify*, used the term in a sense different from its general signification. But it can be clearly shown that Paul, as we have before stated, had no reference to the specific act of pardon of sins, and that this forced construction of the word is utterly unnecessary. In his discussion of this subject in Romans, he quotes from Genesis xv. 6,—"*Abraham believed in the Lord and he counted it to him for righteousness*"—as an illustration ; and from this he deduces the conclusion that Abraham was justified by faith. Now if we can ascertain what the Patriarch's justification was, we will know what the Apostle meant by the term. In Gen. xv. 5, 6, we read as follows : "*And he (God) brought him forth abroad and said : look now toward Heaven and tell the stars, if thou be able to number them ; and he said unto him : 'so shall thy seed be.'*" And he believed in the Lord and he counted it to him for righteousness." Now we ask, did Abraham receive remission of sins at the time here spoken

of? Did God make faith in his promise the condition of Abraham's pardon? The premises will warrant no such conclusion. Such an assumption is a plain and palpable begging of the question.

We therefore conclude that the Apostle used the word in its usual acceptation, without any special reference to the act of remission of sins. Every individual in this life sustains one of two relations to God. He is either in a state of condemnation or a state of justification. Without an interest in the meritorious sacrifice of the Son of God, he is condemned, but, through faith in Christ, he is enabled to pass from condemnation into a state of justification. Faith is the principle upon which this salvation is founded, and justification is the general result.

This view of the subject at once does away with all that confusion of terms consequent upon making words mean any thing, and as many things as any theorizer may think proper for the support of any favorite hypothesis. What wonder is it that religionists do not unite their efforts in building the Spiritual Temple of our God, when their language, like that of the builders of the Tower of Babel, is in such confusion?

We conclude upon this point by observing that the author derives the word *to justify* from the wrong verb in the original. The Greek is *dikaioo* instead of *dikazo*, as he has it, (see page 290.) He is simply mistaken, therefore, when he states that "*to justify*, in the Bible acceptation, is *to acquit by judicial sentence or decision*." However, it is presumable that he will find but little difficulty in making the two words *synonyms*!

We will briefly examine one more argument, which is the fourth and last. We quote it entire:

"Our fourth argument is based upon such passages as show that justification is by *grace*, and not by *works*.

"In the xi. 6, of Romans we have these words: 'And if by *grace* then it is no more of *works*; otherwise *grace* is no more *grace*. But if it be of *works* then it is no more *grace*, otherwise *work* is no more *work*.' From this Scripture it is evident that *grace* and *works* are opposed to each other. Whatever is of *grace* cannot be of *works*, and whatever is of *works* cannot be of *grace*. In Rom. iv. 16, we read: 'Therefore it is of *faith* that it might be by *grace*.' From this text it is evident that *faith* and *grace* are so connected that justification cannot be by *grace* unless it is of *faith*. Hence, if we can prove that justification is of *grace* and not of *works*, it will follow that it must be by *faith*' (only?) The author then proceeds to quote Rom. iii. 20, 27, 28; iv. 4, 5; iii. 24;

Gal. iii. 2, 11, 16 ; v. 4 ; in support of his proposition. The fallacy in this argument consists in a misapprehension of the meaning and office of faith—in degrading it from its true position, as a cardinal principle of the Christian Religion, by making it the mere condition of pardon. When the Apostle says: “Therefore it (justification) is by faith that it might be by grace,” we infer that all the blessings connected with the New Covenant, all of which of course are enjoyed by the grace of God, must be by faith. This gives faith its true meaning. It is the great first condition of the enjoyment of the blessing offered to the world, in the plan of human redemption.

The gift of his Son to redeem the world, on the part of God, our Father, was an act of pure benevolence ; and in order that our salvation may be by the *grace* or *favor* of God, it is necessary that it be predicated not upon meritorious acts of our own, but upon the merits of Christ. He is the embodiment and presentation to the world of the grace of God. But our salvation cannot be predicated upon the merits of Christ, except by faith, for without faith we can obtain no interest in his death. “Therefore it is of faith that it might be by grace.”

Now the unbelieving Jews claimed remission of sins and its consequent blessings, through the acts of obedience enjoined by their law, regarding those acts as sufficiently meritorious in themselves to secure the blessings connected with them. Consequently they believed these blessings belonged only to themselves. Paul, therefore, taught that justification and salvation, under the new reign, was not based upon obedience to the Jewish law, but that it was founded upon God's mercy, through faith in Christ ; *to the end that the promise might be secure to all the seed, that is, the whole world.*

But now the question arises, is the doctrine of salvation by grace through faith, as set forth by the Apostle, inconsistent with the idea of remission of sins being connected with acts of obedience, on the part of man as *conditions* ? Dr. Ralston and his brethren maintain that it is. They maintain that acts of obedience, as conditions, would detract from the merits of Christ, and therefore they construe the language of the Scriptures so as to make it exclude *all* works. But if all works or acts of obedience are excluded, just because they are such, why not exclude faith also ? Is not the act of believing man's act, and an act of obedience to a command ? Why not conclude at once that God will unconditionally save the whole race of man ? Again, I would ask, upon what ground is eternal salvation to be attained ? Is it by the grace of God, or are we to merit it by our own acts ? Dr. Ralston and his

church, I know, will admit that the praise of our deliverance must be ascribed to God and the Lamb. We can do nothing more to deserve Heaven, than we can to deserve remission of sins; for all our efforts at best, are feeble, and when we have done all we can, we are but unprofitable servants." Now adopting the special pleading of the above argument, we necessarily arrive at the conclusion that man cannot attain to eternal life by the grace of God, except it be *by faith only*! We must therefore fold our arms and do nothing, lest, perchance, we should detract something from the merits of Christ in our salvation, by our own works!!

But we find that our eternal salvation, although predicated upon the grace of God through faith in Christ, is still conditional, depending upon our obedience to certain requirements. Why then may not our present salvation, which rests upon precisely the same basis, be made dependent upon our obedience to some appointment of Heaven? The system of interpretation which excludes all works in the latter case, must, to be consistent with itself, exclude them in the former.

Admitting therefore, that whatever is of the grace of God is by *faith only*, no better argument could be desired to establish the doctrine of a universal salvation of the human race.

F. M. C.

THE remarks below, on "Affliction," were written by one who has spent several years in a dungeon, and whose trial is yet in the future. No man is more respectably connected, and no one could have been brought up more tenderly, or was more careless of spiritual restraints. Since his incarceration, he has yielded to an unpopular cause, and we trust he is sincere before Heaven.

"AFFLICTION.

"'When He hath tried me, I shall come forth as gold.' Job xxiii, 10.

In all our sufferings we should never lose sight of the hand of God. All afflictions are from the Lord, and are intended for our good and reformation. 'Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Lord.' The Chaldeans, the Sabeans, and the elements spoiled Job, but says he, 'The Lord hath taken away.' And when he had lost his children, friends, and health, and in respect to the world was without comfort, even the wife of his bosom forsook him, and told him to curse God and die, he turns to God and says: 'Thou, Lord, hast taken me by the neck and shaken me to

pieces.' 'Shall there be evil in the city and the Lord hath not done it.' 'I, the Lord, make peace and create evil.' 'Evil came down from the Lord unto the gate of Jerusalem.' God is not the author of the evil of sinning. But He is the author of the evil of suffering. And what calamity is there that the Scripture has not ascribed to God. Is it a storm at sea! 'He breaketh the ships of Tarshish with an east wind.' Is it barrenness of soil! 'He turneth a fruitful land into barrenness for the wickedness of them that dwell therein.' Is it the loss of connections! 'Lover and friend hast thou put far from me.' Let us never view our sufferings, public, private, personal, or relative, without reference to God. How ignorant is that man who does not connect with all the events of life the providence of that God, without whom a sparrow falleth not to the ground, and by whom the very hairs of our head are all numbered! How consolatory the blessed truth, that I am not in a fatherless world; I am not a child of neglect; I am not the sport of chance; I am not at the mercy of my foes, who hate me with a cruel hatred. 'Who would swallow me up.' They are chained and God holds the chain. The wrath of man shall praise him, and the remainder of wrath shall he restrain. 'When he hath tried me, I shall come forth.' Though I am in trouble *I shall* be delivered. God will have compassion. Though He cause grief, He does not willingly afflict, nor grieve the children of men. He will not be always wroth. He hath appointed the hour of deliverance, and his time is best. He is a God of knowledge, and it is good that a man should both hope and quietly wait for the salvation of God. Thou, O God, hast chastened us sorely, with the race of men hast thou afflicted us, hast thou not tried and proved us; have we not burnt in the hot furnace of affliction! Who hath sorrow like our sorrow! How long, O Lord, shall it be to the end! How long shall I take counsel in my soul, having sorrow in my heart *daily*! Consider and hear me, O Lord my God, lighten mine eyes lest I *sleep* the *sleep* of death. It is good for me that I have been afflicted. Our affliction is but for a moment, and worketh for us a far more exceeding and eternal weight of glory. For a season we are in heaviness. Our hearts are fastened to the world with strong and various ties, and every struggling trouble cuts a string and urges us upward to the skies. All the ways of God are mercy and truth, and his judgments are righteous. 'And we know all things work together for good to them who love God.'"

R. S.

"BLOODY and deceitful men live not out half their days."

CHRISTIAN CO-OPERATION IN RUTHERFORD COUNTY,
TENNESSEE, FOR THE YEAR 1856.

By agreement, messengers from several of the churches in Rutherford County, Tennessee, met in Murfreesboro' on Saturday, December 7, 1855, for the purpose of taking counsel together in regard to the labor for the year 1856.

Brother Dr. John W. Richardson was requested to preside in the deliberations, and Brother Craig, of Murfreesboro', was called to act as Scribe in the meeting.

Brother Richardson, in very few words, explained the objects of the meeting, and upon inquiry the following brethren reported themselves as messengers, viz :

Bros. Dr. John W. Richardson, and John Hill, from Rock Spring congregation.

Bros. Stokely White, and P. R. Runnels, Millersburg congregation.

Bro. Bingham, Crossroads congregation (in Bedford County.)

Bros. N. S. Hall, S. C. Mosely, Ross, and Craig, of the Murfreesboro' congregation were present in co-operation.

Bro. E. R. Osborne, who resides near Murfreesboro', but whose membership is in Giles County, was invited to aid in the deliberations.

Brother T. Fanning, from the church at Franklin College in Davidson County, was requested to take such part as he might see proper in the business.

The subject of co-operation was examined with some degree of care, by Brethren Runnels, Osborne, Hill, Fanning, and others, and particularly with reference to any body of men, called a co-operation, conference, association, or presbytery, *selecting, choosing, ordaining*, or in any way *authorizing* preachers to act independently of the churches, and also with regard to such bodies offering *salaries*, and actually hiring whom they might see proper to take charge of the churches, and perform their service. After considerable examination, all the brethren seemed to admit, that the respective churches were the only bodies authorized in the New Testament to educate, consecrate, and send forth into the field evangelists; and that such self-constituted preachers as are straggling through the country, without the least authority from any church, and for the purpose, as is apparent in many instances, of getting a living from the brethren, should not be countenanced as ministers of God.

On the subject of co-operation the examination of the Scriptures led the brethren to the following conclusions, viz :

1st. Co-operation first, consists in the mutual labor of the members in the individual congregations for the promotion of the cause of righteousness. All are to work together in one mind.

2d. Examples are found in the New Testament of congregations co-operating together for the purpose of sending special messengers, denominated, "the messengers of the churches;" and also of churches uniting in the accomplishment of any work not in the power of one.

Whereupon, the brethren in co-operation all agreed that there were at least two kinds of labor in which they might co-operate in the county of Rutherford, and embracing the congregation at Crossroads, viz:

First. There are things wanting in some, if not all the churches, which it is presumed may be set in order by mutually assisting each other.

Secondly. The condition of the respective churches seems to suggest the propriety of uniting what means they can appropriate for that purpose, to supply the wants of such as labor in word and teaching, and particularly to enable them to preach the truth to the world.

By inquiring, the messengers reported the amounts the respective congregations agreed to appropriate for the support of men who might give themselves to the work of evangelizing, especially to setting in order the things wanting in the churches, and preaching the Gospel to those without, and more, as the Lord might prosper them, viz:

The church at Rock Spring,	-	-	-	-	-	\$300 00
Murfreesborough,	-	-	-	-	-	200 00
Millersburg,	-	-	-	-	-	200 00
Crossroads,	-	-	-	-	-	125 00

No report from the church at Cripple Creek, or at Bradly's Creek.

The next point was to ascertain if any church had a member who had proved himself competent for the work of an evangelist, when the messengers of the congregation at Rock Spring church reported that Brother Joshua K. Speer had proved himself entirely worthy by his labors during the year 1855, and that the church had set him apart to the work, and recommended him to the churches in the co-operation. The commendation not only pleased all the brethren present, but each congregation, by her messenger, agreed to encourage Brother Speer so far as his labors might prove useful, and promised most cheerfully to bestow of their wealth to his support in proportion to their ability, the labor performed, and his wants, of which the congregations were to judge, as time and circumstances might suggest.

It was also stated by the members of the congregation at Millers-

burg, that possibly Brother G. W. Cone, a member with them, intended to labor in some department of the Lord's vineyard, but they could not state positively whether Brother Cone would labor as the servant of the congregation at Millersburg or make his own arrangements as to his plans of operation. Whereupon the messengers of the congregations preferred taking no action on the subject, at least till the church of Millersburg should give information in regard to the direction of Bro. Cone's labors.

Next the brethren spoke very plainly in reference to the character of evangelists, such as the churches would be justified in sustaining. As reporter, we give a few conclusions at which all seemed to arrive.

1st. That no man could be encouraged, according to the Scriptures, who was not a minister of some congregation, sent by it, and responsible to it in particular, and to all others in general in which he might labor.

2d. Whilst all most heartily disapproved of a compromising and negative class of preachers, they manifested equal aversion to a class of *badly tempered and insulting preachers* who have traveled much in Middle Tennessee.

In all the deliberations the best of feelings prevailed, and the brethren manifested an ardent desire that the Scriptures should constitute the sole religious authority in all the churches of the saints.

Brother Craig was directed to preserve the records in the Murfreesborough congregation, and furnish a copy for publication in "The Gospel Advocate."

JOHN. W. RICHARDSON, Ch'n.

— CRAIG, Secretary.

REMARKS EDITORIAL.—The report of the proceedings of the co-operation movements in Rutherford seems to us wholly unlike any thing that has been published, and we, therefore, call especial attention to it. The system offered presumes so much upon the intelligence of the congregations, and goodness of the preachers and people, that we apprehend some difficulty in carrying out the measures; but we will wait patiently to witness the results. Should this prove to be the Scriptural plan, much of our learned labor will be dispensed with in our future deliberations. Possibly we may learn that there is something in the Bible upon the subject of co-operation. From the many constitutions, articles, amendments, resolves, and magnificent plans that have been published by the brethren—to say nothing of the more speculative party bodies—one not acquainted with history, might conclude that the

Heavenly Father had either left the world in extreme darkness, or that if he had given instructions for the government of his people, they were not believed.

T. F.

MEETING AT ALEXANDRIA.

ALEXANDRIA, Tenn., December 4th, 1855.

BRETH. FANNING AND LIPSCOMB:—We have good news to communicate through your periodical to the brethren. We have had a most interesting meeting in the Christian Church, in this village. It commenced on the 23d ult., and closed this day. The preachers were the two brothers, J. L. and C. W. Sewell. They presented the truth in a clear, forcible and uncompromising manner. Whilst they were free from dissimulation or sycophancy, they were courteous and conciliatory toward all others. After the close of the meeting, Bro. C. W. Sewell left for Bethany College.

The result of our meeting is 19 additions to the cause of Primitive Christianity, 4 of whom were from the Baptists, and 15 were immersed, during the meeting. Besides the above, we had one to unite with us by letter, and one valiant young lady to come forward, whose father pertinaciously refused to let her be immersed.

The result of our meeting is highly encouraging, when all of the antecedent circumstances are taken into consideration. It is known to every one conversant with the ecclesiastical affairs of this village, that the Christian Church here was rent asunder by internal feuds, several years ago, which completely neutralized all the efforts of the preaching brethren, in our behalf, and left the brethren of the church in a disorganized and desponding condition.

The late meeting, however, has produced a very different state of affairs amongst us. The effects of old difficulties, I think, are almost, if not entirely obliterated. The brethren seem renovated, full of zeal, and buoyant of hope for the future. And as an earnest of their intentions, they have made arrangements with Bro. J. L. Sewell, for a portion of his labors next year, in order that they may be enabled again, to have regular preaching in this section of country.*

*If the time the Evangelists gives to the church in Alexandria should have the effect to prevent the disciples from attending their regular meetings, and keeping the ordinances of God, the results will be as fatal to piety as the former internal feuds. We need many more preachers, but the class should be somewhat improved. The great work for Evangelists now, is to set in order things lacking in the churches.

We rejoice much with the brethren at Alexandria, and should we be spared to visit them, we hope to find them living in the liberty of the Gospel. We are afraid of monthly sermons, but we have much confidence in the wisdom and goodness of the brethren Sewell.

T. F.

By the way, an invitation is hereby given to all our Evangelists to give us a call whenever any of them may chance to pass this way—they can now labor with a hope that it may be productive of some good. Our meeting is but an additional illustration of the advantages of efficient Evangelists to the churches; therefore as many of them as can be pecuniarily sustained should be kept constantly in the field. But few, if any of the churches can do at all, without their (at least) occasional visits—those visits should be more regular and often than they are—monthly, if practicable.

Evangelists are essential for both the numerical strength and spiritual growth of churches. This reformation will never fully or permanently triumph, until the congregations generally, are better organized, and we have a general co-operation, sending out a sufficient number of Evangelists, properly invested, to preach to all the churches, and to the world.

Yours fraternally,

O. D. WILLIAMS.

JOHN iii. 8.

BROTHER M., of West Tennessee, calls our attention in a very special manner to his views on John iii. 8, as expressed in the Christian Age, of November 8, 1855. We have carefully read the article of Brother M., and if we understand him, he wishes us to give particular attention to the clause, "*Cannot tell whence the Spirit comes and whither it goes.*" Brother M. favors the present translation. We state unqualifiedly, that the passage does not intimate that men know not whence the Spirit comes and whither it goes; for all believe it comes from the Father, and "falls upon" and enters the hearts of such as may be selected for the purpose. But we think there can be no doubt the translation should give the idea, that we "cannot see, or tell by seeing, whence the Spirit comes and whither it goes." But we know, according to the Scriptures, the Spirit comes from God, and we also know we are made new in heart and life by the Spirit. These are not questions of doubtful import; and if there is any mystery still hanging over the subject, it must be in regard to the *modus operandi* of the Spirit in renewing man. We take the ground, without the least hesitation, that the Spirit acts alone through the appointments of the Father, the Word and the Church. Bad spirits may operate otherwise, but the good Spirit is enjoyed alone through the things revealed in the New Testament.

T. F.

DISCERNING THE LORD'S BODY.

TRION FACTORY, Georgia.

BRO. LIPSCOMB:—I want you to give as clear view as you can of the 29th verse of the 11th chapter of 1. Cor., especially in regard to discerning the Lord's body.

Yours in Hope,
JAMES HALL.

The Lord's Supper, of which the Apostle was speaking, was intended to commemorate to all ages, and among all Christians, the death of the Savior. Our blessed Savior just before his betrayal, when instituting this most solemn and beautiful ordinance, says to his disciples: "This do in remembrance of me." This bread, says he, is "my body." Of the cup he says, "this is my blood of the New Testament which is shed for many." The simplicity of this appointment the Corinthians had changed, and instead of attending to it as a simple commemorative rite, they had made a great feast, like to the Bacchanalian feasts of revelry and drunkenness, entirely losing sight of the purpose for which our Savior had appointed. The Apostle there reprimands them severely, and shows them that their service was an abomination and disgrace to their profession.

We may, however, even without making a feast, fail to discern the Lord's body. When we through carelessness permit this living ordinance to become a lifeless ceremony—a mere matter of form with us, without any thought of the momentous and solemn event which it lays before our minds, we are far from discerning the Lord's body, and eat and drink damnation to ourselves. But when upon every return of the blessed opportunity to show the Lord's death, our hearts are alive with gratitude and love, and we feel the impress of the solemnity which our actions record, truly do we discern the Lord's body. No christian under the influence of the true spirit of the Gospel, can attend to institutions of so great moment with any other feeling than that of the deepest devotion, and the sincerest desire to be improved and elevated by such communion with the body and blood of our Savior, which are so fitly brought before our minds by the simple emblems appointed by our blessed Lord. With most fervent and thankful hearts should it be our delight to fix our thoughts upon the great event which has redeemed us from the powers of sin and death, and meditate upon the wonders of that boundless love manifested for the salvation of man.

W. L.

EDUCATION.—NO. 1.

We are persuaded that a few essays upon the subject of Education, will be in keeping with the objects of the Gospel Advocate. Our purpose is to employ whatever ability we may possess, in the improvement—physical, intellectual, and spiritual—of our frail kindred of earth; and whilst we may fail in the highest achievements, should we, in declining years, be enabled to point to a few profited by our labor, we shall be more than happy. We are aware that there are difficulties of a most serious character, attending the subject of training both young and old. Like other professions, education is a subject of speculation in more senses than one. In the first place, many write eloquently and speak with much power in regard to education, who are really uneducated, have had no experience in directing others, and although public opinion is frequently manufactured by such, the community is injured by their opinions. Secondly, too many write and speak in reference to schools, as well as teach, merely with the object of getting money. Such will not likely cultivate a broad and deep philanthropy, or exert a permanently good influence.

But there is no subject, which is not more or less attended with errors, and almost insurmountable difficulties. Perhaps there is no one beset with so many false theories, wicked practices, and evil spirits as the Christian institution. Yet it lives in spite of error, sin and satan, and it will live on till its triumphs shall be felt and acknowledged. So with education, though much abused, it is, of all other subjects, of the greatest moment to the youth of the land, and regarded in a moral point of view, it should engross all the energies of manhood and declining age. Life, indeed, is a school, into which we enter at birth, and leave, either with honor or disgrace, at death. Thus regarded, education comprehends all improvement, physical, intellectual and spiritual. There are many forms in which the subject may be profitably examined. The first point is to ascertain what *humanity* is, and in illustration of the subject, we beg leave to quote from a modern French author of no mean ability. He treats man as a trinity of principles:

1st. "The motive power," embracing what are termed by metaphysicians, *the instincts*, or passions, but which are better named *the flesh*, or animal powers.

2d. "The executive powers, or faculties" of the mind, by which, we are to understand, our thinking powers.

3d. "The governing power, or the will," that is to say, the power of directing the faculties.

The author also speaks of a crowning principle under the name of reason, which he defines as the power of comprehension. We doubt the propriety of defining reason as comprehension, for strictly speaking, the mind comprehends little or nothing, in this vast universe of the Almighty.

But if there is any plausible ground for Jouffroy's division of principles, we should first of all, contemplate mankind, with reference to motive power, the passions, feelings, instincts or animal nature. This subject might be profitably treated under the head of *physical education*. On this subject, we have listened to many learned lectures, and read not a few essays; and most of them embrace not the whole subject, in all its length, depth, breadth and fulness. Most generally, the health and physical development are alone regarded, when the animal passions are sadly neglected. The infant first exhibits animal wants, or passions, and if they are not disciplined and brought under control at an early age, there is but little hope of ever directing them wisely. Indeed, the great purpose of education and religion, is to enable us to govern ourselves. Modern spiritualism, under the respectable terms of reason, philosophy and feeling, says substantially, give a loose rein to passion, to animal powers,—“be true to nature,” and of course disregard all restraints. We apprehend that philosophy is on the decline. On the famous temple of Apollo was written, “*Know thyself*,” which has been understood for thousands of years to be an admonition, to look within, and ascertain what man is capable of achieving. But all modern systems say, “fear not, but as your animal appetites direct, so act; for you hearken to the voice of God, when you incline to the passions.” We repeat, the whole object of the negative side of education and religion, and we add, the entire purpose of life, is to restrain passion, feeling, impulses, and the fleshly desires. Happy are they who get the mastery over themselves. The conquest is greater than that of storming a castle, or taking a city.

If we are correct in our reflections, education begins with the first breath we draw, and terminates alone with death. This subject, of all others, imposes the most important obligations, and promises the highest rewards. May we examine it with candor. T. F.

WE cannot be too cautious in our words. God always hears, and he looks not upon sin with the least allowance.

FRANKLIN COLLEGE.

We have published six numbers of our paper without the slightest reference to the institution which has engrossed our almost undivided attention for twelve years, in the very prime of our life, and yet, we call attention to it with considerable diffidence, if not reluctance. So much has been written and said of the mere "whisky shops," of the country, under the name of colleges, and such unscrupulous means have been adopted to get patronage, and perpetuate a miserable existence, that for several years, we have not felt inclined to mention the name of Franklin College. We can name schools, which have boasted of having had no case of discipline for years, as evidence of high merit, divers students of which have been known to spend months in the foulest debauchery, without the least notice of the Faculty, and yet by high sounding words of self-gratulation, could gain patronage. Such things have had the effect to almost close our lips, on the subject of schools. But possibly, we are too radical, and if our readers will bear with us, we will state a few plain facts and truths regarding Franklin College, which may perchance, be of value to some of the ambitious and worthy youths of our fair land.

Franklin College was chartered by the Legislature of Tennessee in 1844, and in 1845 it went into operation with a full Faculty, and has maintained her position to the present, without traveling or visiting agents, endowment, or any but internal influence. Neither the brethren or friends have been annoyed in regard to money to erect buildings, pay teachers, buy apparatus, books or lands, and yet few institutions of the West have been able to exhibit a larger list of students, or graduate more promising classes. We are also happy to know that most of the young men educated with us, promise much usefulness in the country. Our number has varied from 80 to 140 students, and our matriculations have been about 100, and if left to our choice with our present means of accommodation, we would prefer this number.

Regarding the course of instruction, we know of none more thorough, as proof of which, our finished juniors have not failed in taking the seniors place in schools which they have attended. No student thinks of passing a month, week or day, without the attention of the Faculty, and we sincerely rejoice to know that our students are not given to dissipation. We promptly dismiss all those we cannot control, and by this course, we have little or no trouble in the management of the institution. The students daily *read* and *study* the Scriptures with the

Faculty, and the system works admirably. No course of instruction in our judgment, is comparable to it.

These things we have said in justice to ourselves, our students, our *alumni*, and the friends of the College. We wish all schools well, and if our boasting is vain, we claim the indulgence of our readers, for we write to gratify no good or bad feeling of our heart, but for the sole purpose of speaking the truth, in the love of it. We may say more.

T. F.

PREACHING.

In the good providence of God, it has pleased Him to employ men to preach the word, but why, we ask, are the perishing of earth, who hear sermons, eloquent and learned, every week, so slow to believe the word of life? Is the fault in the message sent, or is it in those who profess to believe and teach the Divine Oracles? Christians are directed to show themselves *lights* in darkness, and the very salt of the earth. We ask, if it is not possible for us who profess to teach others, to perform our work in so slight, irreverent, and unsatisfactory a manner, as to offend the good taste of society, and produce deep prejudice against the word preached, the church, and all that is dear on earth?

We are candid in the impression, that there are at least two kinds of preaching which never fail to do harm. In the first place, many indulge in so bitter a spirit against all who differ from them, that their strength is never put forth but in the language and spirit of hatred. They fail not to disgust, and if the churches refuse to silence such men, the cause must continue to suffer.

Secondly, all efforts at fine sermons are vain, deceitful, and pernicious; but such efforts are pleasing to the flesh, and worldly men will freely pay their money for them. There is a strong disposition with persons of unrestrained habits and doubtful morals to flatter themselves into opinions favorable to the worst of conduct. Indeed, the flesh always seeks flattery, and if men who follow their impulses can have sermons which are capable of reconciling them to their own ways, they will be quite content.

But there is a style of preaching which never fails to find its way to the heart. It consists in speaking the "truth in the love of it." In the days of the apostles Christ was the theme of every discourse; hence one no less than Paul could exclaim, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Man must be addressed in

the awful words of responsibility to benefit him; and whoever preaches without God, heaven, death, and eternity in view, will likely lull to sleep, but can have no permanently good effect. Beloved brethren, who preach the word to a sinful and perishing race, are we in earnest? Are we, in our discourses, directing our weapons against sin, and its direful consequences? Are we appealing directly to men on the borders of an eternal world, with all the love and affectionate warnings in the word of God? May we, Father in heaven, study to "show ourselves approved unto God, workmen that need not be ashamed."

T. F.

PROGRESS OF REVISION.

It affords us much satisfaction to report favorably in regard to the revision of the Holy Scriptures. In the United States the work is progressing exclusively through the labors of the American Bible Union, and auxiliary societies; and we rejoice to learn that the subject of revising King James' version is likely to interest the British Parliament. A liberal member of that body has given notice of a motion for a committee to inquire into the expediency of a revision by authority.

As our readers, doubtless, are more concerned in relation to the prospect of seeing a revised version of the Bible in this country, we submit a synopsis of the Treasurer's Report, and a few items setting forth the amount of labor performed.

The amount collected from October 1, 1854, to October 1, 1855, with five thousand one hundred and fifty-nine dollars and thirty-nine cents in the treasury, was fifty thousand nine hundred and seventy-eight dollars and three cents. The amount expended was forty-five thousand six hundred and seventy-four dollars and thirty-cents; and the balance on hand for the year ending September 30, 1855, is four thousand nine hundred and three dollars seventy-three cents.

The last six books of the New Testament have been published, also the Gospel of John, the Epistle to the Ephesians, part of the Gospel of Matthew, the Acts of the Apostles is in progress of stereotyping, the Book of Job is perhaps out by this time, and, indeed, the whole Bible is under revision, and the world may prepare to examine the results very soon.

T. F.

God guards and protects his saints, and it is good to trust him for his mercies.

THE CHURCH OF CHRIST IN NASHVILLE.

Our personal friends in this vicinity, are fully aware that it is with extreme reluctance we advert at any time to the sad misfortunes which have befallen the Church in Nashville. Every reference to the "pastor" who has caused all our troubles, as we stated in a former number, is adroitly construed into persecution "for righteousness sake." But duty to God, to the cause of truth, impels us to give at least a brief notice of the present position of parties.

From the many enquiries made on the subject, we feel justified, in the first place, in giving a few statements in regard to the property at present occupied by those we regard as the anti-christian party. The house and lot cost some THIRTY THOUSAND DOLLARS, raised mainly by the brethren and their immediate friends, in subscriptions to a paper which clearly stated that the building was for "*The people known in Nashville as the disciples of Christ, or Christians, and who regard the Sacred Scriptures as the only rule of their faith and practice.*" The land on which the house was erected, was purchased in two lots from two individuals. Mr. James Woods, the owner of one of the lots, made a deed to the Elders in conformity to the original contract. A balance of some \$3,500 was due to the owner of the other lot, who, as it was avowed, wished to secure himself, sued out a writ of ejectment, after the house was completed, and as there was no defence offered, the Judge had no alternative but to order the Sheriff to re-invest the former owner by giving him the key. The impression was still on many a christian mind that the deed would be made in obedience to the original contract, upon the payment of the amount due. A few weeks since the money was tendered by the brethren, and a deed was demanded; but it was rejected, and they were informed that the house was rented for the use of the new party, for the year 1856.

To conclude on this point; one-half the ground, and of course, one-half the house belong to the disciples of Christ in Nashville, and the other half is held by an individual in Nashville, who has the use of \$15,000, we presume, for between three and four thousand dollars, which the brethren owe him, and he prefers letting the new party have the use of the whole property. The only course is for the brethren to file a bill for the recovery of their property. We see nothing to prevent success.

As to the strength of parties, we speak understandingly when we state that, very few of the old and reliable brethren at this time, entertain the least fellowship for the faction claiming "the world" for the

church. We are happy also to give it as our sincere judgment, that very few men of christian piety or moral insight in the community, now sympathise with the *noted* pastor in his irreligious speculations; still he and his adherents have possession of the house, and the rightful owners will be compelled to bear a grievous wrong, in being deprived of their rights, till the majesty of the law shall restore to them what is really theirs.

We hope our brethren at a distance will still bear with us. It is an easy matter to direct in reference to avoiding difficulties, but when in them, it is often exceedingly troublesome to recover from them. We beg our brethren to believe we understand ourselves, and we have understood most thoroughly the difficulties and their cause from the beginning, and we are satisfied that in the main, the brethren here have been prudent, and firm in the truth.

T. F.

TO THE PATRONS OF THE GOSPEL ADVOCATE.

DEAR BRETHREN AND RESPECTED FRIENDS:—We send the first number of volume second to all the patrons of volume first, not that we feel that we hold any under obligations to continue their patronage, but solely for the purpose of giving all who desire to subscribe for the second volume the opportunity to do so. If the brethren should not regard the work as useful in the cause of truth, and as altogether worthy of their confidence, they should not encourage it. Much evil has already been done by patronizing papers which have worked “only evil, and that continually.” As conductors, we neither desire nor anticipate pecuniary gain; but if we can serve our brethren, and especially the cause we plead, by publishing a Journal exclusively devoted to the religion of the Bible, we shall rejoice. The second number will be sent to none who do not inform us of their wishes. Such as are not able to pay the one dollar, shall have the work without charge; but others will be expected to remit *at once*. A convenient plan is, for each brother, sister, friend or enemy, who wants to subscribe, to enclose one dollar, and register the letter, and all will be safe. Tell him there is “*money within*,” and he will do his duty. To the brethren who have been so active in their agency, we return our christian acknowledgments, and ask them to continue their labor of love. The work has so far succeeded we presume, quite as well as any paper ever published by the brethren, and we feel encouraged to believe the friends of the enterprise are determined to make it a useful auxiliary in the cause of truth. Address either or both editors, at Franklin College, Tenn. T. FANNING,
W. LIPSCOMB.

TEACHER'S MEETING.

Many of our most experienced brethren have responded to our suggestion in reference to a preachers, ministers, teachers, elders and aged men's meeting, in terms as encouraging as could be asked. Many say they will attend, it matters not where or when it may be held. Bro. Joshua K. Speer suggests the Wednesday before the fourth Lord's day in February, as the time for the first meeting, and Bro. Dr. Richardson, of Rutherford, intimates that Nashville is the proper place for the first meeting. We most cordially agree with our brethren in regard to both time and place, and by and with the consent of all with whom we have conversed, we appoint the Wednesday before the fourth Lord's day in Feb., 1856, at half past ten o'clock, A. M., as a suitable time, and Nashville as the place for the first meeting. As to the house to be occupied and other matters, notice will be given in the Feb. No. Ministers, and brethren of experience and wisdom, both old and young, are respectfully invited to meet in consultation.

T. FANNING,
W. LIPSCOMB.

A REQUEST.

We especially request the brethren to study carefully the subject of OFFICERING the congregations. The great matter, we apprehend, is to determine whether our *expediencies* or philosophy, shall have a place in determining such questions, or whether we do really find plain precepts and examples in the word of God on the subject. T. F.

TO THE SISTERS.

THE Church of Christ pre-eminently exalts woman, and in our feeble efforts we wish not to forget her true position before Heaven and earth. Experience has taught us to believe that women are our best thinkers, and sure we are they arrive much more readily at correct conclusions, involving right and wrong doing, than men. They generally, indeed, wish to avoid that worldly policy which makes men of stout heart often stagger, to take a step of doubtful popularity.

But our purpose is to particularly invite our sisters' attention to the great themes discussed in the churches. Too often they are requested to take no part in the examination of difficult questions; but as a general rule they are most ready to see and put in practice truth. We ask our sisters, therefore, to submit all their inquiries, and communicate most freely their highest, best, and most pious thoughts through our columns. T. F.

 TRAINING.

FROM the the exceeding importunities of the conductors of schools to secure friends and pupils, such an amount of prejudice has been excited amongst the brethren, that we have hesitated to invite attention to the subject of *training* either the young or the old. In this, perhaps, we have been wrong; for when we abandon a cause in consequence of its abuses, we lay ourselves liable to close our eyes to everything valuable of earth. Our purpose has been and is to make our paper useful in the advocacy of correct views of education; and, all things concurring, we hope to make this a very interesting department of our labor. From long experience in the labor of learning and teaching, we flatter ourself that we possess qualifications which will enable us to impart most important intelligence. At present, however, we would barely remind the brethren that there are many institutions amongst us, male and female, which we regard as worthy of all respect. After we shall have submitted our general views and plans, we may notice particular schools.

T. F.

 LAVERGNE, Dec. 27th, 1855.

ESTEEMED BROTHERS FANNING AND LIPSCOMB:—Since my last to you, I visited Brawly's Fork, (old Bro. C. Curlee's earthly home,) and in connection with our devoted Bro. Murfree, held a meeting of 6 days, 17 additions. At Cripple Creek where I labored occasionally since April, some 15 have been added. At Millersburg we gained about 15 to the good cause since Sept. We have had 12 more additions, (10 of these at our meeting at Ebenezer,) to the Rock Spring congregation, in all at this place 65 this year. I visited some other churches, of which mention has already been made in the Advocate.

I would do injustice to myself were I not to say that, at all the above places, I had the aid of brethren in the ministry. And I take great pleasure in testifying to the zeal and devotion of the brothers and sisters of all the congregations where I had the honor to preach. Moreover I never have seen a greater willingness manifested by the brotherhood generally, to learn more perfectly the will of our Father in Heaven, and do their duty than at present.

And now Brothers in conclusion, let me say in retrospecting the past, I think we have great reasons to "thank God and take courage." May the blessings of God rest upon the disciples of Christ.

As ever, your Brother in the best of all labors on earth,

J. K. SPEER.

WAYNESBORO, Dec. 9th, 1855.

DEAR BROTHER:—It has become my painful duty to announce to you, the death of our much beloved Brother, J. L. B. Pickens, who departed this life the 3d day of this month, and also his sister in the flesh, and our sister in Christ, Miss Bettie C. Pickens, who fell asleep in Jesus the 19th day of October last. I wish I was competent to write my feelings in regard to Brother and Sister Pickens. I want you or Bro. Fanning to write an obituary for both of them. I know from their christian walk in life they deserve it, and I cannot in my feeble manner of expressing myself, give them justice. They were both zealous members of the Christian Church, some six or seven years previous to their final adieu to this wicked world. They died happy. Bro. Pickens called all his friends up to his bedside the evening before he died, and took each one's hand separately, and bid them a final farewell, and then with the assistance of his friends, he sung the song: "When I can read my title clear." They were only sick about 14 days each.

Bro. Pickens was principal teacher at the Male Academy, and Sister Pickens principal teacher at the Female Academy. By attending to the above request you will confer a special favor on me. I am getting up a club of new and old subscribers to the Gospel Advocate. It may be that I will not send you my list until about the middle of January, '56. Very respectfully, your Brother in the one Hope,

W. H. KIRKPATRICK.

CO-OPERATION IN ARKANSAS.

At a district co-operation meeting, held at Blue Spring Church, Independence Co., Ark., the following churches were represented: Blue Spring, Mill Creek, Steep Bank, Stony Point, Liberty and Union. The meeting was opened with prayer by Bro. Lemmons, who also acted as chairman of the meeting. The membership of the churches represented was 282, and the contributions for evangelizing was \$220 15. Brethren Daniel Rose and J. M. Lemmons were chosen to labor as evangelists for the ensuing year. The next meeting was appointed to be held with church at Steep Bank, in Lawrence Co., on the Saturday before the second Lord's day in October, 1856. The brethren were urged to meet on every Lord's day and break the loaf as the christians did anciently. The meeting was adjourned by prayer by Brother Lemmons.

J. R. REEVES, Sec'y.

CHURCH NEWS.

Bro. W. B. Burditt, writes from Texas of the date of Nov. 9 :

"BRETHREN:—Our co-operation has just closed. It was held in the town of Lockhardt. There was a large attendance and some three or four additions. The congregation of Disciples meeting at Lockhardt numbers about 100. Bro. Henry Thomas commenced preaching and organized a congregation with nine or ten members, about two years ago. Brethren S. B. Giles, and J. R. McCall, also labor in this region, and I think the cause is prospering."

We hope Bro. Burditt will act as efficiently for the Advocate as he has heretofore done. He has removed from Austin to Bastrop Co.

W. L.

Bro. Hesley Kelley writes from Falcon, Arkansas :

"BRETH. FANNING AND LIPSCOMB:—I have been laboring in the Lord's cause about two years, and have preached constantly for about twelve months, in Columbia, Washita, and Union Counties in Arkansas, and in Union and Claiborne Parishes, La. During this time fifty-three have been added to the Lord. The prospects are favorable in this country."

We thank Bro. Kelley for his aid to the Gospel Advocate.

W. L.

A Brother at Cheneyville, Louisiana, writes that, "There are two congregations—one at Cheneyville and the other at Big Cane—walking in the ordinances of the Lord." Preaching brethren who may pass through that section of the South, will find the brethren liberal, and if we mistake not, the people disposed to hear. Will Bro. S. report to us the number of members in each congregation, the order of service, &c. Bro. S. has sent 32 names for the second volume of the Advocate.

ATHENS, TENN., Nov. 23, 1855.

BRO. T. FANNING :—Dear Sir,—Brother M. Love, (not Lane as published in the September number of the "Advocate,") since my last letter to you, has removed here, and had another meeting, at which there were eleven accessions to the good cause. He is an efficient laborer, and much devoted to the cause, and will doubtless do much in building it up in this section. Brethren Hendrix, Grisham, and Davis, from upper East Tennessee were here, and assisted at the last meeting.

Yours in the good hope,

C. W. METCALFE.

For the Gospel Advocate.

At a called meeting of the Waynesboro Division, No. 16, Sons of Temperance, it was announced that our much beloved brother and W. P. of this Division, John L. B. Pickens, has been removed from amongst us by death, and carried by angels to the Grand Division of Patriarchs and Saints above, to rest with the Grand Worthy Patriarch of the Universe forever and ever. Therefore be it

Resolved, That in his death the Division has lost a worthy brother and an efficient officer, and the church a good and faithful member; the school a finished scholar and beloved teacher, and the community a noble example of virtue and purity.

2nd. That the members of the Division tender their heartfelt sympathies to the bereaved family in their great and irreparable loss.

3d. That this preamble and resolutions be spread in full upon the Recording Scribe's book, and that a copy of the same be sent to the Waynesboro American, the Nashville Christian Advocate, and the Gospel Advocate for publication, and that the editors be requested to send the paper to each one of the bereaved relatives, and farther that the members of the Division wear the usual badge of mourning for thirty days.

B. L. DAWSON,	} Committee.
PHIL. L. HENDERSON,	
JONATHAN MORRIS.	

NEW HOPE, Tenn., Dec. 7th, 1855.

BRETH. FANNING AND LIPSCOMB:—It becomes my painful duty to record through the Gospel Advocate, the death of our beloved sister, Margaret Russell, of Richmond, Tenn. She entered the kingdom of Jesus Christ in 1850, and her christian deportment has been such since, as to command the respect and christian confidence of every lover of the Lord. Amiable in her disposition, affectionate in the domestic circle, and courteous to all her associates, she became the pride of society, and one of its brightest ornaments. Her loss is deeply felt and sincerely lamented by her numerous friends and acquaintances, and, in her death, the church is bereft of one of its most pious members. She died in the full triumphs of faith, in firm assurance of attaining to everlasting life.

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
She no more shall join our number,
She no more our songs shall know.

"Yet again we hope to meet her,
When the day of life is fled,
Then in Heaven with joy to greet her,
Where no farewell tear is shed."

C. L. RANDOLPH.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. II. NASHVILLE, FEBRUARY, 1856. NO. 2.

FIRST PRINCIPLES.—NO. 8.

FAITH, REPENTANCE AND BAPTISM, IN THEIR PROPER ORDER.

In every instance, *confidence* in Jesus of Nazareth is the first prerequisite to admission into the service of God; but, as we have endeavored to show elsewhere, "faith alone is dead." We deny not that it may momentarily exist, but unattended by its indispensable concomitants, it dies, and leaves not even its impress upon the heart. To the uninstructed Philippian jailer, Paul said, "Believe, and thou shalt be saved and thy house;" but to others who had heard, understood and received the word into their hearts, as the Pentecostians, said the man with the keys, "Repent," and to one who had believed and repented, as Saul of Tarsus, one divinely commissioned said, "Why tarriest thou, arise and be baptized and wash away thy sins calling on the name of the Lord." Thus we have plainly given the Gospel conditions of adoption into the Heavenly family in their true order; and we have also tacitly, the reason presented for each step, and better still, the whole philosophy for commanding one *class of persons* to *believe*, another to *repent*, and another to be *baptized*. The jailer was not sufficiently advanced in the knowledge of the new institution to receive an order to repent, pray, and be baptized; the Pentecostians who had heard, believed and been pierced to the soul from their solemn conviction of truth, would have been mocked, if Peter had erred so far as to command them to believe, their confidence in Christ had already slain the enmity of their hearts, and it would have been most inappropriate for Ananias to say to Saul, who trusted the Savior from the moment the words were uttered, "I am Jesus whom thou persecutest," and who had repented three days in sack cloth and ashes, believe, or repent—he had done

both effectually, yet he was not *relieved*—therefore said the servant of the Lord, “Arise, and be baptized.”

It must occur to the most casual observer, that if we destroy the order of these appointments, we also destroy their value and efficacy. The idea of commanding one to reform, or pray to God for remission, who believes not in the Lord Jesus Christ, is preposterous in the extreme; and it would be still worse to encourage a person who had not believed and renounced every sin, to be baptized.

From these almost, if not quite Gospel axioms, it is most clear that the appointments of the New Testament are SPECIFIC in their operation and effect, and no one can be substituted for another, and no one can possibly be omitted without deranging the whole order of grace. These Heaven-born and Heaven-ordained specifics, it is true, contain no intrinsic worth, but their value is in the authority with which they have been given. Philosophically considered, the ordinances of the Bible and religion also are “foolishness,” and man alone is the director of his own passions and is his own *intuitive* law-giver, if the term law is admissible in infidel speculations. But our purpose is briefly to give the uninitiated reader the order of the appointments, which must be understood—Christianity being true—in order to enjoy the blessings of Christ.

1st. *Faith in God's appointment changes the stubborn heart of the sinner, and brings his thoughts and affections into the obedience of Christ.*

We say it is through faith, the heart is changed without reference to any other appointment, and we can see no impropriety whatever, in asserting it is by faith alone. (In every instance in the New Testament, the effect of belief—confidence in the Lord—was a complete change of the feelings of the soul, and revolution of all the moral powers.) With this subjugation of the stubborn will, baptism, prayer, or the Lord's supper has nothing more to do than in controlling the seasons, or giving direction to Jupiter's moons. Therefore we contend it is the *specific* office of faith to conquer the enmity of the heart.

2d. *Repentance is the Lord's appointment for changing the life of the sinner.*

We are not disposed in this statement of the Gospel means of salvation to define repentance, further than to say it *etymologically* implies a *change of life for the better*. While sorrow prompts it, repentance is not sorrow. Hence the Apostle informs us that, “Godly sorrow works repentance unto salvation, not to be repented of.” Godly sorrow is sorrow after a Godly manner, but if sorrow *works* repentance, it cannot be the repentance of which it is in some sense, the cause. Faith in the

Lord Jesus Christ, brings the alien to a solemn pause, and he resolves like the prodigal son when he came to himself, to seek the Father's face; but repentance works all the change in the conduct and life of the afflicted offender before God. Conscious of his own poverty, suffering, and imminent danger, and knowing that oceans of tears cannot repay God for the least offence, or purchase his blessing, he is led in the last extremity, to "cease to do evil and learn to do well." Nothing more is possible, and Heaven asks no more. But we fear few indeed realize the absolute necessity of this deep, abiding and effectual repentance.

3d. *Baptism is God's specific appointment to the trusting and penitent alien for the remission of sins.*

Were we at present disposed to invite a discussion on this subject, we would first settle the question as to one man's philosophy or opinion being better than another's, and secondly, we would endeavor to show that the subject of remission of sins is to be determined by the authority of Scriptures alone. The first baptism—that preached by John—was "*The baptism of repentance for the remission of sins.*" and the first inspired man who commanded believers by the authority of Jesus Christ, said to the heart-stricken Jews, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." The translation is fair, the words cannot be made plainer, and the only question is, are we disposed to prefer the Spirit's teaching to the cowardly unbelief of men? We may be asked, "If baptism has not other objects?" We answer many, but all the objects center in the salvation of the sinner. The Lord commanded, "Preach the Gospel, he that believes and is baptized." Paul said, "We are buried with Christ by baptism, and rise to walk in newness of life;" that we "Put on Christ in baptism;" and last of all, Peter has baptism to answer the identical place to the believer, the water did to Noah, "Eight souls were saved by water." They passed from an old to a new world by water, and we "cross the line" from the world into the church, when after having put our confidence in the Lord and heartily repented of all our sins, we are baptized into him. Hence "Baptism is not washing away the filth of the flesh, but it is the answer (*seeking*) of a good conscience towards God."

We see not how the subject can be made plainer. True, many objections may be offered, but we think every one can be most satisfactorily answered by the Scriptures. In regard to the style of some of our ablest writers on the subject of what they call "*The regenerating process,*" making baptism "a part of it," we have a word or two to say.

The theory to which we refer makes faith a part of regeneration, or the first step, repentance another part, and baptism the finishing operation in the process. There is no fitness in such assumptions. The regeneration of the Bible is not a process, but an institution. Hence the Savior said the twelve should sit with him on thrones in the "*Regeneration*," (Mat. 19, 29,) and in Luke's record, the twelve were to be seated on thrones, "*In the kingdom*." Scholars must see that the *regeneration*, *renovation* and *kingdom* or new institution, are identical. Worse still, some—Rome and England—have made baptism regeneration. Paul calls it the "*washing of regeneration*," or the washing of the new creation or church, but who does not know that the washing of a thing is not the thing itself? The baptism of the church is not the church. It was a most unfortunate error for some of the brethren many years ago, to make baptism equivalent to the new birth or regeneration. No man amongst us believes it now, and it would be but the part of candor for some of our writers to admit they have *changed*, so far as to correct this exceedingly gross and dangerous mistake.

But we forbear. We repeat, faith is the Lord's *specific* for changing the heart of the sinner. Repentance is the only appointment of the New Testament to change the life, and baptism is the only ordinance of the Scriptures for changing the state of the penitent believer.

Thus, we think we have placed these first appointments, or "The beginning of the teaching of Christ, in the scriptural order, and in a form which can not be misunderstood." If we have erred, we are willing to be corrected.

T. F.

JUSTIFICATION BY FAITH ALONE,

AS TAUGHT BY S. W. LYND, D.D., OF THE COVINGTON THEOLOGICAL SEMINARY.

SINCE the death of the lamented J. L. Waller, L. L. D., the writings of no Baptist minister in the West have exerted a greater influence, we presume, than those of Dr. Lynd. Indeed, whatever he says commands, at least, the respect of the Protestant denominations generally.

The Doctor has addressed a letter to Alexander Campbell upon the subject of "*Justification by faith alone*," which appears in the December number of the Harbinger, and which should be carefully examined by the brethren. Brother Campbell has replied, we think, in quite a satisfactory manner; but some with whom we have conversed suppose he did not fully meet the question. Be this as it may, Brother Camp-

bell has his peculiar manner of examining difficult points, and it is very certain he never exhausts a subject upon the first trial. Although he may not have answered Dr. Lynd as many might desire, he surveys all the ground, and leaves the impression very distinct in the mind, that he regards no single, disconnected appointment of the New Testament as the only condition of eternal life. But we have taken the liberty of calling attention to the subject, because we are quite sure from the teaching of most parties of this section, that the subject of justification by faith alone, is not only regarded vital in the different schemes, but we feel confident that it is to afford the last battle ground and entrenchment of the respective denominations, in opposition to what we regard as the teaching of the Gospel. The subject is not to be examined and met in one way only, but in many. We will give Dr. Lynd's statement of this faith alone view of redemption. It is both fair and full.

He asks Alexander Campbell, if he teaches that, "*Faith and baptism are connected together in order to justification?*" "If so," he adds, "*then on a fundamental doctrine, we are wide apart in our views. I believe that justification is by faith alone, and I am persuaded the Scriptures will bear me out in this position. This is a cherished scheme with all Baptists. They regard it as vital to correct views upon the whole system of grace.*" The Doctor, we think, succeeds very well in showing, by a quotation from Brother Campbell that, he admits the doctrine of justification by faith alone. His words are, "I believe in the justification of a sinner by faith, without the deeds of the law and of a Christian, not by faith alone, (implying that the sinner is justified by faith alone) but by the obedience of faith."

But we very respectfully suggest, that much of the contention and strife of our times, arise from a failure to clearly define the terms employed. The word justify, for instance, is not used in the same sense by all who employ it. Grammarians inform us, it is "a derivative word" from *just*, and as *just* simply implies a state of innocence, or right course of life, we need not infer that the idea of making a just out of an unjust man, is in it. Neither are we to suppose that to justify necessarily implies the cleansing of a bad man, remission of sins, or adoption into the family of God. Most usually in the Bible, Old Testament and New, the term is applied to good people. For instance, (Deu. xxv. 1,) "*Then they shall justify the righteous.*" The idea of *approval* is the specific thought in the word justification; but it is quite possible it is employed metaphorically to denote the whole

passage from the kingdom of the world into the kingdom of the Savior, but it is also probable it is used to describe the state occupied after taking all the gospel steps to enter the fold. However, we have no objection to the style, salvation by faith only, when properly qualified. Paul says, "We walk by faith not by sight," and we see nothing improper in maintaining that, we walk by faith alone, without the aid of a dream, a modern spirit revelation, speculations or demonstrations, so far as religion is concerned. To say, that religion is of faith only, we think entirely correct. It consists in believing heartily the truths set forth in the Bible with the obedience this faith prompts.

There is another view of this matter, which may throw some light upon our pathway. As value is given to all the ordinances of the Bible by faith, with a proper understanding of the subject, we can see no very great impropriety in attributing every thing to faith. Baptism is not merely going into the water and rising from it, but it consists in performing the act in sincere faith; the same may be said of the Lord's supper or prayer, of relieving the distressed, and of every duty to God. The cup of cold water administered "in the name of a disciple," gives all its value to the *donor* through faith, and faith alone. With this view, we think we see much propriety in Paul's saying to the Roman brethren, "*Therefore, being justified by faith, (approved before God, by faith only,) we have peace with God through our Lord Jesus Christ.*" We do not well see how good men can possibly differ so widely on this subject; but the differences are amongst us, and it is evidently our duty to use all proper means to remove the cause.

But granting that justification implies remission of sins, regeneration and adoption into the spiritual family, we ask Dr. Lynd with the most courteous intentions, if he and the Baptists teach, that the faith which accomplishes so much for the sinner, is merely a mental act, and has no reference to the church or its ordinances? Faith cannot live out of the church, and especially out of the ordinances. An instance cannot be found. Hence we deny the *lasting* existence of a faith which reaches not to repentance, to baptism into the church, to prayer, praise, etc.

We must think there is something in Dr. Lynd's mind which we cannot appreciate, if he employs, and we believe he does, the word faith, to the exclusion of every thing which can possibly give it life and energy, as the only condition of remission. Were we disposed to discuss the matter with the Doctor or others, we would not fear to

assume, that faith is neither *the*, nor *a* condition of remission. To be sure, it is God's specific appointment to subdue the heart, as we observe in the instance of the Samaritan woman, the pentecostians, etc., and without it, there can be no spiritual life, but we presume another appointment can be found for remission.

But surely Dr. Lynd, the Baptist brethren and the many sincere men of the respective denominations, do not mean to teach that the simple act of faith is the only condition of pardon and church membership. We must be permitted in conclusion to present a few difficulties which occur to our mind.

1. It is most singular, that men of very profound scholarship, and denominations of great devotion to God, and the members of which, entertain the highest regard for the scriptures of truth, should so tenaciously advocate a form of work's not found in the Bible, and which is plainly contradicted in the word of God. James says, "We see, then, how that a man is justified by works, and not by faith only." Yet Mr. Wesley said, the doctrine "That we are justified by faith only, is very wholesome and full of comfort."

2. Paul informs us, that "The doers of the law shall be justified." Rom. ii. 13.

3. The Apostle speaks of "Being freely justified by his grace." Timothy iii. 7.

4. He speaks also of "being justified by his blood." Rom. v. 9.

5. We are justified "In (by) the name of the Lord Jesus." 1 Cor. vi. 11.

But why multiply difficulties? We repeat, it is not only strange, but surprising beyond measure that good and great men, who love the Bible, should place themselves in such an attitude. What can they mean by asserting the scriptures will support them in the doctrine that we are justified by faith only, when the scriptures directly point out other conditions of justification, and positively declare, it is not by faith only. We doubt whether our Baptist brethren can believe that men are pardoned and saved before they sincerely repent of their sins and put on Christ in baptism.

We can assure Dr. Lynd and all whom it may concern, that the disciples of Christ, or Reformers—as some are disposed to distinguish us—neither teach nor believe that the faith which stops short of the obedience in which it alone can be active, is of the least value religiously considered; "As the body without the spirit is dead, so faith without works is dead also."

T. F.

"THE PERMANENT ORDERS OF THE CHRISTIAN MINISTRY."

BY PROFESSOR MILIGAN, OF BETHANY COLLEGE, FORMERLY OF WASHINGTON COLLEGE, PENN., AND MORE RECENTLY OF BLOOMINGTON UNIVERSITY, INDIANA."

"We commend to the special consideration of our readers the following Essay."—A. Campbell.

An article from a Professor of Bethany College, with the sanction and commendation of Brother Campbell, certainly carries with it very high authority amongst the brethren. In reading it, we expect to find every thing that should be said, and nothing more. We take pleasure in bearing our humble testimony to the very pleasant manner, in which Brother Miligan has examined the subject of his effort. He has traveled over all the ground of organization, re-organization and co-operation, in such a frank, christian and courteous style, that at the first glance our kind impulses inclined us to publish all he had written without a word, by way of note or comment. Indeed, a brother for whose judgment we entertain a very high regard, intimated to us in a letter, that the production was complete, and the very *ne plus ultra* of all that could in truth be written on the subject, and urged us to give it to the public in an extra. This induced us to re-examine it, and now with we believe, all the premises before us, we desire very respectfully to take such ground in reference to the subjects discussed, as we believe is authorized in the Scriptures. As we advance in age, our dislike to fault-finding increases, and indeed, we have witnessed such a forwardness, pertness and ridiculousness in mere tyros, attempting to correct men of age, experience and wisdom, that we find ourselves unconsciously inclining to long established customs. Every impertinent quack and stripling seems to think his only hope of greatness consists in his success in slaying some venerated man, who has worn himself out in the cause of truth. With these suggestions, we beg leave to say to the writer of the essay, and our readers generally, that while we find so much that is wholesome, good, and most valuable in it, and which we would be pleased to give to our friends, there are some points which we think should be better understood before the subjects can be pronounced exhausted.

As intimated in a previous number, we expect to examine the whole subject of church organization and co-operation so soon as circumstances will justify. At present our design is to lay before our readers, some of the very accurate and important results at which Prof. Miligan has arrived; and in the second place, we feel in duty constrained to

express in a few brief notes, if not pointed objections, to some of his conclusions, at least very important qualifications of them.

THE PERMANENT OFFICERS OF THE CHURCH, ARE DEACONS, BISHOPS AND EVANGELISTS.

Professor Miligan sets forth the truth in the maintenance of the three orders of officers in the churches, in a very commendable manner indeed. "The first office under the Apostles," states the writer, "was not a sinecure. The duty of these men," he says, "was to attend to the secular interests of the church." He further maintains that "the deacons should have the charge and control of the treasury of the church." "But what," asks Brother M., "was to be done with the congregations of disciples?" "The settlement of this question led to the appointment of the second order or rank of christian ministers. The same class of officers are sometimes called elders, sometimes overseers, and sometimes bishops. There was a plurality of elders in every church. It was the duty of the elders to attend to all the spiritual interests of the congregation. This is the limit of their office. Every elder is an authorized teacher. Thirdly, the organization is not complete without evangelists." Brother Miligan writes several pages in regard to evangelists, much of which we are not sure we understand, and therefore, in reference to doubtful points we shall say nothing. Enough, however, we find to show very clearly the importance of the office in the conversion of the world and the preservation of the congregations. With our aged and highly respected Brother Campbell, we sincerely commend the treatise of Brother Miligan to the serious consideration of the brethren. But we think, as before intimated, that some of Bro. Miligan's teaching needs qualification. As we promised we will make notes upon a few points which we suppose might be further examined.

1st. Brother Miligan does not regard Christ's government as specific in its bearings. He asks, "did they (the deacons) regularly organize by appointing a president, secretary, etc.? Can any one produce 'a thus saith the Lord?' With many this is the only rule of action in ecclesiastical affairs. From their conversation and writings, the novice in christianity would be apt to infer that the New Testament is a code of the most specific precepts. But the diligent student finds few precepts. He searches in vain for a *direct* 'Thus saith the Lord,' in many cases of paramount importance." On the page from which these extracts are taken, Professor Miligan denies that the "Divine founder of the christian system attempted to govern his church wholly, by specific laws." "God," he adds, "has made the New Testament a book of

motives, he has enacted some very generic laws; he has illustrated the principle of his government, and the rules of human conduct, by a great variety of *authoritative examples*, and whenever these are not sufficient, then, and only then, may we expect to find in the New Testament *specific laws and ordinances*." From these quotations, it is quite clear our brother teaches that God governs his church, by what he denominates "*generic laws*," "*examples*," and "*motives*." Possibly, he is correct, but we are not fully prepared for such things. We regret that our brother did not define "*generic and specific laws*." In the physical universe all laws are *specific*. Every particle of matter is attracted to the centre, with a power which is as the inverse ratio of the square of the distance. In chemistry, Heaven has *specifically* ordained that so many equivalents of one simple with another, shall form a new substance. Thus, eight of oxygen and one of hydrogen form water; but no other amounts will answer the end. But there is no exception to the rule. The specific character of fire is to consume, and poison to injure the system. Throughout the Old Testament, if we understand the teaching, everything was specific. God said to Adam "do this," but "refrain from that." To Noah he said "build an ark," and to Moses everything was in detail.

In the New Testament, each obligation in our view, is specific. We are commanded to believe, but there is nothing "*generic*," (or general as we heard one maintain not long since.) The facts are all specific, special, particular, and no philosophy is to be exercised on the subject. The same may be asserted in regard to *repentance*, *baptism*, the Lord's supper, prayer, feeding the hungry, clothing the naked, &c., &c., &c. We find nothing but specifics in the New Testament.

Where God has failed to give special directions, "a thus saith the Lord," on the subject of ordination, or the duty of any officer in the church, who would dare say what is the will of the Father? Examples carry with them *authority*. We are to imitate the deeds of divinely authorized men, and hence examples amount to commands. If Brother Miligan means by "*generic law*," any thing short of *kind*, or special law, we regard his selection of words as most unfortunate, and by no means calculated to impress the uninformed favorably in regard to the volume of inspiration. To be sure, his is the view of Mr. Calvin, and of many Protestants, still antiquity and numbers are not conclusive authority on the subject of religion. Brother M. correctly says the "New Testament is a book of '*motives*,'" but it is in such a connection, as to convey, we think, a very inaccurate idea of motive. No-

tice, he uses the word "motive" in opposition to the doctrine of "specific" laws. From our childhood we heard it maintained that, if the *motives* were good—honest—all will be right, though every ordinance of Jesus Christ is rejected. This view completely nullifies the church and all the appointments of God. The doctrine of government by "*motive*," without regard to the laws of Christ, has made sad havoc of truth and righteousness in most Protestant denominations, and it is an insidious evil which never fails to injure. But there is a worse aspect of the case still. In German neology, and English and American humanitarian views of religion, this is the first point to be established. Say the sagacious philosophers of these schools, in the words of Parker, "It matters not as to the *how* of religion, so the motives are good," and thus they place the idolater on the same platform with the believer in Jesus of Nazareth.

We have no idea that Brother M. is disposed to follow the teaching to such extreme results, but there is no alternative in our judgment. Transcendentalists go even further. They regard nothing that is in the Bible upon the ground of *authority*, but speak most grandiloquently of "*absolute right*," "*absolute law*," &c., planted, they mean, in human nature, and admit that if there is any thing in the Bible, or the laws of Confucius, or other books corresponding to nature, it is good. But who does not see that such a view destroys every idea of law? If there is any meaning in law, it is a rule intended to cross, lead and govern nature, and its validity is not *intrinsic*, but rests solely upon *authority*. Last of all, law is not only a rule of action, but if it exists at all, it must be defined, and if it take shape, it must be specific, and therefore, religion is the obedience to specific, authoritative rules, or it is nothing.

But we presume our Brother Miligan has no intention to weaken confidence in the power of the Gospel of Christ. There are a few other points to which we beg leave to call attention, but our remarks must be brief.

2d. Brother M. informs his readers, (page 628) that "*Timothy was left at Ephesus to ordain Evangelists*." For this conclusion we find no authority in the Bible. The order of the New Testament is, for evangelists to "set in order the things wanting in the churches, and ordain elders," and the elders or old men constituting the presbytery, originally ordained evangelists.

3d. On page 629, Brother M. speaks of "*organized and unorganized churches*."

Every church is an organized body or it is nothing. The first hour in which a church is planted, the Holy Spirit as fully points out the various organs as it ever can do. But we find no ancient authority for such broad declarations, and we exceedingly regret to see them from the pen of brethren who are regarded as critically correct.

4. On the same page Brother M. has two classes of ordainers. One class—evangelists—to perform the labor before the churches are, as he says, “organized”—officered—and other churches, are to have the aid of the presbytery in the work. We find no scriptural authority for such views.

5. On the 628th page Brother M. calls Timothy a “*Bishop of the church at Ephesus*.” We regret much that such latitudinarian views and declarations should be sanctioned by our seemingly well informed brethren. To say the least, there is not the shadow of authority for it in the Bible.

6. Brother M. makes the word *elder* equivalent to *bishop*. That is to say, the word *elder* he has to denote an officer. Bishop implies office, but Elder, never. True the word *elder* is often applied to a bishop, but it is indicative only of a qualification, and no more denotes a bishop, than the word *lawyer* implies a judge of the Supreme court.

7. He tells us that a bishop need not have a wife, for two Apostles at least had none. Still Paul says, “Let the bishop be the husband of one woman,” and further urges the government of a family as evidence of qualification.

8. Brother M. advocates the doctrine of “popular elections” in the churches.

If churches are to be governed by the vote of a congregation, men, women and children, black and white, we see no use in law, “*generic or specific*”—*vox populi, vox dei*,—and so must all controversy end when the vote is taken.

But we forbear, and we are heartily sorry that we cannot endorse our highly respected brother's effort to settle the questions he has examined. We regard these as very important matters, and we trust our brethren will exercise patience and courtesy in all of their investigations. There are other very serious objections to the essay, but our space forbids more at present.

We think we have studied the subject under review, and if we have not learned the truth, we sincerely desire to do so. T. F.

THE CHURCH OF CHRIST.—NO. 4.

The purposes for which the Church was established, well understood, will throw much light upon the character of its membership. We may safely assume that there are at least two objects to be accomplished by the church of God, viz :

1st. It is the purpose of the Prince, Founder, and Head of the body, to save men from their sins by the means appointed in his church.

2d. The congregation of the faithful, is Christ's school, in which the initiated are educated and fitted for the society of the just in a higher sphere.

If these propositions are true, persons who have not sinned are not saved by means of the church. Hence our Lord "called a little child unto him and set him in the midst of them, and said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." Again, said he, "Of such is the Kingdom of Heaven." From this unequivocal teaching, it is most clear that infants need not the cleansing of the church, and indeed, are incompetent to share any of its advantages. In the apostacy from primitive christianity, the remarkable discovery was made that, "Infants are totally depraved and damnable sinners," without the "watery regeneration of the church." Hence the origin of infant baptism. Romanists, of all the sects in the apostacy, are, however, the most candid in avowing their conviction, in regard to the efficacy of infant salvation from sin, by means of baptism. No priest or layman presumes the possibility of the salvation of any infant, without the intervention of the saving ordinance of baptism.

It is very singular, however, that Protestants who *borrowed* the ordinance from the mother church, many of them at least, suppose that even a *sinful infant* may possibly be happy without this ordinance, which the Episcopalians with Romanists denominate regeneration. But we find others, neither Romanists altogether nor Protestants altogether, who maintain the sinful and damnable depravity of infants, as some of the Baptist parties, but who at the same time have no fellowship for infant baptism. In the place of the mystic regeneration in baptism, these teach a mystic regeneration of their sinful children, by some spirit especially when about to die. Both of these mystical operations sprung from the same error, viz : supposed culpable obliquity in infants. The members of the first party say, the child is mystically regenerated in, or by water, and the others inform us it is by the spirit alone with-

out water. We could make no choice between these mystic systems. To us, they are equally unscriptural and equally absurd.

Regarding the moral condition of infants we have but few words to pen. We inherit from our first parents mortality, corruption, and many defects which cannot be remedied in this life. "Sin," however, says an Apostle, "is the transgression of the law," and where there is no law there is no transgression. Again, "When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death." We are acquainted with no law which infants have transgressed, or can transgress; and lust has never conceived in their hearts to bring forth sin.

They are frail, corrupt and dying, like christians, but they are quite as *innocent* as the saint who has fought the good fight and kept the faith. In view of this purity or innocence, the Savior said, "Of such is the Kingdom of Heaven." Therefore, except sinners become converted and become as innocent as the new born babe, they cannot enter the kingdom. Consequently, all that keeps the infant or christian from Heaven, is the mortality which must be "put off" in the resurrection.

The entrance of the church secures the salvation of the soul from sin, and the perseverance in well doing after putting on Christ to the end of our journey, secures eternal life. The Scriptures are the only authority. The Savior said, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved." This is evidently "the common" or Gospel salvation, called by Peter "the salvation of the soul," or the deliverance experienced in remission of sins, and translation into the kingdom of God's dear son. The Apostle spoke of such as heard and submitted to the Gospel, as the *saved*. Hence in reference to the first converts it is said, the translation being literal—"The saved were daily added to the church." To the Corinthians the Apostle says, "*To us who are saved, the preaching of the cross is the power of God.*" Again he said, "*And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*" To conclude our quotations, the same writer said to Titus, "*Not by works of righteousness which we have done,*" or plans of our own, "*but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit.*"

More need not be said to show that the members of Christ's kingdom are delivered from their past offences, are saved, by adoption into the family of the Lord.

In reference to our second proposition, viz : The Church is Christ's school to qualify the faithful for immortality, the Scriptures are likewise most conclusive. Luke says the members of the first church, "continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common. And they continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the multitude of them that believed were of one heart and one soul."

The order and zeal of the primitive disciples are clearly evinced from their great care to meet for the purpose of keeping the ordinances. "*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,*" &c. But the epistles are replete with instruction on this point. To the Romans the Apostle Paul wrote, "And I myself am persuaded of you, my brethren, that ye also are full of all goodness, filled with all knowledge, able also to admonish one another." Peter deposeth thus, "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice acceptable to God, by Jesus Christ."

More authority is unnecessary. In these references our purpose is if possible, to impress our readers with a sense of the personal and congregational responsibility resting upon christians. In the early ages of the church, and while it especially could lay any claim to purity, the members were active, energetic, religious, were able to keep house for God. The members were able to admonish one another.

These ancient disciples were a reading, exhorting, teaching, singing and praying people. They loved to meet the servants of the Lord, to worship, to recount to each other their sore trials, and their devotions were simple, earnest and effective. Consequently they were a religious people. It was not till more than two centuries after the establishment of the church, that set sermons, long, studied, systematic, prosy, and speculative harangues were substituted for the spiritual worship of the saints. Tell us not that any congregation can serve God by such means. Whenever a people cease to perform their own praying, singing, admonishing, exhorting, and in a word, worship, private and public, they are to all intents and purposes apostate, and they constitute the greatest stumbling-blocks of the age to infidels. If we have persons capable of laboring for those without, let us hold up their hands among the wicked, but let christians by all means worship God "in spirit and in truth."

In such a school we may increase in wisdom—"grow in grace and the knowledge of the truth"—and prove ourselves a blessing to our families and to the world. No marvel that the Savior should say christians are, "the light of the world and the salt of the earth," and that he should represent the church as a "city on a hill, whose light could not be hid."

But with all church defects, she is the last hope of the world. Blot out the light emanating from the body of Christ, and not a single ray penetrates beyond the mind. Organization, Cöoperation, and officers yet to be examined. These are weighty matters. T. F.

RELIGION.

THE OLD AND THE NEW.

St. Pierre said that "everything appears in the most striking colors by contrast." Many are the objections urged against religion, yet we think it will favorably compare with any other institution. Tom Paine objected to the Bible because it maintained, as he supposed, the dogma of a speculative trinity; William F. Newman objects to the Bible because, as he imagines, it favors the speculation of a total depravity, to be washed away in baptism, and amongst other enormities of which he complains, he regards the New Testament as a radical pro-slavery document. But others object to religion on the ground that they can see but little which is lovely in the worship, or in the lives of very many church members. Few, if any, who object to religion, have ever gazed upon it with unveiled faces. The religion of the Bible indeed is but faintly represented in most of the service performed for the public eye, and the private life of its members offers but partial relief. We admit not, however, that there are none good in these latter days. There are righteous persons on the earth, and God has a church which he will acknowledge. But we began our remarks with the intention of presenting the "old religion," in contrast with "the new." We will notice but a single feature, viz: The worship of each.

By the old religion we mean the religion of the New Testament, as practiced by the ancient saints particularly, and as many as are wont to practice it in these latter days. Religion signifies a rebinding, a bringing back to God, to walk in newness of spirit. Christians trust Christ as the only Savior; they believe and love his word, and are ever delighted in keeping the ordinances of the church. In the family Christ is sanctified in every heart, and all who believe look beyond the

veil for help. Let us contemplate for a few moments, such a worshipping assembly as first convened at Jerusalem. The members "continue steadfastly in the Apostle's doctrine, in prayer and in breaking of bread." Hear the seniors of the congregation in simplicity of heart, instructing the tender lambs in the things of God. All bow in solemn prayer, and each utters a hearty amen, to every petition—they rise to praise God in song: all lift their voices in loud strains to Jehovah, and while thus yielding themselves to God through Christ, the heart is filled with joy, the gushing tear is seen, the deep feeling heart heaves its unutterable groans. It is the Lord's day, and the members are careful to commemorate the Lord's death, in breaking the loaf and drinking the wine, in memory of a crucified Savior. Last of all the disciples sing a hymn, and bid each other an affectionate adieu. Nothing gorgeous or showy is seen, and nothing servile is tolerated. The members are plain, intelligent, sincere and honest. In all their transactions, they fear God and love righteousness. But let us look on the other side of the picture. In the language of modern and fashionable religion, it is "A beautiful Sabbath morn, and the booming bell from yonder spire invites to the house of God." Reader, we witnessed the following in the city of M. on our southern coast, a few years ago:—As the bells continued their loud peels, we enquired at our hotel, "Who is the most popular preacher in the city?" A dozen voices vociferated, "Dr. H." Ah, said the people, "He is a choice man—so liberal in his views—much more so than many of his contracted and ignorant brethren. He is willing for all men to be free to go their own way—he is so charitable." We at once determined to attend. On arriving at the door, we quickly ran our eye over the contour of the exterior, and asked, what was the cost of this magnificent edifice? and were readily told \$90,000. We were forcibly impressed with the elegance of the workmanship and polish of the architectural finish. "No deformity marred the regular proportions, no abrupt departure broke the perfect taper of the Gothic spire. Elaborate carvings of oriental design reposed beneath a jutting cornice of perfect symmetry." The interior was surpassingly rich in all that is attractive to the eye. "The frescoed adornment of the ceiling exhibited a master's touch." The elegant pulpit, "crimson cushions and gilded Bible, relieved the level of ornamented pews and velvety aisles." Harken, the massive organ of gorgeous splendor, rolls out billowy strains of harmony, now soft as the whistle of the whip-poor-will, now resounding like the echo of distant thunder. The members sit mute, waiting to see how many of the fashionable enter this charming temple.

The house is full. See, there comes the preacher, the professed ambassador of Christ. He is a tall, pleasant faced man, a little turned of sixty. The audience wait in breathless silence. The grave pastor is tastefully dressed with a fine cloak, displaying several yards of velvet, thrown over his shoulders. As he walks through the long aisle, he looks neither to the right nor the left, but seems deeply absorbed in thought. On reaching the magnificent pulpit, he kneels to pray in silence, where all can witness his devotions. Soon he appears with cloak on and black kid gloves to read the first hymn. It is done in the most clerical manner—the congregation still silent as the grave—but the organ sounds forth in doleful strains, while a few *hired* singers in the gallery assist the wooden box to make music for the worshippers below. The clergyman rises again in cloak and gloves to offer prayer, all the congregation stand, and most persons look about with indifference.

The second hymn is performed in like manner, and now Dr. H. comes forward without cloak or black kid gloves to *read* his sermon. His dress now is a fine black frock, and his huge hands encased in a pair of snow white kids, with a large gold ring on the little finger of the left hand, with a set extending, we judged at our distance, from joint to joint. With this hand most of the Doctor's waving gestures were made, and in every movement he was careful to keep the enormous ring exposed to the gaze of the admiring audience.

The sermon was delivered in a pleasant manner, but as to the matter, we regarded it as neither good nor bad. It was an effort at pretty composition, and there were a few very well turned periods, and once or twice the orator made passes at the heavens as if he intended to be sublime. At the close of the sermon another hymn was sung by the hirelings with the aid of the machine, the benediction was pronounced and the people wended their way homeward, by no means enlightened, and we doubt if there was much spiritual improvement. The next day from some cause, Dr. H. was disposed to seek our acquaintance, and we found him not only civil, but really kind in his attentions. He informed us that his salary was \$6,000, besides marriage and funeral perquisites.

But alas, a few years afterwards we noticed in the papers, that Dr. H. had left M. in disgrace, and for transgressions of the most fleshly and brutal character, of which he had been guilty years without recollection. In this picture there is no exaggeration, and we give it as an effect of fashionable religion.

Benedict, the Baptist historian says, "I have adopted the theory

that the best religious communities run out in about three centuries, often much sooner." He adds, "The great Baptist communities in England and America are now a little past the meridian of their course; we must all hope for the best, but we have reason to fear that in the course of two or three centuries hence, although their outward circumstances may be greatly improved, it will be otherwise as to their spiritual affairs."

Why should Mr. Benedict express such fears in regard to the Baptists? Doubtless, he felt most deeply the danger of worldly influence over the church. We intimate not that the Baptists or other sects have renounced the simple worship adapted to all God's people, for the pomp, show and circumstance of fashionable religion, but we feel free to speak of the people with whom we have had the honor of associating over a quarter of a century. In the main, our brethren have been a reading, praying and truly religious people, superior we think in spiritual matters to any party in existence; but our great fear has been, and is yet, that we too, like the Israelites will forget our deliverance, and in our hearts turn back, if not to the flesh pots of Egypt, to the world with its allurements. We thank God that we have witnessed but few instances of attempts at fashionable religion amongst the disciples of the blessed Savior. Three mournful examples, however, will long be remembered in sorrow inexpressible. Philadelphia some ten years ago, witnessed the fall and utter disgrace of a most tidy and fashionable preacher by the name of T——, whom the brethren had *hired* to perform their work for them. It is said the apostate is now the director of one of the lowest sinks of the flesh in that great city. Marion, Ala., witnessed the apostacy of our second fashionable preacher. The brethren *hired* him at \$1,500, to rob them of much of the interest they had in the spirit. He gave swelling and pompous sermons to please the flesh. But alas, alas. Nashville has suffered irreparable loss from the influence of the flesh-serving, *over covetous*, fawning F. But fashion, pride, and arrogance have been, and will be humbled in our "*Rock City*." The decree has gone forth that vice cannot be always veiled under specious robes. It is said "murder will out," so will all crime, secret and open. These all fell like Lucifer from Heaven, and shame has fixed its seal upon them.

But we turn our anxious eyes from the flesh and sin, to religion, God and Heaven. "We are saved by hope," and while peregrinating here below, we are improved most by constantly gazing upon the son of righteousness. In looking aloft, "we are changed from glory to glory

even as by the spirit of our God." Well would it be for us, if there were no sin to attract our attention, and although it is necessary to point out some of the glaring evils of our times, it will not improve us to dwell upon them. Brethren, let us look to Jesus, "the author and finisher of our faith." He has gone to prepare mansions for us, and we may qualify ourselves for their enjoyment by walking in his footsteps. Let us cleave to the old religion, let us practise it in our lives.

T. F.

CHRISTIAN CULTURE.

The highest of all culture on this earth is Christian Culture. The purest, brightest and best character is that which possesses the most of this culture. Human knowledge and human culture are as fleeting and limited, as man is frail and imperfect, but the culture and training of a christian life are as lasting and abiding as the word of God, which liveth and abideth forever. No mind can grasp and measure the consequences of this culture. The glorious results of it are with him "who declareth the end from the beginning," and "worketh all things after the counsel of his own will." Enough we know, however, of the grandeur of its immortal results, to fill our hearts with the liveliest anticipation, and nerve every energy to faithful endeavor for the heavenly prize.

The Gospel of God's beloved Son is intended to give us this culture in the highest degree. It possesses no talismanic power to free us from sin, or elevate us, independent of our own exertions. It can only benefit us by being received into our hearts, and manifested in our lives. Its culture begins with our hearts. It is a manifestation of the love of our Father, and as such addresses man's heart. It turns his affections to God, and makes him a new creature in Christ.

If we who profess above all things to contend for the Gospel in all its fullness, beauty and life, without the marring or neglecting of a single point, ever expect to realize what we profess, we must give ourselves more to christian culture. The bare claim of superiority to systems of men, will never insure that superiority, unless we exhibit it by a more earnest attention to that training and knowledge which the Gospel so richly displays to us. We have started in the right direction. We have planted ourselves upon the proper foundation, and defy the united assaults of sectarianism to move us. In taking the word of God alone as our guide, our strength and our hope, we occupy the most

exalted position ever assumed by men on this earth. But in doing this we have not done all. We have as it were, but begun the work. We have but declared that we prefer the words of Heaven to the traditions of men. Beyond this there is yet an arduous task—a noble work for our hands. What is it? It is to show that we are in earnest. To show that we are not vain boasters, but that our hearts and our lives are in the work of restoring pure teachings, pure ordinances, and pure practices, among the people of God.

If there be truth in the Gospel, the christian is a "*new man*." He has put off the "old man, which is corrupt, according to deceitful lust," and "put on the new man, which after God is created in righteousness and true holiness." "If any man have not the spirit of Christ he is none of his," says the Apostle in his letter to the Romans. "If any man be in Christ he is a new creature," he says also to the Corinthians. Peter again says, "Ye also as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Fuller evidence we could not desire of the character which we possess as christians, and the living energy that belongs to us as soldiers of Heaven's exalted captain. The Gospel presents christian life not as an unmeaning profession, but as filled with arduous, unceasing trials and struggles in the service of our Lord. To be prepared to meet and endure these, we need the fullest training and culture that is within our reach, and the great question is how shall we attain it? God has given us abundant means, if we are but content to use as he has ordained. He "has given unto us all things that pertain unto life and godliness," and there is nothing lacking on his part for the full perfection of christian life.

The work to be done is with us. It is in our own hearts and lives that we are to begin. The training must be begun "at home." Till we are right there, labor abroad will avail little. Till we learn to exhibit more of a christian life, we cannot expect much good from the most labored efforts with the world. Unless there is life, and vigor, and strength and sincere and godly devotion in the church of God, and around the homes and firesides of the people of God, the world can never be conquered. While there is disease and sedition and apathy in the camp of the Lord of hosts, the loudest drummings and most vociferous huzzas, can never carry terror and dismay in the hearts of the enemy. We must be united, active and qualified for the service of our master, and this can never be until the cause of our master swallows up and overwhelms every feeling of selfish, petty jealousy, and we stand consolida-

ted into a living host, with one purpose animating every heart. The power of the Gospel can do this when we use it aright. But so long as we neglect its teachings—neglect to read, to treasure and imbed within our hearts its pure and peaceful lessons, we will be divided, weak, and speculative. We will have no foundation upon which we can all stand and work together as brethren in one common cause, and every effort must prove abortive.

The church of Christ is the great school of christian culture. It is his body. It lives by his spirit, and every member of that body must be filled with his spirit. We enter this body as "babes," but if we use properly the means of growth, we increase in strength and devotion until we are ready for the most arduous service. We begin with little knowledge and weak efforts, but by reading the word of life, by prayer and praise and meditation, and attendance upon every sacred institution of our Lord, we become wiser and stronger by continued conquests over ourselves and the snares of sin. *We live in Christ*, by giving ourselves to him in every thought and act of our lives. At home and abroad, and wherever we are upon this earth, his spirit dwells in us, and directs and controls every step of our lives. This is no speculation or dream. If we do not thus bring ourselves under the power of the Gospel, there is but little use in the christian profession. We belong to Christ, and "to whom we yield ourselves servants to obey, his servants we are to whom we obey." The Apostle Paul in writing to the Galatians, most strongly expresses the christian life, "I live," says he, "yet not I, but Christ liveth in me." Even so in the heart of every christian man or woman on this earth, Christ lives "by the faith of the Son of God." How glorious and exalted then is our estate! How important becomes our position on earth and solemn the responsibilities that are ours. We are the temple of God. How careful then that we defile not that temple in which the spirit of God makes its abode. Can we be too deeply impressed with the necessity of training and cultivating and purifying that temple, and of making it a fit habitation for His spirit. Surely nothing that can impress us with a deeper sense of the importance of every christian obligation, and of our continual accountability to God our Father, is unworthy of our attention. The facts, the duties, promises and hopes set before us in the Gospel of our salvation, are given to train us in the christian life, strengthen us in our confidence in God, and build us up in holiness and purity and in righteousness. May it ever be a determination to draw our wisdom and strength from the word of life, and train and cultivate our hearts and lives, by steadfast, unwavering devotion to the commands of our Savior.

W. L.

ON SPIRITUALISM, BY A SPIRITUALIST.

It would seem that scarcely any *ism* or delusion, however preposterous, can be advanced in these days without securing the belief of considerable numbers, including persons of acknowledged ability, prudence and sagacity. But, (says the Journal of Commerce) they cannot long endure the severe scrutiny of religion and intelligence. Like icebergs in the blazing sun, they must before long waste away before the all-pervading light of truth. "Spiritualism," which is one of the most monstrous of these modern dogmas, already gives signs of approaching atrophy and decay. The editor of the "New York Pathfinder," who represents himself as having for months past been "at the head of the most extensive establishment in existence, for the investigation of the phenomena, publishing one of the leading journals, devoted entirely to the cause, and employing about the premises no less than eight mediums for public sittings, for investigation and instructions, and this establishment being carried on at an expense of over two hundred dollars a week," comes out in bold renunciation of the whole craft. Still entertaining belief in the "undeniable evidences of the existence of disembodied spirits," these manifestations are regarded as inflicting incalculable evil wherever their influence is felt. The editor, Mr. John F. Whitney, says:

"Now, after a long and constant watchfulness, seeing for months and years its progress and practical workings upon its devotees, its believer and its medium, we are compelled to speak our honest conviction, which is that the manifestations coming through the acknowledged mediums, who are designated as Rapping, Tipping, Writing and Entranced Mediums, have a baneful influence upon their believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, debase and make man but little better than the brute creation. These are among the fruits of modern spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are and have been since they first made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Savior to redeem the world by its departing from Christ's warning to his followers

to beware of wolves in sheep's clothing, and try what manner of spirits ye were of."

And again he says:

"Seeing, as we have the gradual progress it makes with its believers, particularly its mediums, from lives of morality to that of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical changes which a few months will bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be."

The article from which these extracts are made, concludes as follows:

"We desire to send forth our warning voice, and if our humble position as the head of a public journal, our known advocacy of spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction should pause, ere it be too late, and save themselves from the blasting influence which these manifestations are causing."—*Exchange*.

IS REASON AN INDEPENDENT TEACHER?

SCORES and thousands of writers and speakers use the word, reason, as if they imagined that it is capable of directing us, without the aid of any thing foreign or beyond itself. On this point we beg permission to take a short extract from Cousin, who is regarded as amongst the first speculative philosophers of the age. He says, "We are persuaded that reason cannot be developed without conditions which are foreign to it, cannot suffice for the government of man without the aid of another power; that power which is not reason, which reason cannot do without, is sentiment; those conditions without which reason cannot be developed, are the senses." This is yielding all the ground. If reason is developed through the senses, all our spiritual light is from without—through God's messages.

MODERN spiritualism is animal power terminating in the baser passions. Wanton women and reckless men, abandoned to lust, are captivated by it.

MODERN SPIRITUALISM.

In the present number we give to the public by the earnest solicitation of a friend, the experience of a "spiritualist," and we have received various communications from the brethren on the same subject, which we would be pleased to publish, but we doubt the propriety. It has been our intention from the commencement of our paper to pay our respects to this modern hallucination, but the more we think about it the less we are inclined to give it such consequence. There are two features, however of the enormity, which ought to satisfy good men that there is nothing but evil in it.

1st. The character of its operatives. Generally, it cannot be denied that either they are persons past the manhood of life, and in their dotage, as is the case with Tallmadge, Edmonds and Hare, or they are men of excessive *animal powers*, of reckless life, who desire to cover their corruption by high pretensions, or they are a class of *pliant tools*—men and women—who can be used for the basest purposes.

2nd. The fact that all from the least to the greatest of them, scoff at the Bible, at the Savior, and deny the authority of the church and its ordinances, is more than enough to satisfy the observing that there is something in it much worse than most men at the first view are wont to admit.

As many have asked our views on the subject, we give it as our settled judgment, that modern spiritualism is altogether of the *flesh*, and has not the remotest connection with anything that is spiritual or good.

T. F.

DR. FRANKLIN'S ACKNOWLEDGMENT OF RELIGION.

DR. FRANKLIN in 1790, and just before he died, wrote a letter to Dr. Stiles, in which he employed the following words: "I am convinced that the moral and religious system which Jesus Christ has transmitted to us, is the best that the world has seen or can see."

THE ancient Jews looked for signs, and the Greeks boasted of their philosophy, but the reception of Christ's Gospel put an end to both sign-seeking and mystic speculations.

HONESTY of purpose, and correct knowledge of the Scriptures, furnish a key to the great store house of goodness.

"JUSTIFICATION BY FAITH ONLY."

WE now propose giving Dr. Ralston's method of reconciling the seeming contradiction between the Apostles Paul and James, on the subject of justification.

We remark, in the first place, that he does not give a fair statement of the ground upon which this supposed contradiction rests. We quote his language: "The contradiction supposed between the two Apostles respects what they have written in reference to the justification of Abraham." In this the learned author is certainly mistaken. Paul, in Rom. iii. 28, says, "Therefore we conclude that a man is justified by faith, *without the deeds of the law.*" Here the Apostle, *by interpretation*, is made to say, "*Therefore we conclude that a man is justified by faith only,*" while James, in the ii. 24, of his epistle, declares, "*Ye see then how that by works a man is justified, and not by faith only.*" Here is a contradiction, plain and palpable, between Paul, as his language is *interpreted* by Dr. Ralston and his brethren, and James; without any reference to what the Apostles said in regard to Abraham's justification. Hence the author's first argument, stating that the two Apostles refer to different events in the life of Abraham, does not touch the question at issue.

But another difficulty on this point suggests itself. This special interpretation of Paul's teaching not only gives rise to the contradiction of terms above mentioned, but it also makes each of the two Apostles give undue weight to a single fact in his argument. Abraham, according to Dr. Ralston, was justified by *faith only*, at the time when God promised that his posterity should be as the stars of Heaven, (Gen. xv. 5, 6,); but James declares emphatically that the Patriarch was justified by *faith and works*, when he offered his son Isaac upon the altar. Therefore Abraham was justified by faith only at one time, and by faith and works conjointly at another. Now let it be remembered that James refers to the latter fact, for the purpose of establishing the general principle of justification by obedience, joined with faith; but inasmuch as Abraham was justified by faith only at another time, the fact to which the Apostle alludes can have no force whatever in his argument. For illustration. Dr. Ralston (if he is like the great majority of his brethren,) is no "stickler for form" in regard to the ordinance of baptism. He will immerse, sprinkle or *pour* an individual, just as he may desire. Now, we ask, would it be fair for one to conclude that the Doctor is an advocate of immersion as the *only* scriptural baptism,

merely from the fact that he saw him immerse a subject in water? No one of common sense, having a knowledge of the usages of the Methodist Church, would reason thus. Such an argument would be amply refuted by the fact that the same individual is known to perform what he calls baptism, by sprinkling and pouring. So in the case in consideration. The force of the fact that Abraham was justified by obedience resulting from faith, in James' argument, would be completely nullified by the fact—admitting it to be a fact—that he was justified by faith only in the case to which Paul refers. Hence we should be driven to the conclusion that the Apostle here makes a blunder in logic, unworthy of his common sense, to say nothing of his inspiration.

The second consideration which the author presents on this subject we quote entire, as a specimen of the unwarrantable means which he is compelled to adopt, to extricate himself from a serious difficulty.

"The two Apostles do not speak of the same faith—they do not use the term in the same sense. St. Paul speaks of that faith which confides or trusts in the merits of Christ for salvation, which 'works by love and purifies the heart,' which implies 'believing with the heart unto righteousness,' in a word he speaks of a living, active, powerful, evangelical faith. St. James speaks of a 'dead' faith, a faith which is 'alone,' a mere assent of the understanding; such a faith as the 'devils' possessed. So far from St. Paul affirming that we are justified by such a faith as this, he said not one word in reference to such faith. The faith of which he speaks is never 'alone,' though it alone justifies. Hence it is manifest that when St. James asks the question, 'can faith save him?' he does not mean the same faith spoken of by Paul when he affirms that 'we are justified by faith,' consequently there is no contradiction between them."

By what authority does the author affirm that the Apostles use the term faith in different senses? It is certainly very strange that men whose words were dictated by the Holy Spirit, should employ the same term, without any modification, when they mean different things. Paul, in the ii. of Romans tells us how faith comes, and he devotes the xi. of Hebrews entire to the definition and exemplification of faith, yet, in these and the multitude of other instances in which he uses the word, he has no occasion to speak of different kinds of faith. James speaks of faith in the same unqualified sense, but says that without works it is dead. Men, however, who have lived in days of greater light, have penetrated so far into the mystery of *theology*, that they have discovered five or six different sorts of faith of which Paul and James had no conceptions!

But we are told that James speaks of a modified faith—a “dead” faith, “such as the devils possessed.” If, then, he had no other sort of faith in view, let us correct his loose style of speaking by inserting the modifying word. Thus we shall read: “Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how a *dead* faith wrought with his works, and by works was a *dead* faith made perfect? Ye see then how that by works a man is justified, and not by a *dead* faith only.” Hence, according to James’ general conclusions, a man is justified by a *dead* faith united with works, while Paul asserts that he is justified by *evangelical* faith only! To reconcile the two Apostles, therefore, the faith that James speaks of united with works, must be equal to Paul’s faith alone!

But it can be easily shown that Dr. Ralston advocates justification by a faith which is alone, and therefore dead, notwithstanding his assertion that it is “never alone.” If man is justified by what theologians call a *living* faith *without works*, it follows that, although this faith is followed by obedience *after justification*, it still has its life prior to, and consequently independent of works. In other words, works is not a *condition* of the life of faith, but a mere *consequence*. The Apostle James, however, if we understand him rightly, teaches that works have the same relations to faith that the soul has to the body, (Jam. ii. 26,) As therefore, the body has no life independent of the soul, but derives its life from the soul, so faith derives its vitality from works, and consequently until followed by works, it is dead. Now, according to Dr. Ralston’s theory of justification, no act of obedience can intervene between the exercise of faith and justification, and therefore, although this faith may be followed by works, and so become *living* subsequently to justification, yet so far as justification is concerned it is *alone*, and therefore *dead*.

Lastly on this point, the author says: “The two Apostles do not use the term justification in the same sense. That St. Paul uses the term as synonymous with pardon or the remission of sins, has been abundantly proved. That St. James does not use the term in this sense is evident from the case of Abraham appealed to for illustration. In the fifteenth chapter of Genesis, where Moses records the transaction referred to by St. Paul, he declares that ‘he (Abraham) believed in the Lord, and he counted it to him for righteousness.’ Now if we understand St. James to affirm that Abraham was not pardoned till years afterward, when he offered Isaac upon the altar, we make him contradict both Paul and Moses, and we may set ourselves to reconciling him

with the latter as well as the former. But surely this view cannot be maintained. Hence we conclude that the two Apostles could not use the term justification in the same sense."

This argument it will be observed, is based upon the assumption that "Paul uses the term justification as synonymous with pardon or remission of sins," which the author supposes he has "abundantly proved" elsewhere. In our former article we think we gave some very good reasons why Paul did not use the term in this limited sense, and we referred to the case of Abraham in Gen. xv. 6, as one of the strongest evidences of the truth of the position. Dr. Ralston, however, reasons backwards on this point, assuming first that Paul always uses the term in the sense of pardon, and thence drawing the conclusion that Abraham was pardoned at the time when he believed the promise of God concerning his posterity. That Abraham received remission of sins at the time referred to is a mere assumption, without a shadow of evidence in its favor. Indeed, according to Dr. Ralston's own theory of justification, it can be "abundantly proved" that the Patriarch received remission of sins anterior to the event to which Paul refers. If faith was the condition of pardon in that age, Abraham must have been pardoned long before this event, for in him, when God commanded him to leave his country and seek a strange land, we have one of the most striking examples on record of faith in God. Trusting implicitly in the Almighty's promises, the faithful man left his father's house, his kindred, his native land—all the endeared associations of his earlier years—to go into a land which he knew not.

We therefore conclude that neither Paul or Moses in the case referred to, had any reference to remission of sins, and consequently that the above argument fails to prove that the two Apostles used the term justification in different senses.

There is a very serious difficulty here, which the advocates of justification by faith only cannot surmount, and at the same time observe a decent respect for the proprieties of language. This, their favorite theory, with which so many of the stereotyped errors of popular theology are intimately connected, and which time and association have endeared to many an honest but deluded heart, must be upheld regardless of truth, common sense, and the dictionaries, Greek and English. Many honest and good men, doubtless, have become blind devotees to this time-honored error, hallowed because it has come down to them as the faith of their fathers, and in their zeal for its support they really seem to think they do no violence to the Scriptures of truth, when they take

the liberty of modifying the words of the inspired pensman, and of giving them essentially different meanings in different connections, as their theory may require. O, that the sincere lovers of truth would cease to learn their "elements of divinity" from the lessons which man's wisdom teacheth, and would content themselves to receive the instructions of Heaven, in Heaven's own plain, simple, yet eloquent oracles!

T. M. C.

THE CHURCH IN NASHVILLE.

Knowing the exceeding anxiety of the brethren generally, to receive information regarding the state of the cause in Nashville, we feel inclined to furnish such items as we may regard important.

1st. On the last Lord's day in 1855, J. B. Ferguson read in the congregation, a letter from five men in Nashville, no one of whom is regarded as pious, or a believer in the christian religion, requesting him to remain in the city as preacher. Whereupon he took the vote of the audience, when, it is thought, about one-third of the persons in attendance expressed a desire for him to continue his ministrations.

2d. Elder F. McGavock appealed from *the world* to *the members of the church*, when at least three-fourths, perhaps four-fifths, we understand, expressed an entire loss of confidence in their once respectable pastor.

3d. On the last day of the year 1855, four out of the six Elders wrote to J. B. Ferguson that the time for which he was engaged had expired, and they would dispense with his services in future. J. B. Ferguson replied that he had possession of the house on Mr. W.'s claim, and would continue to preach till forced to vacate the building.

At present the disciples in N. own one-half the house, and will be entitled to the other half upon the payment of \$3,500 or \$4,000; but they will be kept out of the use of it till the question is investigated. A committee has been appointed, we understand, to bring suit.

T. FANNING.

IMAGINATION.

"IMAGINATION," says Victor Cousin, "is a child that must be educated, by putting it under the discipline and government of better faculties, it must be accustomed to go to intelligence for aid, instead of troubling intelligence with its phantoms."

CHURCH NEWS.

BROTHER Barrett writes under date of January 1st:

"At our meeting in Lynnvile, including the 3d Lord's day in Oct., we immersed two persons, and one on the 3d Lord's day in November. The congregation at L. is now in as good condition as it ever has been, still it is not perfect. I preached two days at Wilson's Hill, in Marshall Co., including the second Sunday in November, and gained four persons to the good cause by conversion and immersion. Thus ends my labors for the year 1855.

Your Brother in hope of a better day,
WADE BARRETT."

We cannot but hope that this worthy father in Israel may yet be spared to many more years of usefulness in His cause, whom he has served so long and faithfully.

W. L.

BROTHER Lemmons of Curia, Ark., writes:

"On Friday before the fourth Lord's day in October, we commenced a protracted meeting with the congregation at Blue Spring, Independence Co., which resulted in seven accessions to the good cause."

We rejoice to know the cause is prospering under the labors of our indefatigable and zealous Brother Lemmons.

W. L.

BROTHER Jesse Walker writes from Red River Co., Texas, Dec. 9th:

"The work of our master is going on in a prospering way. We have had some 20 additions here recently, mostly from the world, some from the Baptist ranks."

BROTHER Samuel Henderson, of Rusk Co., Texas, writes Dec. 15th:

"DEAR BRETHREN:—I have been riding nearly four years in Texas, and have immersed 398 persons in six counties. We want laborers here. I would like to say much, but I have been severely afflicted with sore eyes for five months, which pain me very much.

Your Brother in Hope,
SAMUEL HENDERSON.

BROTHER Robert Rogers, of Falcon, Ark., writes:

"My wife has been in the service of her Master a little over fifty years, and she grows stronger and stronger."

Brother and Sister Rogers will please accept our continued gratulations in their labor of love and patience in hope.

T. F.

MISSION TO THE CHEROKEES.

BROTHER J. J. TROTT is at present in the Cherokee Nation, with the view of preaching the Gospel to the most enlightened redmen known. Perhaps no man in all the brotherhood is so well qualified

for the work. Whilst a member of the Methodist Church, Brother Trott spent several years in this nation, and should he finally determine to devote the remainder of his energies to the mission, he will have the prayers, sympathies, and doubtless, the necessary pecuniary support of the brethren.

T. F.

OBITUARIES.

ELDER Joel Yowell, in the 83d year of his earthly peregrinations, fell asleep in Jesus, September 26th, 1855. We knew him to be a truth loving and God fearing man. He served out his time and has been gathered to his fathers.

DIED in Nashville, early in the month of January 1856, our aged and highly esteemed Brother, Thomas Claiborne, who was for more than twenty years a sincere and fearless advocate of the authority of Christ. No man has lived or died possessing a higher sense of honor, integrity, and christian decorum. His exceeding distress and bitterness of spirit on account of the religious troubles of the church of which he had so long been a member, it is thought, contributed to his speedy dissolution. One of nobler traits we expect not to see again. He was "an honest man," and left the world firm in hope that Jesus of Nazareth will raise him to the throne of the Father.

Sister Delila Petty was born April 17th, 1791, married her deeply afflicted husband, Elder John Petty, June 10th, 1807, and died in the town of Murfreesboro, December 7th, 1855. She was regarded by her acquaintances as a most exemplary disciple of our Lord Jesus Christ, and left the world fully resigned to his will. We sincerely sympathise with the afflicted relatives.

T. F.

We have just heard that our highly respected Brother, Jno. W. Northcross, died in the triumphs of a living faith, in Mississippi, some months since.

T. F.

TO OUR PATRONS.

Our patrons will please accept our sincere thanks for their promptness in sending in lists of subscribers. We are most happy indeed to know that our brethren particularly, are disposed to co-operate with us in doing good, and we respectfully suggest that if *The Gospel Advocate* is calculated to exert an influence favorable to the christian religion, the more extended the *circulation*, the greater will be the amount accomplished. The smallest exertion on the part of each subscriber, will make a vast difference in results. Everything valuable on earth is attained by *effort*.

EDITORS.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 3.

THE CHURCH OF CHRIST.—NO. 5.

CHURCH ORGANIZATION.

THE Church of God is fitly compared to the human body. The infant, the day it is born into the world, exhibits all the *organs* of the body, as clearly as it ever can do. True, they are feeble, but the watchful care of guardians preserves and strengthens each power till all give evidence of united action and acknowledged efficacy. The day, also, in which intelligent beings give themselves to the Lord in baptism, and to each other in pledges of brotherly affection and regard, they constitute in the fullest sense a church of Jesus Christ. The organs, or members for the first Church of Christ were prepared by John the Baptist, the Savior himself, the twelve and the seventy, and like Solomon's temple, the materials were all brought together before the edifice was reared. The disciples after the crucifixion were disheartened, till they were found together, acknowledged by the spirit, on pentecost, the church, or assemblage of the followers of the Lamb. On that ever memorable day, the one hundred and twenty and three thousand added, constituted the church, to which the saved were afterwards added. Hence "They continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers."

In reference to becoming plants of the Lord, David, says: "Those that be planted in the house of the Lord, shall flourish in the courts of our God." The Savior declares, that "Every plant which my Father has not planted shall be rooted up." (Matt. xv. 13.) Paul "planted, Apollos watered, but God gave the increase." (1. Cor. iii. 6,) Christians, in this connection, are styled "God's husbandry, God's building." Why so? Because the members were "planted

together in the likeness of Christ's death" at their baptism. (Rom. vi. 5.) Consequently, in obedience to ancient prophecy they are denominated, "*The planting of the Lord.*"

The members thus planted in the Lord are the organs, as previously intimated, of his body; and consequently, in all the primitive churches, there was no appreciable time between the planting of the members, and the organization of the church. First in Jerusalem, secondly in Samaria, and then amongst the Gentiles, churches were organized for the service of the Father. We are more particular upon this point from the fact, that most of our writers and speakers take the ground that organization refers exclusively to appointing overseers, deacons and pastors, over the respective churches. This is a plain admission, that these officers are the only organs of the body; for organs are the functional parts, and upon this system, nothing can be done by the members till certain men are specially set apart to perform all the offices in the house of God. We think we cannot be mistaken on this point; and if the system is sound, the brethren are correct in saying, that "what is every body's business is no body's business"—meaning thereby, that the members of the church are mere drones—the negation of all activity—capable of performing no religious service, and are to be ruled alone by their *organs or officers*.

Romanists with this view, centuries ago, declared that the word church was not applicable to the laity, but to the clergy alone. Practically, it seems to us, the people calling themselves Christians, in many sections do the same thing. We see not how any on this plan can be called members or organs of the body, save the few. In opposition to this view of things, we are endeavoring to show that all Christians are the living organs of Christ's body—"kings and priests to God"—capable of performing all the functions of the body, without the aid of foreign organs. So soon as the members admit their inability to keep house for the Lord—to do all the service—they have practically denied the faith. On this point the aged Paul said: "For as the body is one, and hath many members of that one body; so also is Christ. For by (in obedience to) one spirit we are all baptized into one body. If the foot shall say, because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body, is it not therefore of the body? But God hath set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? The eye cannot say to the hand I have no need of thee, nor

again the head to the feet I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary." To conclude the picture, the apostle informs us, that "The members should have the same care one for another."

With these data, we ought to be able to draw conclusions, definite and satisfactory.

1st. The apostles of Christ first, and afterwards, the church's servants, denominated Evangelists, preached the gospel—the people believed—turned to the Lord and put on Christ in baptism.

2d. Having given themselves to God, they gave themselves to each other as organs, or "members in particular" of Christ's body, and were the first day of their birth into the Lord's body, capable, by the direction of their teachers—fathers in the gospel—"to admonish one another" and to attend to all the service of the Lord's house.

3d. As evidence further that the members were capable of doing their own work, before any were sufficiently advanced, to be consecrated to the different offices in the body, we call attention to a few plain facts.

Paul and Barnabas having been sent to the Gentiles, traveled through lesser Asia, preached the gospel, planted churches, and after "*a long time*" (Acts iv. 3,) they "Returned to Lystra, Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, (consecrated experienced men who had proved themselves worthy by practical demonstrations to preside in the house of the Lord,) and prayed with fasting, they commended them to the Lord on whom they believed."

To the Corinthians Paul wrote, "I beseech you, brethren, (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that you submit yourselves unto such, and to every one that helpeth with us and laboreth." (1. Cor. xvi. 16.) The fact that the house of Stephanas being the "first fruits" or members, seems to afford at least presumptive evidence, that the members by use of their powers in the church were capable of guiding and strengthening each other; and from the fact, that the older members, had been in the habit of "laboring and helping," all were to look to them, as called by the Holy Spirit to take the oversight of the flock. As we wish to make some practical application of our remarks, we will most respectfully submit

to our brethren what we regard as the true ground of complaint, disorder and death in the congregations, and the only scriptural remedy.

Men and women have been baptized and called together as churches, to hear their favorite preachers, and witness their administration of the Lord's supper, etc., but the impression has not generally been made, that said members are called *to be religious—to sing, pray, read, exhort, teach, watch over each other, grow in grace and the knowledge of the truth*, and, in a word, perfect themselves in holiness, in the love and fear of God. The churches have not been taught, that the whole responsibility of the spiritual progress in the respective bodies, and the conversion of the world, rests upon the members. From the day of the birth of many churches to their dissolution—which is frequently not a long period—the single idea has been to live and grow by a “*friction*” from without—almost universally, by the employment of preachers to perform *the labor* which alone can give spiritual life and energy to the members.

This proxy service, either by preacher, bishop, or elder, tends to keep the members idle, inactive, and, of course, ignorant and spiritless, till the whole moral heart ceases to beat.

The remedy is at hand. Let preachers do their duty after planting churches, in putting all the members to work in the Lord's vineyard—“to dress and to keep it,” and so soon as they give evidence of sufficient advancement to show themselves lights in the Lord, let them go to other fields of labor. But so soon as any people calling themselves Christians conclude, that they will *import* from other sections men to guard and protect them from wolves in sheep's clothing and do for them what the Lord has required of them as the most reasonable service of the members of the body, there is but little hope of maintaining long their position.

This, of all others, we regard as the most important subject for the consideration of the churches. Christians, instead of holding up their imploring hands for help, and struggling to maintain an unprofitable existence, should buckle on the whole armor, and attack the enemy at all points. No negative life will give strength or influence, and Satan triumphs over all the fearful.

Our purpose is to show the scriptural officers and their labor in succeeding numbers.

T. F.

“NATURE trembles when face to face with the unknown eternity.”

THE CAUSE OF CHRISTIAN LIFELESSNESS.

SALEM, Dec. 25, 1855.

DEAR BROTHER WM.:—To-day the voice of jubilant song—of wild and wicked hosannas—of unchastened mirth and revelry is heard from one end of our land to the other; aye, echoes from one border of Christendom to the other. By common consent, all nations who recognise Jesus Christ as the Son of God, give an unlicensed sway to the animal desires, debasing passions, and carnal feelings of humanity. In a word, upon this day man forgets the pride and boast of his manhood—the higher faculties of intellect and soul, and makes himself a sordid, sensual animal. Hence, upon this day, despite the *pious* enactments of Infidel Legislatures, and the legal guardianship of “Maine Laws,” the festive board sparkles with the wine that is “red,” that “is a mocker,” and the “strong drink that is raging,” The noxious fumes from the mixed wine—the noisome stench from the brothels of inebriation—the horrid oaths and wild huzzas of debauched maniacs, and the not less sensual, gleeful song, or joyful laugh of the professor, only on a genteel Christmas spree, ascend as a sweet smelling savor—a universal incense offering to the great Bacchus. Why is it that this day—this week of festivities—is thus defiled by such Bacchanal revelries and midnight orgies? By universal consent of Christendom this day has been set apart as a day to call in memory the birth of our Lord and Savior Jesus Christ. All principles of religious worship would teach us that such a commemoration should be celebrated by cultivating the spirit which Christ possessed—by seeking to exalt and strengthen those feelings within us most nearly in harmony with the feelings which he manifested, and by honoring him in the faithful observance of his ordinances, and in the obedience of his commands. But Jesus, through the Holy Spirit, teaches us, that “denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world”—that we should no longer “live to the lust of man, but the will of God, for the time past of our lives may suffice to have worked the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revellings, and banquetings.” “They that are Christ’s have crucified the flesh, with the affections and lusts.” The very reverse of what all Christendom does at the time, set apart for celebrating the birth of the meek and lowly Jesus. Strange way, indeed, have we of honoring Christ and of commending him to the regard of others, by disregarding his most holy injunctions. My conscience is not weak in regard to the observance of this day, but the

question remains unanswered, Why the observance of this day, intended as a religious festival, has deteriorated into the grossest sensualism.

Cognate with the above, Why has the observance of the Lord's day—the day on which our Lord and Savior burst the bonds of death and brought "life and immortality to light"—a day consecrated, not by the canons of popes or cardinals, vicars or vicegerents, but by the Lord of glory himself, and honored in its observance by His apostles, under the direct guidance of the Holy Spirit—why is it that this day, set apart by the King of heaven and earth for His most solemn worship, has been desecrated into a day of idleness, lightness, and frivolity? Why is it that days particularly set apart for religious worship, have become pre-eminently noted for irreligion and all kinds of fleshly indulgence?

Another question first, which we think will help the proper solution of the foregoing. Why is it that the religious observances of the Romish Church are so much more sensual, irreverent, and irreligious than of the Protestant churches. Not from any lack of zeal or faithfulness on the part of the earnest advocates of Romanism. The zeal and devotion of Roman Catholics should make Protestants blush with shame and bow their heads in humiliation—should excite their pure hearts to a more earnest and active devotion to the practice of true Christianity, instead of endeavoring to supply their deficiency by meretricious alliances with political and civil powers. The only answer is, she more than any Protestant church has defiled the Temple of God. Many of her ordinances and observances have become mere empty formalities—the occasion of show, pride, and frivolity. Her fast days—the Lord's day—have become by-words of hypocrisy and folly—empty, meaningless forms without spiritual vitality. Even prayer has become to be regarded a mere outward form, without any power or efficacy. Why are these things so?

These questions fairly answered will lay bare, I think, the cause of much of the sin, corruption, infidelity, and lack of true spiritual vitality in the churches of Christ. The Jewish feasts were profaned by the admission of any stranger or uncircumcised person. (Lev. xxii. 10.) "This is the ordinance of the passover. No stranger shall eat of it." (Ex. xii. 43.) The touch of unclean or stranger hands always defiled the Temple of God and his sacred altars, and desecrated his feast, so that he always refused to bless his worshippers when his ordinances were thus defiled. The very sacrifices in which he was wont to delight became empty formalities and even abominations in the sight of the Lord when observed by any save his true followers. These were

the peculiar privileges of the chosen people of God. Upon the rebuilding of the Temple of the Lord in Jerusalem, after the return from the Babylonish captivity, some of the princes of the neighboring nations, wishing to thwart the building of the Temple, came to the Jews saying: "Let us build with you, for we seek your God as you do, and we do sacrifice unto him." But the servants of God—the chiefs of the tribes—knowing that only the members of God's family, sealed with the seal of his covenant, might acceptably serve Him, and knowing, too, that all such offerings of praise, service, or sacrifice, were abominations in the sight of God, though themselves poor, despised, and weak, indignantly rejected the proffered aid, saying, "Ye have nothing to do with us to build a house unto our God, but we ourselves will build a house unto the Lord God of Israel." So long as they kept the Temple free from the defiling touch of unsanctified hands, they were upheld, and strengthened, and protected, and guided by the Lord God of Israel. The history of God's dealings with Jews everywhere manifests the fact, that when Israel defiled her altars, by seeking the friendship, favor, or aid of the "aliens from the commonwealth of Israel," God forsook her. Friendship to the nations of the earth was indeed and in truth with her enmity against God. The scoff, scorn, and persecution of the enemies of God were never half so dangerous as their friendship. For God was a jealous God. Is He less jealous at this day of the friendship and privileges of the "peculiar people"—the "royal priesthood" that has been redeemed with the precious blood of his only begotten Son?

These things were written for our ensample and admonition. Herein may we find the cause of the cold, sceptical indifference that is wasting and destroying the influence of true Christianity at this day. The churches have failed to observe properly the positive ordinances of the King—have removed the ancient land-marks of his possessions. The church has been secularized—the walls erected around the vineyard of the Lord have been thrown down, and those without the "wedding garments" have been invited to partake of the King's feasts. This has been the defilement of his Temple—the desecration of his altars.

When the Roman Catholic Church had forgotten her first love—for-gotten that the Christian's strength rests not in flesh and blood, but in the favor of the living God, she began to depend on the fleshly arm—the princes of this world. In her desire to proselyte she annulled the requirements of Jesus—taught baptismal regeneration—the external ordinances without the life-giving principles of faith, as only essential

to membership in the kingdom of Christ. All who were introduced into the church, according to this prescription, were still fleshly and carnal in their natures and unrenewed in heart by the spirit of true holiness. Infant baptism was the natural fruit of such teaching. Thus were thrown down the walls of Zion, and the uncircumcised in heart and ear were invited to a participation in all her solemn feasts and sacred privileges. Her feasts and ordinances have lost their sanctity, and have dwindled into empty, flippant ceremonials and unscriptural, lifeless externals.

Many Protestant churches—daughters of this same mother of Harlots—inherited the same feelings of friendship for the favor, the wealth, and splendor of the world, as also for the chief ordinance, by which the world was admitted into the so called kingdom of Prince Emanuel—infant baptism. Thus, by a mere external involuntary act—without faith, without change of heart, without reformation of life, without being begotten by the Spirit, the carnal, unsanctified sons and daughters of Adam have been introduced into all the Pedobaptist churches of Christendom, and admitted to all the ordinances of these churches. Still, while practicing the foregoing principle the Pedobaptist churches, together with many of the Baptist, teach that this very ordinance, upon which in practice they lay so much stress, is a non-essential in the new birth. Thus teaching in the generative simile that the mother is a non-essential in the birth of the child, and thus destroying the only great primal act by which the principle of life imparted by the Spirit, can be given a positive, organic, and independent existence. This teaching is but a counterpart of the foregoing practice. The one brings the world, with its carnality and sinfulness, into the church—the other leaves the world still wandering as sheep without a shepherd—still eating of the carnal “flesh-pots of Egypt.” They both destroy the Temple of God—the positive organic existence of His church—the necessity of practical obedience to his commands—the line of demarkation between the church and the world, and do violence to the figure of the new birth, as taught by our Savior. For just as it is impossible that the child begotten of the father can either enter the world or manifest and develop into life the vital energy imparted by the father, without a birth by the agency of the mother, so, if there be truth in the language of Jesus to Nicodemus, (John iii,) it is impossible that the principle of faith imparted by the Spirit should cause the individual to lay claim to any newness of birth, manifest one single act of true spiritual life, or enter the kingdom of God, until he shall have been brought forth of the water.

The figure is complete, the similitude is perfect. For as it is impossible for a child to be born into the world without the agency of father and mother, so it is impossible for a child to be born into the kingdom of Heaven without the agency of the Spirit and water. And as it is impossible for a child to manifest and develop life without being begotten of the father, passing through the process of gestation, and then being born of the mother, so it is impossible for a person to manifest and develop true spiritual life, without faith, repentance, and baptism.

There is no way in which we can so easily defile the church of God as by compromising these sacred truths for the friendship and favor of the world. Every touch of uncircumcised hands—every offering from a disbeliever—from a disobedient person who withholds himself—accepted by the church of God, whether it comes as an endorsement of the truths she holds—as gifts to advance her cause—a mingling in the observance of church ordinances, or a participation in the holy worship of the sanctuary, is a defilement of that spiritual temple built in three days without hands, by the death, burial, and resurrection of the prince Messiah. Then, would we have our preaching and practice effectual—would we have the church become an efficient agent for the conversion of the world, and for the promotion of the growth in grace of the converted, and their perfection in true holiness, we must away with this temporising, compromising spirit, which is courting the favor and winking at the errors of all which is generally *falsely* called liberality, and sometimes almost blasphemously called *Christian charity*.

To observe the Lord's day—the ordinances of the Lord's house—to call to remembrance the death and sufferings of our Lord, by breaking the bread and drinking the wine—to sing his praise, making melody within our hearts unto the Lord—to observe and engage in the fellowship, by contributions for the needy saints, and to advance the spread of his kingdom, and, above all, to pray unto the Father through the Son, are all the peculiar and inalienable heritage of the children of God, and of those who have been born again. Whenever they invite or permit those who have not complied with the external rites, (God alone judges the secrets of the heart,) and requirements of the Christian Church to participate with them in this heritage, they rebel against Heaven and desecrate the altars of the Church of God. "But such a course would excite against us the opposition of the different denominations and of the world, and we are weak;" ay, but it will procure the favor and blessing of God—he is strong. The Lord God is the sure strength of Israel. "But the church would become uncharit-

able and exclusive." Charity requires that we should first love God, and if we love him we will obey him, and be very jealous of his dignity and majesty. Error is lenient toward error—is charitable to sin. Truth is charitable to the victims of error, and would free them from its embrace and manumit them from the debasing thrall of sin, but with error she can make no truce—to sin she can grant no quarters. The God of heaven was exclusive when he placed Adam and Eve in the garden of Eden, and told them to eat of all the trees of the garden save one,—when he accepted the offering of Able and rejected Cain's—when he translated Enoch and left the rest of mankind to pay the debt of sin in the pangs of death—when he saved Noah and his family, and drowned the rest of creation—when he chose the Jewish nation as his peculiar people, and left the rest of mankind without God and without hope in the world—when he gave them the land of Canaan and drove out the inhabitants thereof—when he permitted Caleb and Joshua alone to enter the promised land. He was exclusive when he gave his Son to die, that whosoever believed on him might have eternal life, leaving those who believe not to eternal death. Christ was exclusive when he said "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." And he will be exclusive when he says to his angels, Gather all things that do offend, and cast them into a furnace of fire. He will be exclusive when he says to those on his right hand, "Come you blessed of my Father, inherit the kingdom prepared for you, and to those on his left hand, depart from me you cursed into everlasting fire." *Our God is an exclusive God.*

Now, while we profess to have drawn a more clearly marked distinction between the church and the world than any other religious body on earth, and to have placed membership upon the true ground—that of being born again—born of water and Spirit, and have alone claimed prayer, and all the privileges and blessings of Gospel promise as the peculiar heritage of the children of God, we have still failed to widen the breach between the church and the world. We still associate with those who, while they profess to seek after our God, refuse to enter his vineyard—to put on Christ. On a similar occasion Nehemiah replied to such, "The God of heaven will prosper us, therefore we his servants will arise and build, but ye shall have no portion, nor right, nor memorial in Jerusalem." (Neh. xi. 20.) No man, woman, or child who refuses to enter the kingdom of Christ can claim any portion, right, or memorial in the *New Jerusalem*.

But until the Christian Church takes this high and holy ground, until she becomes exclusive, until she learns fully to appreciate her peculiar privileges and glorious prerogatives, and to guard them with a jealous eye, even as God is a jealous God, the cause of true Christianity will continue to pine and languish—her ordinances will still be empty ceremonials—her worship a cold and spiritless formality—her members will have the form without the power or vitality of true godliness, because God spurns incense from defiled altars, and refuses to meet and bless at an insulted and violated mercy-seat. D.

SELF-EXAMINATION.

THERE is no surety and safety in christian life without strict and constant inquiry into our own lives, and examination of the purposes and motives of our own hearts. To see the failings and defects of others is frequently no difficult matter, but to arraign our own lives before the tribunal of justice and purity, and give an impartial decision, is not often a pleasant task. Still it must be done if we expect to live in uprightness before God. There are solemn and earnest questions which must come home to us, and we dare not in the fear of God put them from us. We must know how we stand before God our Father in the christian life. What improvement are we making? Are we growing in strength and wisdom and holiness and righteousness? Do the increasing years of our lives add to the confidence we have in the promises of our God? Is our faith stronger, our hopes brighter, and our love for the cause of our Master more deep and abiding? These questions we must answer for ourselves. They reach the very foundation of our christian life, and unless we can answer them before God, we are indeed in a fearful condition. There can be no mistake in the matter. There is no standing still in this great work of life. We are either rising to better actions, nobler purposes, purer lives, and loftier aspirations, or we are continually sinking down to what is groveling, earthly, sinful and wretched. Every christian, man or woman, can tell in which direction his or her course lies. It is sinful to blind our eyes and refuse to look at ourselves. While we all must feel our frailty, and confess with shame in our hearts that we have accomplished too little, still we must know that we cannot live in obedience to the Gospel without improvement. We cannot give ourselves to the service of our God, in prayer, in reading, and in attendance upon the appointments of our Lord, without becoming wiser, purer, and better in heart and in life.

Nor can we neglect these without becoming ignorant, worldly, and vicious. The lives are as distinct as noonday and midnight, and it is no self-gratulation or arrogance in us as christians when we are walking in the fear of God, to assure ourselves that we are making some advancement in the life of righteousness and holiness. If the experience of years does not convince us more strongly of our weakness, and teach us how uncertain is every earthly hope, and cause us to look beyond earth for the only sure and eternal reliance, then truly do we live to but little purpose. If the waning of the fervor of youth, and the wasting of the vigor of manhood do not leave us with hopes that no earthly prospect can give, indeed are we miserable. There are few pictures on this earth more filled with horror and despair than that of old age tottering on the very brink of the grave, without a single hope to light the gloom of the future. To look back is but to review a life of rebellion, of wickedness and wasted energies. Before there is an eternity whose disclosure to him cannot but be of misery and woe. But there is a different life. There may be even on earth a rest, peaceful and quiet. It is the closing season of that life which has been spent in the service of God. The fire of youth and strength of manhood are gone, earthly ties have become weakened, and every hope looks beyond this earth and fixes itself upon things which cannot pass away. There are no bitter regrets and repinings over the past. The pathway of life has been strewed with deeds and words of nobleness, of mercy and of love. The remembrance of these comes with grateful refreshment to the soul. Before is the bright radiance of immortality dispelling the darkness and gloom of death's terrors, and Heaven's king stands to give the welcome, "Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Shall we not all live in the fear of God, and walk before him in fidelity, purity and love?

W. L.

TRUE CHARITY.

The Christian's mission is not a selfish one. Our blessed Savior has taught us both by precept and example, that we are not to be unmindful of the happiness of others, whilst "we work out our own salvation." In his personal mission on earth he sought the abodes of sorrow and distress, speaking words of comfort to the desolate widow and friendless outcast, administering to the wants and alleviating the woes of suffering humanity, without distinction of rank or fortune. He came into the

world not merely for the purpose of spending a few years in performing personal acts of mercy, but to establish a scheme of more extended benevolence. The whole purpose of the establishment of his kingdom on earth was to do good to man, and his people are his instruments. He has placed us in a world where the dire consequences of sin, sorrow, affliction, and death abound; and among the most prominent of the virtues we are to cultivate is Charity, or a disposition to sympathise with the suffering, and to minister to their wants. The Apostle James teaches us that, "True religion and undefiled before God the Father is this: to visit the fatherless and widow in their afflictions, and keep himself unspotted from the world."

There has long existed—and it prevails very extensively in this age—a false benevolence unworthy the name of charity, which it has assumed. Men appropriate large sums while they live, or leave rich legacies in their wills for the purpose of building Smithsonian Institutes, Girard Colleges, and magnificent churches whose towering spires pierce the clouds; whilst many a poor afflicted Lazarus, who would gladly gather the crumbs that fall from their sumptuous tables, is neglected. Such are prompted by no motive of true benevolence, but by a selfish desire to erect for themselves monuments upon which the world may gaze in wonder and say, "Behold the man!" Yet this is denominated charity! Let men of the world, who have no other means of attaining an honorable fame, expend their fortunes for the purpose of building these monumental piles, which at once create and perpetuate their fame; but profane not the name of a christian virtue by calling it *charity*! Say that it is money expended for fame—capital invested which was intended to yield a large per cent.

Religious associations appeal to the same selfish sentiment of human nature for the purpose of promoting charitable ends. Brother A. gives a hundred dollars for missionary purposes, being prompted, not by a true christian sympathy for heathen nations, in their dark and benighted condition, but by a desire to see his liberality heralded to the world in some popular religious journal! Brother B. gives fifty dollars to constitute him a "life member" of some benevolent association, for which he gets a parchment scroll with a picture on it, chronicling his *charity*. This is to be put in a gilt frame, and to descend as an heir-loom from generation to generation, transmitting to posterity his name and benevolence! "Verily they have their reward." How unlike that charity which "seeketh not her own." The Master said, "Take heed that ye do not your alms before men to be seen of them, otherwise you have

no reward of your Father who is in Heaven." True charity goes unobserved, and seeks the abode of poverty and wretchedness, feeding the hungry, clothing the naked, and drying the widow's tears. It bestows not its means with the hope of return, and yet it will not lose its reward. Men may not observe its acts of mercy, but there is an all-seeing eye which marks and approves its deeds, and every act of true, disinterested benevolence adds one new gem to the "crown of righteousness," which awaits its possessor in the future.

F. M. C.

"CHRISTIAN THEISM."

"The testimony of reason and revelation to the existence and character of the Supreme Being."

BY ROBERT ANCHOR THOMPSON, ABERDEEN.

Mr. Burnet who died in Aberdeen in 1784, made a bequest of about \$12,000, to be awarded every forty years for 1st and 2d best Essays upon the following subject, viz:

"The evidence that there is a Being, all powerful, wise and good, by whom every thing exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity; and this in the first place, from considerations independent of the written revelation; and in second place, from the revelation of the Lord Jesus; and from the whole, to point out the inferences most necessary for, and useful to mankind."

We have just finished reading a neat volume of 477 pages for which its author, Mr. Thompson, received some nine thousand dollars, as the best essay out of 208 that were offered, and we are inclined to notice a few of the most important points touched in the work.

The reader will please observe, that the subject is one of the greatest magnitude, and from the conditions upon which the prizes were offered, the writers had no choice as to the manner of examining every feature. The Edinburgh Reviewer in referring to Mr. Thompson's essay thinks that the author assumes the truth of what he is required to prove.

We do not so understand the writer. To be sure he offers no syllogistic formula, of "the design argument" to prove the existence and perfections of a Deity, as did Mr. Tulloch, author of the second prize essay, but he evidently assumes, if not plainly, at least in a manner to be understood, grounds of evidence to establish his proposition. On the 6th page, it is true, he seems to doubt the "Exactness of demonstra-

tion" and hints that we should be "satisfied without it." If Mr. Thompson really intended to say, that we have not clear proof for an "All powerful Being," without revelation, it occurs to us he acted in bad faith to the world, in making the impression, that such a proposition could be established, or at least to take a prize for an essay on the subject. But on the 169 page he puts forth his whole system. He says, "The First Cause, is seen in nature to be above us and beneath us, to extend his influence and agency far beyond the penetration of the senses. Yet the absolute conception cannot, in the nature of things, have come from observation alone, because the finite can never reach the Infinite. The mind is carried by observation to a power beyond the greatest extension of the powers of nature, and so far its knowledge is positive *It then completes the conception of the Infinite from itself.* This is often called an *innate*, and is without doubt a natural conception. *It is the product of the spontaneous action of the mind,* in its relations with the world." This is a revival of the old doctrine of Leibnitz. His position was, that "*all substance is necessarily active;*" that the mind by its own unassisted energy and activity is capable of discovering all truth.

Mr. Thompson has a knowledge of the Infinite—the proposition to be proved—"the product of the spontaneous action of the mind." We feel no disposition to show the futility of such an assumption; but if we mistake not, he most palpably contradicts his whole theology of nature, by declaring on the 379th page, that "In Central Africa, the South Sea islands, and in America, there are tribes *without religious rites, without the idea of a Supreme Being, or any conception of creation.*" If these are facts, all the doctrine of natural theology, *intuition*, and spontaneous activity of the mind adequate for evolving spiritual truth must go by the board. The author's teaching, is the *a priori* view, or doctrine that we are sufficient of ourselves, without any external aid to gain supernatural knowledge. The careful reader will also notice that he was led to this conclusion, from observations of nature, or what is usually called the *a posteriori* argument.

After a severe struggle through some three hundred pages, the author satisfies himself, and perhaps the committee, (we are surprised that Henry Rogers should have awarded him the premium. The other essays must have been poor indeed,) that he had established some truth in regard to God without revelation, and we next find him battling for the Bible without defining very clearly when he finishes his argument from nature—if it may be called an argument—and when he attempted to prove his proposition from revelation. Still Mr. Thompson makes some excellent points.

He triumphantly answers "*The development theory*," or the ability of human nature through its own energies and a progressive divinity within, to attain to all knowledge, human and Divine. The author shows that no nation has by its own inherent powers risen from a savage to a civilized state. He says "Civilization, in modern China and India, has certainly not advanced since the dawn of the Christian religion; and whatever proofs of degeneracy may be found among them, there is none of progress. Their best and earliest writers remain the same as two thousand years ago. He triumphantly asks the question: "*Does the history of the past furnish us with that evidence of human progress independent of the supernatural assistance of the Hebrew and Christian religions.*" (386.) Some subjects he touches with a master's hand. Of "Modern Spiritualism, as it is called," he says, "it may perhaps find a resemblance between the ancient worship of rude stones or Baetyli, with its accompanying magic rites, and the pretended revelations which have lately become so cheap."

But by far the best point made in the book is handsomely expressed on the 355th page. In exalting the Bible above nature, conscience, and the boasted reason of modern infidels, he says, "The gift of revelation implies that man is unable, by reason or conscience, to guide himself in matters of the deepest moment. The Bible, therefore, may be expected to contain truths beyond the reach of reason."

The book is, by far, too metaphysical and indefinite for the reader not familiar with the speculations of the age, but we have noticed it with a single objection in view, viz.: To exhibit the weakness and foolishness of men who attempt to establish any thing Divine, without supernatural aid. There is no agreement between nature and revelation. Whatever is of earth, is earthly and tends downwards. Nature says, when man dies, that is the end of him. Such is the voice of all antiquity, and such would be the *honest* voice of modern speculation. But revelation says, "look up." "Life and immortality were brought to light in the gospel," and to the Messiah alone are we to look for eternal redemption. Those who talk of light beyond the tomb without revelation, are sheer thieves and robbers. They have stolen fire from God's holy altars, that will enable them to speak of another state, and yet they deny the theft. Men for much less offences serve out lingering years in our State prisons, but God will execute vengeance on all who insult his Son. The Lord God Omnipotent will and must reign supreme ruler of the universe, and blessed be his holy name.

T. F.

EXCITEMENTS AND DEPRESSIONS.

In most *adages* there is truth, and in the very old saying, "*First a storm, and then a calm,*" there is not only truth literally speaking, but much wisdom, in divers applications. The stern old mariner dreads extremes, and trembles as readily at the dead calm as in the wild tempest. Political excitements foster their early opposite, and unusually fearful declensions follow swiftly after excessive religious movements. No cause, in these United States, has produced a deeper interest, wherever presented, than we rejoice in denominating, the Christian religion.

But why is it, that after so much has been accomplished within so short a time by us, there is such complaint in many sections in relation to the deplorable condition of the churches? Is the alarm false? or are there really defects in the plan—the cause we plead?

Much speculation has been published recently in regard to the wants of the churches, and to our mind, many are disposed to leave the word of God, for fables, or the speculations of the world. If there is moral truth in this universe, we *teach* it, and if there is fault any where, it is in our practice. The New Testament, fairly translated, either furnishes in form, and detail a perfect system of religion, or there is no such a thing on earth. But we began these remarks to call attention to some suggestions of Brother B. H. Washington, of Hannibal, Mo., which we think valuable. Brother Washington wisely hits the cause and remedy for all maladies, real or supposed, in the body of Christ.

He says, in the Christian Evangelist, for February, "Some of our communities have been unduly excited; have passed the culminating point, and are now in a lukewarm, apathetic state; hence some of our brethren, sadly disappointed in not seeing the full tide of excitement kept up, are crying out for a change, affirming that our organization is altogether too defective, and are pointing out faults, when in truth the defect is not in the organization laid down for us in the New Testament, but in ourselves; and in consequence we have failed to put the proper interpretation on the 'Signs of the Times.'"

"In addition to the error pointed out above, another very important one consists in the assumption that the plan for which we have been contending has been fairly tested and found wanting, when in fact comparatively few congregations have ever given it a fair trial; and it appears to me very unreasonable indeed to take a very imperfect trial of

any plan as a proof of its worthlessness. But this will lead me too far from the subject.

"We are now in a critical condition, and great watchfulness is necessary or we may share the fate of other religious communities; the prime cause of the ready formation of a new creed or confession of faith has been, that during the period of depression all were eager for any thing that promised life and vigor to their stimulous-craving systems, and almost any men or any circumstances could effect a change, because all were ready for it. But thank the Lord the depression has not been general enough for the cry for a change to meet with a general and ready response.

"The question for us to decide is a simple one, and will not require a moment's thought. It is neither more nor less than this: Have the Apostles erred in giving us the plan in the New Testament, or have we erred in carrying it out? To this question it appears to me there can be but one response. We should, therefore, in my opinion, say to those brethren, 'We decline putting ourselves under your care just as we should decline putting ourselves under the care of a physician who should undertake to cure our disease by breaking all our bones, and endeavoring to give us a new organization. If you are so unfortunate as to live in communities where there is a sad depression, forget not the Apostle's direction, 'be not weary in well doing.' Try and keep up a due degree of vitality, and in course of time the system will gradually recover its vigor and resume its normal action. Let us faithfully discharge our duties, and persuade as many as possible to do likewise, and leave the result in the hands of our Creator. He has deemed it best to make us as we are, and in due time his wisdom will be justified."

All men who believe the Bible, admit that the system we preach is right, and if we will but carry it out in our lives, all will be well with us. If we fail to do so, the Lord will select other agents for his work.

T. F.

THE BIBLE UNION REPORTER.

WITH the hope that the above publication will prove valuable to such as wish to know the whole truth, we have published the Prospectus, and call special attention to the work. We would be glad to send any subscriptions which may be offered.

T. F.

A happy soul makes a cheerful countenance.

"THE GOSPEL AND ITS ELEMENTS."

BY ELDER JAMES CHALLEN, OF PHILADELPHIA.

It affords us much satisfaction to be able to say to our readers, that Brother Challen's capital little work, of some 200 pages, denominated "The Gospel and its Elements," has been received. We have had leisure to appropriate but a few moments in turning over the leaves, but we are satisfied it is admirably well calculated to benefit both the church and the world. The subjects examined are primary, and the style is so well adapted to society, as we find it, that we can most heartily recommend the brethren to circulate the book. As a specimen of the work, we submit a few extracts from the introduction. The advertisement will be found upon the cover of the Advocate. We would be pleased to send orders.

"Luther attempted the overthrow of the Papacy, and simply reformed it.

"Of John Wesley it may be said, that he did not attempt a reformation of the faith of the Episcopacy, but rather the piety of its members. He had no disposition to destroy existing usages, nor yet to reconstruct on the basis of original Christianity. He adhered to the creed and the liturgy of the Church of England, and lived and died in its communion.

"But we must proceed to consider the origin and objects of the reformation as plead by the Disciples in the beginning of the present century.

"It was not a reformation from the abuses and corruptions of a dominant sect, like that effected by Luther in the Papacy. It was not simply the elevation of the piety of those who adhered to the forms and the usages of a popular state religion, like that of Wesley, in the Episcopacy. But it was rather a restoration in letter and spirit of original, apostolic Christianity, as found simply and alone in the sacred writings of the Evangelists and Apostles of Christ. And this was effected, not by a reformation only, but by a revolution. This will account for the fierceness of the opposition with which it was met, and the war of words it occasioned, and the system of proscription it aroused, from the press and the pulpit, in synods and presbyteries, in associations and conventions.

"The divisions of Protestant Christendom into numerous sects, spending their time in subtle and profitless controversies, wasting their energies, embittering their spirits, and affording sport for the adversa-

ries of the cross of Christ, has long been its reproach, its blight, and its curse. This state of things not only existed and exists in the West and the South, but in every other section of our country; and throughout the entire limits of Protestantdom.

"The present popular exhibition of the Christian religion is a strange commixture of the false and the true; and it is impossible to estimate fully the evils which have resulted from it.

"In many instances forms have displaced the simple worship and service found in the Church of God; human creeds have legislated out of the Kingdom of God the divine creed of Christianity. Opinions have superseded the faith once delivered to the saints; and the spirit of the sect has driven out of the Christian profession the spirit of Christ. Whilst the Gospel of the party has been preached for the Gospel of the kingdom, and the traditions of men have made void and empty the commandments of God.

"In the midst of this confusion and misrule, the reformation we now are pleading arose like the sun behind the dark clouds and heavy atmosphere which enveloped it, and one of its first, and most difficult works, was the attempt to dissipate and scatter them, and to clear the way for the bright shining after the dark and the cloudy day.

"In the first ages of the Christian Church, there were no human creeds, and these were the only ages of the Church in which there were unity, harmony, and love, in the Christian brotherhood. The introduction of human creeds was the commencement of war and division.

"To remedy these evils, and to introduce a purer element of Christianity, has been the chief design of this present reformation. To return to the ancient and well-defined landmarks, to restore the Apostolic Gospel and order of things, which obtained and were established at the beginning, are the chief and only objects contemplated by this movement.

"Many of the terms now employed in the Christian Church are wholly unmeaning, others convey false ideas, and some, though right in the main, yet are foreign to the pure speech of the kingdom. We will enumerate a few of these mixed and Babylonish terms which need to be expurgated: as 'Trinity—Eternal Son—Sovereign Grace—Spiritual Life—Spiritual Death—Original Sin and Total Depravity—Effectual Calling—Free Will—Free Grace—Eternal Election—Eternal Justification—The Perseverance of the Saints—Elect World—Elect Infants—Light of Nature—Natural Religion—General and

Particular Atonement—Legal and Evangelical Repentance—Faith to Believe—The Christian Sabbath—Holy Sacraments, &c., &c.

"These, and similar phrases, have introduced a new language into the Kingdom of God, and which has been the fruitful occasion of endless disputations and strife. With us we choose to call Christian things by Christian names. We do not seek, however, to detect heresies in the use simply of words; nor do we make a man an offender for a word.

"If in the Christian profession men are willing freely to speak of Christ in the language of the Spirit—to give him all the names found in the New Testament—to repeat what he has said in good faith, and to re-report what he did; if they are willing to believe what the Prophets and Apostles have taught in regard to the Messiah, and to do what he has required; we do not ask them for their opinions, their secret thoughts, their ill-digested and immature speculations.

"We require of those who seek to enter the Church of Christ nothing more or less than what he himself required—Faith in him as the true Messiah as promised by the prophets; the Son of the living God as revealed by the Father, with a willingness to render a cheerful obedience to him as Lord and Christ. We teach that 'Jesus, the Messiah, the Son of the living God,' is the only foundation of the Church, and the belief of which the only test of Christian qualification for membership, as it is the only basis of Christian union and communion among the Disciples of Christ.

"We believe in the one Lord, and the one Faith, and the one Baptism; the one body, and the one spirit, and the one hope of our calling; the one God and Father of all, who is above all, and in all Christians. And we earnestly pray in the language of Christ, that all may be one who believe on him through the word of the Father as given us by the Apostles—that word which announced the grandest of all oracles, 'Behold my Son the beloved, in whom I am well pleased;' and that, believing this, and submitting to his authority, the Church may be restored to its original unity, and the world thereby converted to God."

OUR PAPERS.

WE regret that we have not found space to notice several valuable papers published by the brethren.

T. F.

Be not over anxious to gratify any impatient feeling.

WITNESS OF THE SPIRIT.

"DEAR BRETHREN :—Will you please inform the readers of the Gospel Advocate how the Spirit bears witness with our spirits that we are the children of God? Romans viii. 16.

"HENRY J. BLAKE."

No matter connected with the whole Christian system has been more grossly abused, by mistaken and false teachings, than the subject of the witness of the Spirit. The minds of the people have become so mystified and deranged, that whenever the subject of the Spirit, its influence, or witness is mentioned to them, they think of nothing but some wild, extravagant vagary, ghost, or dream, that is alike devoid of good sense and sanction by the authority of Heaven. There is scarcely a sect in Christendom which does not claim a witness of the Spirit of some sort, teaching that it is the accepted body in the sight of Heaven. And there is but little doubt that those who are the deepest in debauchery, crime, and villainy of the lowest grade, profess to have the clearest witness from God that they are walking before Him in all things blameless.

If any of the operations or influences claimed in this age, as witnesses of the Spirit, by every order and sect of religionists, believing and practicing every variety of commands and ordinances, whether taught or not by words of Heaven, is to be received as the true witness of the Spirit, then we must confess that the whole subject is the veriest maze of confusion and bewilderment. I have as much right, according to such teachings, to believe that Brigham Young or Judge Edmonds has the true witness of the Spirit, as any other man or woman on earth, and candor would compel me to admit, upon conviction of equal sincerity in all, that they were equally accepted in the sight of Heaven.

But there is a witness of the Spirit revealed in the Oracles of Truth, which has nothing of this blinding confusion and contradiction in it. The teachings of the Spirit are all fully displayed to us in the New Testament. Its commands, its words of admonition, of reproof, of counsel, of tender entreaty, of encouragement and love, its threatenings and its promises are all given. To every man or woman who obeys the commands given by the Spirit, it as distinctly says, as words can make known any facts, you are the children of God, accepted and adopted in His family. There is no mistake in the matter, but just so sure as we obey the injunctions of Heaven we know that we are justi-

fied before God and have a right to address Him as our Father. If we have any confidence in the Words of Life, we are as sure of our position before God, as though His voice from the courts on high had spoken it directly to us. John says: "He that believeth on the Son of God hath the witness in himself." Again he says: "Hereby do we know that we love him if we keep his commandments." Our Savior says to his disciples, (John xv. 10,) "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." We can only enjoy the rich treasures of love manifested by our Savior, by keeping His commandments and ever walking in obedience to His laws. In so doing, the Spirit of God dwells in us and abides with us. We are a spiritual body. We are led by the Spirit and not by the flesh. Upon no other condition can we look for approval of the Spirit, except in obedience to its teachings. But while we mystify and confuse the matter into some intangible senseless delusion, we can have no clear belief of the teachings of Heaven, but must be subjects of every delusion which wicked or designing men endeavor to force upon our credulity. There is one safe way, that is to look to the Word of God alone for the teachings of that Spirit which directs, controls, comforts, purifies, and elevates us to nobler aspirations and *more* glorious expectations in Christ. When we learn its teachings *fully*, we will have enough, without seeking after any thing beyond, to make us wise unto salvation.

W. L.

The following just and noble extract we take from an Address on the subject of Revision, by the Rev. O. B. Judd, of N. Y. We commend it to the consideration of all who sincerely desire unity of Faith and practice among the people of God. It most truly and forcibly points out the only permanent ground of Christian union.

W. L.

"WILL CHRISTIAN UNION BE DESTROYED OR PROMOTED BY REVISION?"

"But we must not be deceived in regard to the ultimate effect of this agitation upon the harmony and union of all who love the truth. For it is not to be supposed, that Christian union can be promoted by sacrificing or compromising the truth; since truth itself is a unit, while the name of error is legion. The tendency of error is to distract; the influence of truth is for union. And, therefore, the removal of a single error from the translation of God's word, whatever may be the imme-

diat result, will make that word the ultimate basis of a more perfect union. 'The wisdom that is from above is *first pure, then peaceable.*' 'They shall hear *my voice*, and there shall be one flock and one shepherd.'

"Translate the Bible unfaithfully, 'teaching for doctrines the commandments of men,' and religious errors will be multiplied like the dialects of Babel; the Church of Christ will be divided into sects more numerous than the tribes of Israel; and the armies of the living God will be wasted in fratricidal wars, while the common enemy of Heaven and earth exults in the temporary triumph of his cause over the ruin of immortal souls, the trophies of his direful conquest. But give us the Bible as God gave it to the Jew and the Greek; let the 'Lively Oracles' be faithfully translated into every living language on earth; let the divine will be the supreme law of our action; let all questions of denominational, sectarian, or selfish interests, be reckoned absolutely contemptible, when coming into competition with the claims of truth and righteousness; 'yea, let God be true, but every man a liar,' then, and not till then, will there be one harmonious communion of all the saints on earth, who, with the watchmen of Zion, restored from the blindness of ignorance, superstition and prejudice, 'shall see eye to eye,' and feel heart with heart, and go hand in hand; as they 'fight the good fight of faith, [and] lay hold on eternal life.' Before the unbroken front of that purified and peace-making Church, marshalled beneath the lone banner of the Cross, and led on by the Captain of our salvation, the Prince of peace, to the conquest of the world, the most formidable institutions of idolatry, and the mightiest bulwarks of infidelity, shall fall; as did the Dagon of the Philistines before the ark of Israel's God.

"How transcendently sublime and glorious shall be that union, based upon a pure Bible; blending all regenerate hearts in the fellowship of kindred feeling, common faith and harmonious action! He who labors to give to all nations the Bible as God made it, universal in the province of its power, unique in the supremacy of its authority, and univocal in the utterances of its heaven-descended truths, however great may be the agitation which it produces, is the truest friend of Christian union; he is a peace-maker, indeed; and he shall have a peace-maker's reward, treasured among the jewels of the Lord of Hosts."

TIME will settle all controversies.

For the Gospel Advocate.

PREACHING FOR A SALARY.

OBION COUNTY, TENNESSEE, January, 1856.

BROTHER FANNING:—I wish to notice the 8th proposition of your article headed, "The Church of Christ" in the Nov. No. of the Gospel Advocate. You take positions, which if adopted, will in my judgment prostrate the energies of our most worthy proclaimers, and produce Disease and Death in the Congregations. My short Experience has taught me that each Congregation, in order to its health and growth, should have regular preaching; and if one Church is unable to remunerate the preacher for his whole time—it then becomes necessary for him to divide his time between two or more Congregations; and if he has a family to maintain, he has some idea of the amount necessary to maintain it. And if he devote his entire time to these two, three, or more Congregations, and the intermediate points, he must have some stipulated sum; otherwise how can he provide for his household, and if he fail to do this he has "denied the faith and is worse than an Infidel." My acquaintance is pretty extensive in the "Western District." we have many flourishing Congregations, but I am not of the opinion that there are five of them, that would stand twelve months without a preacher, all this prating about "hirelings," me thinks, suits well as a hobby but will neither enhance the prosperity of the Church or hasten the conversion of the world, or augment the zeal of Poor half sustained preachers.

In my humble way I try to preach for four Congregations, and I am sure that neither of them would admit for a single moment that I am employed to "worship for them." But in preaching *for* them we preach *to* the unconverted; for of such our audiences are chiefly composed; thus it is through the Church that the word of God is "sounded out." May the Lord be glorified in all that we say or do, is my Prayer.

Yours in Love,

H. D. BANTAU.

NOTES ON BROTHER H. D. BANTAU'S COMMUNICATION

1st. Notwithstanding the very favourable impression which has been made upon our mind in regard to Brother Bantau's many excellent qualifications as a Minister of Jesus Christ, there are some things in his remarks, which strike us as not entirely respectful. The charge of "*prating*" and "*a hobby*" we think not quite in place, in reference to the editors of the Gospel Advocate. We wish to treat all men with due respect, and we ask nothing more for ourselves.

2d. We anticipate opposition, when we penned our 8th proposition for discussion in the Nov. No. It reads as follows, viz. "*The present system of men' 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.*"

But we feel not quite ready yet to discuss these matters in all their bearings. In our essays on the church, we wish to examine every point suggested in this objectionable proposition. We desire, however, to say to Brother Bantau, and our many preaching brethren who fear disasters will befall the churches if a "*stipulated sum*" should not be promised to each, that the controversy is not regarding the support of evangelists, but the *manner* of securing it. We have long felt the evil experienced by the "poor half sustained (it should be *starved out*) preachers," being driven from the Gospel field for want of bread for their families. We respectfully suggest that, we think the great error lies in the system. The brethren are generally disposed to do right, but the plan adopted by many preachers, we think, defeats the object, and throws a gloom over the whole church. The brethren who advocate the salary system, it occurs to us, lose sight of the fact, that we professed in years past, to adopt the scriptures as our only rule of faith and practice. Human expedients are often preferred to the teachings of the spirit. Hence the brethren refer to their *experience* as preachers, and not, so far as we have noticed, to the sacred records for authority to take the best salary that can be secured. There is no brother in the south west, known to us, who can boast of a much *longer* experience in the ministry than ourself, and all that we have seen would lead us to a different conclusion from that of Brother Bantau. We expect to submit our experience soon, and all we ask of the brethren is, a fair discussion, and if we do not show from the word of life, and from facts undeniable, that the system maintained by many good brethren, is productive of immense wrong doing, we are much mistaken. The christian system is one of *perpetual* benevolence, but the plan which requires each member of the church to *subscribe* at the beginning of the year what he will do, is well calculated to close every liberal avenue of the heart, and to drive the honest preachers as beggars from the Lord's vineyard. To be sure, the preacher who can flatter, fawn, and tickle the ears of the fleshly, may command a rich salary; but Paul, by such persons, would be doomed to "tent-making." We forbear. Our purpose is to show there is a Gospel plan of supporting preachers, which never fails in accomplishing the object con-

templated; and that the evils of which the brethren are complaining so bitterly, arise from the "*philosophical system*" which has been borrowed from Babylon.

T. F.

For the Gospel Advocate.

WEST TENNESSEE CO-OPERATION.

BROTHER FANNING:—At my own request it was unanimously resolved, that the Secretary of the Christian Co-operation of West Tenn., make out and forward to the Christian Age, Cincinnati, Ohio, and to the Gospel Advocate, Franklin College, Tenn., the Minutes of the Annual Meeting, which came off at Miller's Chapel, Dyer Co., Tenn., commencing at 4 o'clock, P. M., December 7th, 1855. But, after taking into consideration the great length of the proceedings, and the exceeding preciousness of space in those invaluable papers, the great amount of other important matters forever rushing and seeking a place in their columns, I have concluded to make a draft upon the christian forbearance of the beloved brethren composing the christian co-operation. If I did not have such confidence in the forgiving spirit that prevails among them, I should make out and forward at length, but as it is I shall only give you the most important, and leave you to judge of the minor actions.

We are sorry to say that Elder W. G. Roulhac, one of the evangelists who has been laboring for the co-operation, was not present. We were proud to see so many of our ministering brethren present, more than was ever assembled together before in West Tennessee, (the State co-operation at Paris only excepted.) After prayer by Elder John Van Dyck, and the election of officers was had, the report from the two evangelists present, (Brother Green Hill and Robert B. Trimble,) was called for, who represent peace as the beacon star among the brethren, while the cause of primitive christianity, with a steady step moves onward and upward. They commenced their operations about the first of last April, and about which time Brother Trimble preached his first sermon. They report one hundred and twelve additions. The co-operation paid off Brethren Hill and Trimble for their services, and appointed a committee to settle with Brother Roulhac as soon as possible. While the committee was settling up the affairs of the co-operative year just closed, there was some interesting and animated speaking going on upon the most scriptural manner of christian co-operation. (O, our brethren know how to discuss questions with each other, without using those low flung epithets toward each other that some in Tennessee use.)

After closing up for the co-operative year of 1855, arrangements were made for that of 1856, by securing the services of Elder James Holmes, James Gilliland, and Robert B. Trimble, who are to labor with, and in the congregations of Paris, McLemoresville, Roan's Creek, Reedy Creek, Phillipi, Bunker Hill, Liberty Grove, Dyersburg, Miller's Chapel, Cagewille, Lamalsamac, and Mason's Grove, in the counties of Henry, Carroll, Gibson, Madison, Haywood and Dyer. The co-operation requested that the evangelists would stir up the pure minds of the brotherhood, by delivering a series of discourses upon practical christianity, and by setting each congregation in order as the Bible directs, to ordain elders and deacons in all the congregations, (where they are not,) to urge them to the necessity of assembling together upon the first day of every week, for the purpose of contribution, breaking of bread, and of prayer—in order to the perfecting of the saints in Christ Jesus. The co-operation also requested that each congregation of the saints belonging to the co-operative body select some worthy young Brother, and train and encourage him to the work of the ministry. About the time this unanimous request was made, two noble young brethren, one from Mason's Grove, the other from Lamalsemac, stepped forward and expressed themselves as being willing to give their time and talents to the service of the Lord, in the work of the ministry. There were two others present, who are under the training of the elders of Miller's Chapel congregation. The Brethren generally were greatly encouraged. By the request of the co-operation, Brother John Van Dyck agreed to prepare an address upon the most scriptural manner of christian co-operation, to be delivered at its next annual meeting, Brother Robert B. Trimble his alternate. The co-operation then adjourned to meet at Mason's Grove, Madison county, on Friday before the second Lord's day in December next, at 11 o'clock, A. M.

Yours Fraternally,

JOHN H. MOSS.

THINGS GOOD AND EVIL.

LEXINGTON, KY., Feb. 9, 1856.

BRETHREN FANNING & LIPSCOMB,—The February number of your very neatly executed Advocate is to hand, for which I thank you. I am truly glad to see a paper established in Nashville, and especially such an one as the "Gospel Advocate." The cause we plead, Truth, and the whole brotherhood demand the advocacy of original Christi-

anity in Tennessee and Alabama, and especially is it demanded in your community. When it was my privilege to visit the church in Nashville, some twelve years since, I found then, and for a long time after considered to be, a congregation of more than usual interest and ability. Who then could have anticipated its present humbled condition? But, alas! "how have the mighty fallen." I have heard the "pastor" who has done all the mischief, plead the cause of righteousness with much zeal, and, I thanked God for a young warrior filled with zeal and ability. His present position is truly humiliating and fearful. Infidel in all its tendency and results; yes, more than infidel, his teaching is in defiance of the Word of God. Ten years past it would have been difficult for any one to have persuaded me that the Church at Nashville, together with its community, could have suffered so much. Truth and righteousness will, however, yet prevail, and many will mourn over their apostacy. It is altogether vanity for us to hope for an exemption from the many sore evils which have occasionally afflicted the Church in all ages. You are directing your paper to the right point, as it strikes me. I mean to first principles. The young need to have the foundation of things placed before them, and the old require more teaching. If we ever conquer our opponents it will not be done by yielding up the conflict, or using untempered mortar. We stand upon apostolic ground, if the living Oracles can be relied upon, and it ought not to be denied by any sensible, conscientious Christian, that great concessions have been made to Bible truth since we commenced the present conflict. The Baptist have learned much (no matter from what source) of God's will to man, although they are yet in the mists, as I believe, upon many subjects.

To deny that the commission given by Christ to the apostles, (Mark xvi.,) contains Heaven's law for salvation to a sinner, is really strange. The veil is yet over their faces. Nothing can be plainer; Divine language cannot improve upon it, so far as I can see; but they are honest in their conviction, no doubt, that "faith only" is the means by which we reach pardon. Why then immerse? For what is it done? I defy them to give a scriptural answer for their practice to this question. But let us be patient, the world was not made or drowned in a day. Time only can remove errors so long taught and cherished. We, too, have been progressing in knowledge, and I trust in piety, and certainly we need have no scruples in owning that we have made some changes for the better during the past thirty years. It would be strange if we had not.

Yours truly,

GEO. W. ELLEY.

SUGGESTIONS RELATIVE TO "THE KENTUCKY MINISTERIAL EDUCATION SOCIETY."

As Christians, we should rejoice at all laudable efforts for the good of man, and we take this occasion to state, that the brethren of Kentucky have uniformly exhibited much liberality in the different Educational and Religious enterprises to which their attention has been called. Still our zeal may not be according to knowledge. If the wealth, talent, learning, energy, and influence, which have been exerted for ten years past, in politics, Free Masonry, Odd-Fellowship, and Temperance reforms, had been directed to the cause of Christ, the world would be in quite a different condition from what it is. The respective institutions to which we have referred, doubtless have been of incalculable value to the country, but we presume there is a much better plan for accomplishing the same results.

When the abstract question, Shall preachers be men of sense and education? is submitted, all with one voice exclaim, yes, yes, yes, by all means. But it strikes us, that the church is the proper school for qualifying men and women for all the labors in the cause of Christ; and, moreover, we exceedingly doubt the wisdom of encouraging any school, or class of persons, independent of the churches, denominated ministerial or otherwise. If the purpose is to educate the needy, we say to the brethren, amen and amen. No object is more worthy of their attention. In the words of Brother E., "The rich young men will not preach," and add, but few young men with worldly means can be respectably educated, and, in our judgment, it would be genuine wisdom in the churches to turn attention to the education of the poor. If we can build up institutions to enable the needy to acquire knowledge, we shall certainly prove benefactors of our race. Is this the purpose of the movement in Kentucky. A few of the brethren in the South, with Brother N. Hockworth, are agitating the subject of an Orphan School; and when we last saw our indefatigable brother, and most able defender of the Gospel, John T. Johnson, he had the education of orphan boys and girls much at heart. If the brethren in Kentucky and Alabama contemplate institutions for the education of the poor of the churches, and will speak plainly, the brethren of Tennessee will co-operate with them. Time will soon tell us the kind of a school intended in Kentucky, and therefore we will hold our *pointed* remarks in reserve. God speed every work worthy of his name.

T. F.

CORRESPONDENTS.

BROTHER J. W. M'GARVEY, of Missouri, writes: "Brother Lipscomb, I am well pleased with the dignified tone of the Gospel Advocate, and the solid matter with which it is filled. I hope you will never, for the sake of avoiding offense, permit your pages to be filled with *trash*. Before I conclude I must say, that I am much struck with the field of labor Brother Fanning marks out for himself in the November number. I shall await his discussion of the several propositions with a great deal of interest and anxiety. There is one good thing in our circumstances, and that is, we are not so wedded to any particular system as to prevent our following the leadings of truth unhesitatingly and implicitly. Go ahead with the discussions, and be sure that there is no flaw in the argument, if there is we will make it snap."

BRO. C. M. COLLINSWORTH, of Alabama, writes: "Your paper I think the very thing we ought to have. It comes to us with truth, and in the love of it, and is gentle and respectful towards those who differ from us. We cannot drive those who see not as we see."

(We do not see very clearly the difficulty which brother C. requests us to notice in regard to Luke xvi. 16.)

BRO. JOHN M. GHOLSON, of Frederickton, Mo., writes: "Your paper is written in a style so forcible, plain, and argumentative, in defence of the sacred truths contained in the Holy Scriptures, that truly God serving people cannot fail to be pleased with it. True, I speak only for myself. It is an admirable feature in 'The Gospel Advocate,' that it detracts from no man, that to which he is justly entitled. Christ came not to distract the minds of men, but to impart to them the knowledge of salvation."

BROTHER E. R. SMITH, of Limestone County, Texas, writes: "Brother Fanning, I received, a short time since, three numbers of the Gospel Advocate, and am well pleased with the spirit it breathes. I hope it may be the means of bringing many to the true light of the gospel of our adorable Savior."

BROTHER A. FLOWER, of Illinois, writes: "Brethren Fanning & Lipscomb,—I am much pleased with your excellent periodical, and will endeavor to give it a more general circulation through this country."

Brother F. has our thanks for his very efficient service.

W. L.

MINISTERS AND ELDERS MEETING.

OWING to difficulties, which no one out of Nashville need know, the brethren saw proper to decline holding the meeting announced for the last week in February, but we are happy to inform all concerned, that the church at Franklin, Williamson county, through Brother F. H. Davis, invites the teachers, overseers, and the disciples of Christ generally to meet in that place on Thursday before the second Lord's day in April, 1856.

We most cordially accept the invitation, and affectionately invite our beloved brethren to meet us in consultation.

Brother Davis writes: "The brethren are desirous to have the meeting, and will make all necessary preparations to entertain all who may attend."

Let this be the first meeting since 1842 for the purpose of the disciples consulting together THE DIVINE ORACLES, in reference to God's ways and means to save the lost.

EDITORS.

Our thanks are especially due to Brethren Shirley, Dill and Roberts of Cannon Co.; Brother Wade Barrett, of Giles Co.; Brother L. N. Murphree, of Warren Co.; Brother D. P. McCordle, of Gibson Co.; Brother F. H. Davis, of Franklin; Brother S. A. Baker, of Maury Co.; Brother N. W. Carter, of Rutherford Co.; Brother C. R. Darnell, of Marshall Co.; Brother W. C. Huffman, of Sumner Co.; Brother L. Tillman, of Shelbyville; Brother R. Baxter, of Miss.; Brother I. B. Aden, of Paris, Tennessee; Brother A. Flower, of Illinois; Brother J. H. Cain, of Marshall, Texas; Brother W. W. Nance, of West Tenn.; Brother E. H. Darter, of Austin, Texas; Brother Samuel Henderson, of Rusk Co., Texas; and our good sister E. D. Bills, of Springfield, Mo., for their great interest manifested for the success of the Gospel Advocate. There are many others also to whom we are truly thankful for their great kindness. To all we can but express our most heartfelt gratitude. We are more convinced every day that we live, the Gospel of our blessed Savior alone can unite people, and cause those who are under its influence to aid, assist and encourage each other in every good work. May we all ever be ready to build each other up and work together for the glory of God and the prosperity of his kingdom on earth.

W. L.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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THE CHURCH OF CHRIST.—NO. 6.

THE OFFICERS OF THE CHURCH.

IN our last essay, we endeavored to show from the Scriptures of truth, that church organization has reference to planting with Christ, and rising in the body of the Lord, to walk in newness of life; and also, that the purpose of the new institution is to educate and prepare human beings for eternal happiness. We would respectfully remind our readers, that we have used the phrase "church organization," in opposition to the idea of "officering the body," and we desire to repeat, and if possible, impress the idea, that from the moment persons are born into the kingdom, there is not only valuable labor for them to perform, but they are "lively stones" in the building, and of them is required, "spiritual sacrifice—the fruits of their lips—with which God is well pleased"—and as they constitute the body of Christ, "the pillar and support of the truth," they are to perfect their character in holiness, and in the fullest sense of the words, they are to *keep* and *dress* God's vineyard. They are to mutually assist each other in the correction of faults, and to render each other suitable aid for growth in grace and the knowledge of the truth. Though contrary to Stoicism, and Epicurianism, as well as all modern systems of abstract philosophy, the Christian religion can have little influence over any, save such as "come into the vineyard" and work. Speculative systems encourage inactivity, sloth, stupidity, and brutality; but Christ's religion says, "labor, toil, overcome, wash your robes in the blood of the Lamb, and I will give you (says the Savior) a crown of life."

But are we to infer from the fact, that Christians are to "exhort" and "admonish" one another, that there are no officers in the church?

If there are no officers, what is one's business is every one's business, and the church is likely to exist in great confusion. In examining this subject profitably we first of all, divide the officers into

EXTRAORDINARY AND ORDINARY.

Special emergencies create the want for extraordinary officers. Hence in the adjustment of questions, for which nations can refer to neither example, or law, ministers extraordinary are appointed, with power to act as their good judgment may direct after having examined the whole question. In the creation of a new society, measures without regard to law must be adopted; and in the establishment of the Church of Christ, the world was barren of precept or example which could throw the least light on the subject. The new, was not like the old covenant—the materials of the building differed from the old house of Moses—there was a change also in the law, and as there were no rules of action known as applicable, it pleased the Prince and head of the body to create officers extraordinary to erect this heavenly edifice. Hence extraordinary officers are those specially called to the work by the Lord. The first preachers, of course, could not preach unless they were particularly sent—they knew not what to say, but the Lord was to be “mouth and wisdom to them,” and consequently “they BROUGHT glad tidings of good things”—such were special agents, called to perform labor in reference to which they were measurably ignorant, and were to be instructed by Him who called them, as the peculiar work to be done required.

For illustration we select a single example of extraordinary officers. It is said by Paul, that “He who ascended up on high, led captivity captive and gave gifts unto men. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for edifying” (*oikodomeen*) building or erecting the house of God, or temple of Christ; “Till we all come into the unity of the faith, and of the knowledge of the Son of God, into a perfect man, into the measure of the stature of Christ, that we be no more children, tossed to and fro and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things who is the head—Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying (building) itself in love.” This is a perfect picture

of an extraordinary or supernatural body, and extraordinary or supernatural agents to build it up. These specially called apostles, prophets, evangelists, pastors, and teachers were ordained as Christ's ambassadors to erect his temple, compact every joint, set the house in order, and give the laws to the members of the body, till the "perfection" or the members attained to the knowledge of a perfect man in Christ—till the body could edify itself in love, and then these extraordinary measures were to cease. See 1 Cor. 13th chap.

They were all completed by the close of the first century, and then the officers were no further needed. Hence the idea of a successor is most preposterous. Those men all spake and acted by the direct influence of the Good Spirit of our God—they perfected the system of Christ's religion; and consequently since John, the beloved, no man has spoken by the Spirit, and not a syllable, word, sentence, or idea has been added to the spiritual communications in the New Testament. Therefore we have no apostles, prophets, evangelists, pastors or teachers in an extraordinary sense.

ORDINARY OFFICERS.

The inspired teachers having completed the work assigned them—erected a self-perpetuating church, and given all the laws it could desire to thoroughly furnish the members for good works, committed these things to faithful men, who should be able to teach others. Instead now of looking for new light upon the subject of religion, we look back to the inspired writers, and the source of all spiritual knowledge yet enjoyed by the world.

The officers now spring from the wants of the church, and, consequently, are the natural outgrowth of the church. As we care not to trouble our readers with questions at all doubtful, we will examine such officers and offices as the brethren universally, we presume, acknowledge; though it is possible the time is not far distant when we may find as much authority for other officers as some already admitted.

The ordinary officers of the church, or such as have mainly directed in the body since inspiration closed, are

1. EVANGELISTS.
2. BISHOPS OR OVERSEERS.
3. DEACONS OR MINISTERS.

It will be our purpose in the present number to examine very briefly into the character, work, etc., of the evangelist. For the sake of clearness, we will contemplate the subject under such heads as we suppose will give it system and force.

1. *The meaning of Evangelist.*

The word evangelist, is from the Greek, *Euangelistes*—an announcer of glad tidings, or preacher of the gospel. The word for gospel in the original, is *Euangelion*, and it is from the verb *Euangelizoo*, to announce good news.

Originally, the word was used in reference to one, who proclaimed news; that is, brought something new—what the hearers previously knew not. Hence John came in the wilderness of Judea preaching good news concerning One, so much more honorable than himself, that he was not worthy to stoop down and untie his shoes. The message the world had not heard, and the first or inspired teachers of the Christian institution, were commissioned to proclaim glorious news concerning one who was born a Prince and a Savior, to grant repentance to Israel and the remission of sins. The prophetic words are "How beautiful are the feet of them that preach (first announce) the gospel of peace, and bring glad tidings of good things." These men it appears, must have been specially called and miraculously qualified, to bring to the ears of the human family such marvelous things in regard to salvation through the name of the despised Nazarine. But such as repeated the words of the message from above as they *learned* it from inspired men, were also denominated evangelists, and charged before God and the Lord Jesus Christ to "preach the word;" and there is strict propriety in calling such as repeat the words from memory or from the written oracles, preachers of the gospel—evangelists. We, however, regard no preacher since the days of the apostles, as inspired, and we can not anticipate a word or an idea that is new. It is exceeding benevolence, however, that our kind Father has made words of the gospel, as repeated in the ears of willing hearers, the power of God to salvation.

2. THE QUALIFICATIONS OF THE EVANGELIST.

There is perhaps no subject demanding from the religious world, more serious consideration, than what is usually termed ministerial qualifications. We call attention to it, more, for the present, with a view of exciting proper interest in regard to its momentous importance, than to elaborate its details. The best models are those described in the New Testament, and the Apostle Paul's instructions to Timothy and Titus are all full and perfect in every part, and we trust our brethren will seriously examine every lesson written by inspiration. The world's idea of high ministerial qualifications, is certainly wide of the mark. The most showy, mystical and loquacious "*orators*" are

generally presumed the best qualified preachers; but whilst we are strenuous advocates of universal education, and believe it would be well for preachers to know every thing, we are not sure that what is commonly called learning is of very great service to a minister of the word. Indeed, we are not sure but the shilly-shally learning of the age is often taken as a veritable substitute for the only correct qualifications. Some years since a man who had supposed that the pulpit was the finest theatre in the world to display his powers of eloquence and learning, asked us with reference to the course of study to make a preacher. Said the enquirer, "I want to preach, and I am determined not to be a half-way preacher. If I can not be equal to the best, I will not preach at all." We replied that there were three very simple qualifications of a minister of truth, viz:

1. A preacher should know how to *read* and *speak* English to an audience in such a manner as to be understood.

He who supposes, that any simpleton can do this, should take his first lessons in the primary branches of a common school education.

2. A preacher should be acquainted with the Bible, and *believe* it. There is no other theology.

3. One to become a useful preacher, should be a *good man*, in the Christian sense of the word, *good*.

We are not inclined to recommend other qualifications. Time may suggest the propriety of amplifying these cardinal prerequisites.

3. THE SCHOOLS BEST ADAPTED TO MINISTERIAL EDUCATION.

There are no theological institutions on earth, to be compared to the churches of the Lord Jesus Christ. Churches walking in the ordinances of the Lord, have their members at all times in training for the conflicts of life. "A hint to the wise," is said to be sufficient.

4. THE PREACHER'S CALL.

The Spirit of God, through the truth, calls all the members of the body to exert the influence which their ability will permit, and he who professes to be led by the Spirit, with qualifications to impart the word of life to the perishing, and refuses, or neglects to do so, does certainly resist the Spirit, if he do not lie to God.

So soon as any of the members of the body give evidence of ability to labor in word and doctrine, the Spirit says to the members *generally*, and to the overseers *especially*, "Separate me those God-fearing men for the work whereunto I have called them."

5. THE ORDINATION OF PREACHERS.

Having given practical evidence of capacity to teach, the candidates

are consecrated after fasting and prayer, by the imposition of the hands of the presbytery, or overseers of the respective churches.

6. THE WORK OF EVANGELISTS.

The preachers of the gospel are called to announce the glad tidings to perishing sinners, to plant churches, by initiating believers into the school of Christ; to train the converted and saved, till they are "able to admonish one another" and grow up into their Head in all things. They are required "to set in order all things wanting in the churches," "ordain elders" or old men to constitute them bishops or overseers, to watch with regard to false teachers, and have a general care of the churches as Paul and Barnabas had in Asia Minor. But the idea of a preacher's ensconing himself upon a salary as the *pastor* of any congregation, is not only unscriptural but ruinous to all churches in which it is permitted. As there seems to be a determination on the part of many to introduce this popish custom amongst the disciples of our Lord, we respectfully invite the brethren generally to examine carefully the system before they adopt it. We need a hundred faithful, earnest, and eloquent preachers where we have one, but it well becomes Christians to pray for deliverance from the blighting influence of an indolent, insinuating, and covetous class of speculators, who are striving to sell their chaffy and pompous sunday speeches for gold. They have always snatched the very crumbs out of the children's mouths, and they rest as a deadly incubus upon all churches over which they preside. The system kills the congregations, first, by *inactivity*; secondly, by *spiritual stupor*; and thirdly, by pride to be like the rest of the frivolous world. Should the preachers teach the congregations to be religious, there will be ample work for the members to perform, to give them spiritual life and energy.

7. THE SUPPORT OF PREACHERS.

God has promised to feed and clothe preachers and their families when worthy of his grace. Each congregation sends out her own ministers of the word, with the tacit pledge that she is to see that they and their families shall have their appropriate reward. In primitive times, different congregations in which the servants labored, co-operated in their support. Such is still the Gospel plan, and when the respective congregations fail to support their evangelists, it is positive evidence that they have not been correctly taught, or that they do not believe the Lord. We have the most unwavering confidence that the disciples generally are ready, willing, and waiting to act, whenever

the preachers fill their respective places as they are called of Heaven to do.

8. THE FUTURE REWARD OF THE PREACHERS.

"They that turn many to righteousness shall shine as the stars, forever and ever." Who would not aspire to such a calling?

T. F.

"JUSTIFICATION BY FAITH ONLY."

HAVING examined briefly Dr. Ralston's principal arguments on this subject, we will bring these articles to a close by stating some objections to the doctrine of "justification by faith only," which we regard as very serious. It necessarily involves its advocates in difficulties which cannot be surmounted without violence to the plain teachings of the Oracles of God.

Our first objection to this doctrine is, that it makes faith come after repentance.

That man cannot receive remission of sins (without which he cannot be justified in the sight of God) before he repents of his sins all agree. Therefore, if faith is the immediate and only condition of pardon, it follows that it must always come after repentance. But we need not argue this point, for the author freely admits it. In his lecture on repentance (page 270) we find the following language: "but we do contend that repentance precedes justifying faith and the new birth, &c."

The Scriptures clearly teach, that "the faith of the gospel"—call it "justifying faith," "evangelical faith," "saving faith," or what you will—is the first thing in religion, or the *re-binding* of the alien soul to its God. Without faith a man can no more avail himself of a single item of the means of salvation, extended to him through the gospel, than he can create a world; for it is this alone that enables him to see his lost condition, and directs him in the way that leadeth unto life. This is evidently the apostle's teaching in Rom. xi. 6, where he declares that "without faith it is impossible to please him; for he that would come to God must believe that he is, and that he is a rewarder of them that diligently seek him."

But Dr. Ralston can easily set aside such old fashioned teaching as the above, when the life of a favorite dogma of modern orthodoxy is concerned. Hear him:

"It appears evident from the total depravity of human nature, as taught in Scripture, that the soul must first be visited by the convict-

ing grace of God, and that a *degree of faith* must be produced before the first step can be taken toward salvation. This we find also clearly taught in the word of God." He then quotes Paul's language, in Rom. xi. 7, to prove that a *degree of faith* must precede repentance! Thus he disarms the Apostle's language of its power against this cherished doctrine of his system of "Divinity," by mustering it into service to prove something that he admits to be true! Surely it must have been in view of the dangers to his position, presented by the above passage of Scripture, that he entrenched himself behind this declaration: "Now observe, we do not contend that repentance precedes the enlightening, and to some extent the quickening influence of the Holy Spirit, and *some degree of faith*." Such is a specimen of the tactics employed for the defence of a position, the truth of which one cannot call in question without incurring the danger of being excommunicated, as a heretic, from the family of the orthodox! Let us note some of the consequences of this argument. In the conclusion of the author's lecture on the subject of faith (page 288,) we have the following excellent definition of true faith: "The faith which, passing through the understanding, fixes its seat deep in the heart, and trusts or relies on Christ for present salvation, is that faith which alone can justify and save a sinful soul." And this faith, we are told, comes after repentance. The "*same degree of faith*" then, which precedes repentance, must be of comparatively little importance, and must be regarded as what Dr. Ralston terms "that faith which has its seat in the head," "dead faith," "devils faith," &c. We must therefore conclude that Paul, in the xi chapter of Romans was speaking of a faith which cannot save the soul, since according to Dr. Ralston, the Apostle referred to that *slight degree* of faith which precedes repentance—that the faith of Abraham, and of Sarah, of Moses, Joseph, David, and the prophets, was a "dead faith!!" Now why should the Apostle take such pains to exemplify that inconsiderable degree of faith which precedes repentance, and yet give us not one word in reference to that more important faith which saves the soul?

But if the Apostle Paul does not define and fully exemplify, in the eleventh chapter of Romans, the faith which saves the soul, where shall we go to find such definition and exemplifications? Probably to such oracles of wisdom as "Ralston's Elements of Divinity!" certainly not to the New Testament.

But the great Apostle, in the last verse of the tenth chapter of Romans, says: "But we are not of them who draw back unto perdi-

tion, but of them who *believe to the saving of the soul.*" Following this, in the same connection, he defines that faith which operates "to the saving of the soul;" and then proceeds to illustrate it by numerous examples. This most eloquent discourse of the Apostle seems to have been written for the purpose of putting the subject of faith beyond all doubt, and is well calculated to give perfect satisfaction to every mind untrammelled by prejudices in favor of the teachings of men. He speaks of that faith which leads the sinner to repentance and salvation—which arrests the poor prodigal, as he wanders far from home in the destructive ways of sin and folly, and leads him back to his Father's house. This is the faith which, in the sixth verse of the chapter, is represented as being absolutely necessary to him *who would come to God.* He uses the term throughout the chapter, and indeed as often as he has occasion to speak of faith (not much less than one hundred and fifty times,) without any of those modifications which men now find it so convenient to apply to it, for the accommodation of their peculiar system of religion.

Whenever any view of the subject of faith is presented by the Scriptures incompatible with their own preconceived notions, they dispose of the difficulty in a very summary manner by telling us that, *in this passage a different sort of faith is meant!* Thus they are ever armed against all opposition on this point, by an abundant supply of such invincible objectives as "historical," "evangelical," "human," "divine," "intellectual," "saving," "justifying," &c.,—technicalities of modern theology which have no existence in the oracles of God.

The progress of the age in religion possibly may require such additions to the scriptural vocabulary; but if the world continues to advance with such rapid strides, we may confidently expect that the glorious day of light is not far distant when the teachings of such Old Fogies as Paul, and Peter, and James, already falling into disrepute, will be entirely lost sight of!

That faith must precede repentance is further evident from the manner in which it is received. In Rom. x. 17, we learn that "faith cometh by *hearing*, and *hearing by the word of God.*" To this proposition the author gives his assent, and, under this head, defines faith to be "not a blind assent of the mind, resting upon no rational foundation; but it is *a well-grounded conviction, and a reasonable confidence, based upon good and sufficient evidence.*" This is a good definition of faith; and, if Paul is to be taken as authority in Rom. x. 17, the "word of God," received into an honest and understanding heart, is

the "good and sufficient evidence" which is capable of producing this "well-grounded conviction" and "reasonable confidence." Now the "hearing of the word," all agree, necessarily precedes repentance, and therefore faith, the immediate result of this hearing, must also precede repentance.

This conclusion, it will be observed, rests upon the presumption that faith is the legitimate result of "good and sufficient evidence," which, as we have seen, the author admits. But he seems to take a somewhat different position on page 287. He there informs us that "justifying faith," which is the faith in question, "implies more than the *assent of the understanding*, resulting from the force of testimony;" by which, of course, he means to say that the result of testimony, however strong, is a mere *assent of the understanding* to the truth of a proposition.

Again, on the same page, he says: "This doctrine (that faith is the result of testimony) appears to be inconsistent with the depravity and native inability of man to do any thing toward salvation, without divine grace imparted. For if faith be the condition of salvation, as all admit, (?) and if it be the natural result of a mental exercise in the examination of testimony, then it will follow that, as man can exercise his intellect at pleasure, independent of aid from Divine influence, he may believe of himself, and be saved by the mere exercise of his natural powers." So far, then, is the word of God from being able to produce faith in the heart of man, as Paul teaches, that, even after its heavenly testimony has been received and maturely weighed, man is not a believer, nor can be, until he has repented of his sins and a miracle has been wrought, in the communication of "Divine influence," to enable him to believe!

We are thus brought to the statement of a second objection. The doctrine of "justification by faith only" not only makes faith come after repentance, but it puts the exercise of faith beyond the limits of man's natural powers. In other words, if we admit the truth of this doctrine, we must conclude that, after an individual has exercised his natural abilities to their fullest extent in the examination of the word of God; after he is thoroughly convinced that he is a sinner, and that, without an interest in the blood of Jesus, he is in continual, imminent danger of eternal banishment from the presence of God and the glory of his power; he is still unable to "believe to the saving of the soul," until he is indued with power from on high to enable him to exercise "justifying faith." We must admit that the utmost the word

of God can effect is the conviction of the *understanding*, and that the *heart* cannot be affected except by the agency of abstract "Divine influence."

We shall have no controversy with the author in regard to the definition of faith. We freely admit that it must not only convince the understanding but must enlist the feelings and affections of the heart; but we maintain that the only medium of access to the heart is the intellect, and that it is the legitimate effect of the "quick and powerful" word—the "sword of the spirit," acting through the understanding, to penetrate the deep seat of the affections. If we deny this we must conclude, that the sublime attestations to the truth of the heavenly Oracles have less effect upon the heart of man, than the evidences upon which we act in the comparatively unimportant things that pertain to this life. When evidence sufficient was presented, to convince the understanding of King David that the erring but beloved Absalom was dead, did the effect of the testimony reach no farther? Was the *depravity* of David's heart such that, after the conviction of the understanding, it had to be touched and softened by miraculous spiritual influence to enable the King to feel and lament his loss?

The effect of faith upon the heart is always proportioned to the importance of the object of its regard. This effect we see continually exemplified in the daily walks of life, calling into action the various feelings and passions of our nature, as hope, joy, gratitude, love, &c. In matters pertaining to the concerns of this life all admit that it is the result of sufficient testimony, and yet it sets in motion the springs of human action. And must we suppose that the same principle is less effective, when it has regard to the more momentous concerns of a future state?

But we are met here by the popular objection that, the understandings of the great majority of persons, in enlightened Christendom, are thoroughly convinced of the truths of the Gospel, and yet comparatively few have complied with the terms of salvation. I must confess I have not yet come to entertain so degrading a conception of human nature, poor and fallen as it is, as to admit the truth of the declaration. Lot believed, upon the Angels' testimony, that the city of Sodom would be destroyed, and acting upon his convictions he escaped the impending evil. Suppose he had not obeyed the mandate of the Angels, but remained in his place until the destructive "brimstone and fire from the Lord out of heaven" rained down to the destruction of

that devoted city; on the supposition that he believed the Angels' testimony, how irrational would his conduct appear to us! Yet we are taught, (and it is utterly *heterodox* to disbelieve it,) that rational men and women who are thoroughly convinced, that the only way to happiness, present and eternal, is by the cross of Christ; that those who obey the gospel of the Son of God shall receive a hundred fold in this world, and eternal life hereafter; that those who refuse such obedience are in daily, hourly danger of the eternal punishment which awaits the wicked, "where the worm dieth not and the fire is not quenched;" can still be stupidly indifferent to these momentous concerns! The most charitable conclusion is, that they *do not believe* these things; that they are either the victims of an insidious skepticism, scarcely acknowledged even to themselves, or that, without investigation, they have given a "blind assent" to certain truths the force of which they have never felt.

God has given to man his holy Word, setting forth his Son as the proper object of faith, and presenting abundant evidence to convince the world that he is the Christ, the only hope of salvation. Now if it be true, that man has not the ability, in the thorough apprehension of Scriptural testimony in all its force, to believe unto salvation, it follows that the thousands, whose understandings, we are told, have been convinced by the word of God, cannot justly be held responsible for not believing. The "force of testimony" has only affected the *head*, while the *heart* remains untouched. If therefore they die (as many of them must) without that *heart* faith, which the special intervention of divine agency alone can enable them to exercise, they cannot, in justice, fall under condemnation. This illy agrees with the Master's denunciation against the "unbeliever: "He that believeth not shall be damned."

Again: if man cannot believe by the exercise of his natural powers, it necessarily follows that, in order to the exercise of faith, he must either be miraculously endowed with a new power of mind, or some *latent* power must be aroused by divine energy, which would otherwise have remained forever dormant. The *total depravity* of man's nature, the result of Adam's fall, must therefore consist, in part at least, either in the total extinction or in the suspension of certain functions of the human mind! Dr. Ralston's view of the subject may be gathered from the following expression: "Nor can man ever possess faith till *through grace* he exercise the ability with which God has endowed him." That is, God has given to man the natural ability to believe, but he cannot exercise that ability until he is enabled to do so by a special dispensa-

tion of *grace*! One would think that the same cause, which operated in so far destroying a single element of man's moral nature that nothing short of the Omnipotence, which originally created it, could call it into action again, would have had the same effect upon the whole. This would lead us to the adoption of the old Calvinistic theory of regeneration, which is based upon the presumption that man is not susceptible of religious impressions before the entire renewal of his spiritual nature.

The last objection which we shall urge to the doctrine of "justification by faith only" is, that it is contrary to facts presented in the Scriptures.

The first presentation of the gospel terms of salvation to dying men, was on the first Pentecost after our Lord's ascension to heaven. The Holy Spirit descended, according to promise, and the Apostles were "endued with power from on high" to preach the gospel of peace to the nations. And whilst the multitude gazed with astonishment at the wonderful display of almighty power, Peter, to whom were entrusted the keys of the Kingdom of Heaven, arose and preached to them the simple story of the gospel. The effect of that preaching was that many, who *heard*, *believed*. Their faith came "by hearing," just as Paul says it comes, and had its existence in the hearts of the Pentecostians before the terms of salvation were ever proclaimed to them. And shall we be told that this amounted to nothing more than a mere "assent of the understanding"—the faith of the *head* which reaches no further? What saith the Oracle? "When they *heard* they were cut to the *heart*." The word of God, which Peter by inspiration spake, passing through the understanding penetrated the heart, and wrought a great change in its feelings and affections. There were doubtless many sincere Jews present, who verily believed that the man Jesus, who was put to death on Mount Calvary a few weeks before, was an impostor. They thought that the end of the Jewish Law was not yet, and that the terms of salvation were still to be sought in its ceremonies. Suddenly, however, they are convinced that he, whom they had crucified, was "made both Lord and Christ." They *believed* and the effect of their faith was they asked Peter and the rest of the Apostles, "Men and brethren what shall we do?" Now, since faith is a matter of such vital importance, it is but reasonable to suppose that, if these people on pentecost had not exercised faith before they addressed this important question to the Apostles, Peter would have told them to "believe on the Lord Jesus Christ,"

in order to salvation. But he says not one word to them about believing, and therefore they must have been believers already; and in as much as he requires them still to comply with other conditions for the remission of sins, we conclude "that by works a man is justified and not by faith only."

THE INDIAN MISSION.

DEAR BRETHREN:—I have recently returned from a preaching tour of about three thousand miles through Missouri, Arkansas, and the Cherokee Nation. In all this extensive and laborious trip, performed in the months of November, December, January, and February, by steamboat, railroads, stage, horseback, and sometimes on foot, the Lord has blessed me with good health, good friends, and a safe return "home again." Oh help me to praise the Author of every good and perfect gift!

In a hasty trip through Missouri, being authorized by our Missionary Society, I solicited aid for the missionary cause. The churches had contributed their *thousands* to Bethany College and Christian University, and their *hundreds* for Revision, and therefore came to the sage conclusion, that a few *dimes* or *dollars* was all that they could and ought to do for the conversion of the children of Shem! The richest Christian brother, whose heart and purse were appealed to, said he had "no sympathy for the Indian!" His good wife's apology for withholding her hand was, the red man had shot at her grandfather in Kentucky. The Kansas war was another insurmountable obstacle. But some of the churches and brethren responded to the missionary call, and contributed about \$166.

I traveled generally over the Cherokee Nation. Though the weather was very cold, yet I preached at several important points, visited many of my former acquaintances and old friends, and conversed much in reference to the political, educational, agricultural, and religious state and prospects of the Cherokees. They have had many serious difficulties, growing out of their removal West. But they have recovered from the temporary violence, and civil law again reigns. Education is advancing in the Nation. They have a good system of District schools, at which hundreds receive a common English education, and in which many are prepared for the National Seminaries. They have two National Seminaries at which many males and females, who have received the prescribed preparation at the district schools, take a regular four

years' course in languages, sciences, etc. This system of education is sustained by the interest of several hundred thousand dollars, vested in United States stocks. Under this system, if well managed, the Cherokees are destined, in a few years, to become a highly educated people.

Nearly all the families of the Nation are engaged in agricultural pursuits. Their dwelling houses vary from the comfortable cabin to the splendid frame and brick mansion. Their farms vary from ten to one, two, and three hundred acres. In many places they have fine winter and summer range and large flocks of hogs, cattle, horses, and mules. Thousands of beef cattle are driven from the Nation to California and other parts of the United States. Nothing is wanting to make the Cherokees vastly wealthy but more industry and economy. They have no taxes to pay for the support of civil government, no educational fees to pay, and have one of the best stock countries in the world, having the best country west of the Mississippi river in the same latitude.

The Moravians, Presbyterians, Baptists, and Methodists, have many missionaries, mission schools, and churches among the Cherokees.

Hundreds of Cherokees have died pious members of the churches, and hundreds are still as moral and pious members of the churches as we have in the States.

The Cherokees have a written language of their own, invented by a Cherokee who spoke no English. The constitution and laws of the Nation are published and read in Cherokee and English. Portions of the Old Testament, the whole of the New Testament, and many Hymns and Tracts, have been translated into Cherokee. They also have a national printing press, and for many years published a national weekly newspaper, printed in both languages, titled in the old Nation "The Cherokee Phoenix," and in the West "The Cherokee Advocate." It is however suspended at this time, but will likely be resumed again.

Thus we see that the Cherokees have all the means of improvement. All they need in a religious point of view is more missionaries to aid them in applying the means. They have every degree and variety of color and civilization among them, from the full copper to the snow white, from the rude child of nature to the cultivated statesman and refined matron. They are in advance of all the other Indian tribes, and are looking forward to the happy day when they shall be added as another bright star to the American constellation. They only want a little more time and more help to more fully prepare them for the glo-

rious adoption. A vast multitude of full blooded, half breeds, quarters, eighths, sixteenths, thirty-seconds, etc., old and young, rich and poor, male and female, are gradually advancing in all the civilization and christianization of Christian nations, and furnish as good material for the finishing polish of the Christian missionary as can be found among the millions of the children of Shem, Ham, and Japheth in either of the four quarters of the globe.

But the Cherokee Nation is only a part of the great missionary field in the far West. The whole Indian Territory west of Iowa, Missouri, and Arkansas is inhabited by thousands and tens of thousands of the children of Shem, Ham, and Japheth. A great number of whites and negroes live in the Choctaw, Chickasaw, Creek, and Cherokee countries, the former by marriage, or by permit as mechanics, merchants, etc., the latter as slaves. In Kansas and Nebraska the Indians have reservations, and the residue of the Territory is being rapidly settled by thousands of whites from all parts of the Union, North and South.

Now let me say, in conclusion, that if our Missionary Society wishes or intends to do any thing in the great missionary field of the world, in my humble judgment, a more promising harvest cannot be found on the globe than the Indian Territory. Who will be the reapers? Have we no preachers willing to gain eternal honors in this great missionary field? Will the Christian churches of the United States furnish the means? Will the churches of Tennessee contribute a liberal proportion? Who will speak, or write, or do something worthy so benevolent and so glorious a cause? We pause to see.

Your brother in Christ,

J. J. TROTT.

Franklin College, Tenn., March 6, 1856.

THE PRISONER—A QUESTION.

"BROTHER FANNING:—Suppose Mr. A., a citizen of the world, should kill Mr. B., and afterwards Mr. A., should hear the gospel in prison and submit to its authority, and should desire to commemorate the Lord's death, what should be done?"

REPLY.—If penitents in prison should be permitted to take the yoke of Jesus Christ, of course, it is their right to remember his death in partaking of the bread and wine. Let the saints visit the imprisoned brother for the purpose of observing the ordinance with him. We have immersed many in our State prison, and broken bread with them, in much humility, and derived no small degree of spiritual improvement from it.

T. F.

CONVERSION.

THE meaning of the phrases convert or conversion, though palpably plain and easy to be understood by an appeal to our Dictionaries, are nevertheless wholly misapplied when the Christian religion is concerned. A proper understanding of these terms develops to the Bible student also the meaning of the words pardon, remission, salvation, new birth, and regeneration. They are kindred words to convey the same truth. He that is converted is saved from all past sins, and he that occupies this position to the divine government, as a matter of necessity, is esteemed as enjoying the remission of sins, salvation, the new birth, and regeneration.

Conversion, it is true, like most if not all of the other terms alluded to, is a generic term, and may be applied equally to all sorts of conversions. A few examples will suffice. A is converted from falsehood to truth; from dissipation to sobriety; from the barbarous to the civil state; from the single to the married state; from an ignorant to an intelligent state. Of course, therefore, it may be applied to the condition of the mind, the heart, and to the whole person.

When A. is converted from lying to the truth, it necessarily involves the idea of speaking, or the writing of the truth. It is not, therefore, a decision of the mind simply, but action is always involved.

But we appeal to Walker, and Robinson's *Calmet* for the meaning of the word "conversion" or "convert."

"To Convert. To change into another substance, to transmute; to change from one religion to another; to turn from a bad to a good life; to apply to any use, to appropriate."—*Walker*.

"Conversion, a turning from one state, manner of life, course of conduct, or principles to another: As from the worship of idols to that of the true God."—*Calmet*.

Let us now hear the apostle Peter: "Repent ye therefore, and be converted." Was this a command or a promise? If a command, it could and must be obeyed; but if a promise, no obedience was demanded, but was simply to be enjoyed. The first implies duty and action, the latter improvement, and a state peculiar to the gospel.

Our Baptist, Presbyterian, Methodist friends, and others affirm, that when the mind and heart has undergone a change from the love of sin to that of God, that such a person is *converted*, saved, pardoned, regenerated, or justified.

Conversion from one course of life, or from one religion to another, always stands *inseparably* connected with *means*, or its *antecedents* or *steps*.

He that is converted to God, first hears, then believes, or trusts, then feels, and last of all he *turns* from the service of Satan to that of God. Turning is, therefore, but the result of hearing, believing and feeling.

No Jew was converted to Jesus Christ until after his public confession, that Jesus, and not Moses, was now his lawgiver and Savior. Nor could any one be regarded as "converted" to Christ, who was not immersed. Positive proof.

"For as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27.

It is also as plainly taught that in order to the benefits of Christ's death for salvation, we must be baptized into it. Proof. "Know you not that so many of us as were baptized into Jesus Christ, have been baptized into his death."—Rom. vi. 3, 4.

From the above facts, connected with many others which might be offered, we are prepared to affirm, that the orthodox teaching upon the subject is wholly self-created, has no countenance from the scriptures whatever. They apply it simply to the *state of the mind and heart*, the apostles always to the *state of the whole man*. The first stops in their reasonings and feelings; the latter in their actions.

We adduce the following facts: "Unto you first, God having raised up his Son Jesus, sent him to bless you, (how and when?) *in turning* (not for it) away every one of you from his iniquities." (Acts iii. 26.) It is manifest from this article, that in order to conversion the whole man must be turned to God; not simply his heart or affections. Such a change of the affections only prepares the sinner for the turning, it is not the turning itself.

It seems to be wholly impossible for our friends, who object to our teaching, to discriminate between the *state of the mind and affections*, and the change of the *sinner's state*. With them conversion is complete when the sinner believes, or fully approve of God's plan of salvation.

In order that we may the more fully understand the apostolic use of the word *convert*, the following scripture is given: "Let him know, that he which *converteth* the sinner from the *error of his way*, shall save a soul from death, and shall hide (or cover) a multitude of sins." James v. 2.

It is evident that James did not consider the sinner converted, or saved until he was turned from his *evil practices*; this he could not do until his views and feelings were changed. In conversion, both soul, spirit, and body must be actively engaged. To turn the heart is not

enough, we must turn the whole man to God. The consummating act in this process is immersion. All going before are only preparatory to this act.

GEO. W. ELLEY.

Lexington, Ky., Feb., 1856.

OUR CONDITION AND NEEDS.

DEAR BROTHER LIPSCOMB:—Permit me to state my views upon the subject of Christian co-operation. We have made effort after effort to establish a system of co-operation, and it seems that all our trials have hitherto been abortive. I am thoroughly convinced that the failure has been occasioned by a combination of circumstances. Some few years ago our cause seemed to be prosperous, we had several laborers in the field proclaiming the gospel, but since then an adverse wind has blown over our horizon, and clouds of distraction and discontent have hovered over us, and now Zion is in mourning. Some few years since when J. B. F. held the helm of our prosperous beginning in the course of co-operation, he with his too liberal sentiments, called into the field of service more labores than we had means to pay, and ever since there has been a retreating from the field and the aspect we now present is a lamentable one. In order to the prosperity of the cause we plead, there must be an understanding of the scriptural rule of Christian contribution. I am convinced that the proper plan of contributing is in proportion to a person's ability; for it should be remembered that the "Earth is the Lord's and the fulness thereof," and the earthly possessions with which we are blessed, are lent to us, and ere long we shall have to give an account for the manner in which we make use of them.

I do not pretend to say that the brethren ought to make the preachers rich, or that preachers out to expect it; but many of our preaching brethren are poor and have large families to support, and unless they get a support for themselves, they are forced to abandon the ministry. Now, my dear brother, this ought not to be so. And again we have many young and pious brethren who would enter into the ministry and whose qualifications would enable them to proclaim the gospel successfully, but many of them are poor and cannot go forth at their own expense, and we have not a system at work that promises them support. Hence they seek some other employment for their support. I hope that you and brother F., will take some notice of the subject of Christian co-operation as taught in the Bible, and labor

the matter in the "Advocate." I am fully aware that many of the brethren are opposed to the equality system of contribution, but I think those brethren are honest in their intentions, and all that is necessary for them to know is, that the equality system is in unison with the teachings of the Bible, and they would be willing at all times to acquiesce in carrying out the great principles of the Christian institution, by contributing for the benefit of the Lord's cause in proportion to their ability. I am very sensible of another fact in reference to the present state of affairs. We have had some preachers in our service, whose manner of address was harsh and severe, which had a tendency to alienate the minds and feeling of the brethren from contributing any thing to encourage such preaching as those persons practiced. We should at all times keep in mind the sacred truth, that *love* is to conquer the world, and we should ever manifest the Spirit of our Savior. For when we want to convince any person of the truth, it is very improper to insult, in presenting truth.

In the contemplated meeting at Franklin, I hope we may have some of the best heads and hearts in Tennessee; for if ever there was a time in Tennessee that all the talent was needed, now is the time. And I most firmly believe that this lamentable scourge will prevail until we do come to the scriptural system of co-operation. Other plans aside from this, are the inventions of men, and must evidently give place for the true plan when it shall have been presented in its true colors, colors too tinged with the descending dews of Heaven. The true plan of Christian co-operation acts reciprocally in its tendency and bearing in a Christian community. A minister laboring for a faithful church, feels like he is sustained by them; having confidence in their integrity of purpose, it will tend to nerve him up and to proclaim the truth with renewed energy. Thus it is that the faithful minister becomes identified in feeling and interest with his hearers. There is no church that can prosper without the union of effort of minister and church. I believe most firmly that there is too much jealousy existing in the minds of many preachers and churches, for them to present the proper aspect in the world in order to gain souls to Christ.

I hope you will pardon me for so lengthy a letter, for you may be sure I feel a deep and vital interest in the establishment of the Bible system of co-operation. There is a great work for us to perform in the world. We are regarded as the "Salt of the earth;" shall we not then use all the saving influence we may have in order to the conversion of the human family? Great and noble is the Christian calling,

great and glorious are the promises of the gospel, and who is there that is willing to let go the hope that has so long consoled his drooping spirits and cast himself back on the rolling billows of uncertainty without hope, without Jesus as a friend? I trust none.

In the Christian course, and notwithstanding troubles, trials, and difficulties may rise up around us, yet if Jesus is our strength, all is safe. What is there here in this world which should claim our earnest endeavors more than to promote the cause of our Savior? In view of our responsibility to God and our fellow men, let us strive for the "Crown of Glory," reserved in heaven for all who love the appearing of our Lord Jesus Christ. Then in the midst of seeming despondency we should "contend earnestly for the faith once delivered to the Saints," remembering that the great prize is at the end of the race.

Your brother in Christ,

C. R. DARNELL.

New Hope, Tenn., Feb. 16, 1856.

REMARKS.

We are disposed to think there is a disposition with our brethren to entertain gloomy feelings in regard to the many troubles which have so seriously affected us in Tennessee. The only profit that we can derive from any bitter experience of the past is, that we may thence learn wisdom for the future. Beyond this a constant recurrence to matters that are unpleasant not only fails to profit, but rather produces injurious consequences. To ever look at the darker aspects of matters, rather tends to weaken our confidence in each other and the Truth. Sad and mortifying as has been our condition, there is naught in it that should cause despondency to any lover of the Truth of Heaven. That men should betray the best of causes, be led away by wicked delusions, is but an exhibition of what misguided and depraved human nature is capable. But still we have lost nothing. The truth of the Gospel is as strong to-day as it was when Peter smote with it the proud hearts of the mocking rabble on Pontecost and made them acknowledge the "same Jesus whom they had crucified both Lord and Christ." If man's opposition or defection could have destroyed the gospel, its days would long since have been numbered. It rests upon no such foundation. Though all men should forsake it, and pronounce it false, what could it matter to those who believe God rather than man, and are content to let "Him be true but every man a liar."

Let us rather look at what is hopeful and gives promise of better things. Our experience in the Christian life runs back not many de-

cedes, but still we believe that people calling themselves Christians in Tennessee are as ready to-day to do the commands of the Savior and sustain his cause as they have been for many years. There seems to be a general and earnest desire among the brotherhood to manifest a different spirit in the cause of our Master. We are disposed to hope for better things. The great matter of need is to learn to trust the word of God rather than systems of men, and to become content to worship God according to the purity and simplicity of his own appointments. We have much of the old leaven of sectarian ecclesiasticism, which does us much harm. But we trust we are learning the right way, and are disposed to practice what we learn. God's Word contains all the wisdom that is necessary to build us up, and let us hope that our brethren are disposed to obey its requirements. W. L.

WORDS OF FRIENDSHIP AND ENCOURAGEMENT, WITH GOOD SUGGESTIONS.

BROTHERS FANNING AND LIPSCOMB:—I have, through the kindness of one of your subscribers, had the pleasure of reading the columns of the Advocate, from the publication of the first number up to January. And were I to undertake to relate the interest I have taken in reading said volumes, words would not express the high estimate I put upon the work. Your views on Co-operation; on the practice of some of the congregations hiring men to worship for them, also on faith and speculative opinions, accord well with the teachings of the Bible. Your sentiments on negative Christians, negative and insulting preaching are important; and had they been expressed years ago, and the brethren given heed to them, the injury that has been done, would not now have to be repented of. Brethren, were you in talking distance of me, I would like to discourse with you much upon these subjects. They are truly important, and ought to be soberly and seriously considered.

Would it not be a matter of great importance if men of pretension would examine the Word and themselves, comparing the two together, that they might see if the Spirit and theirs were in kind and object the same? The church has one head and body, and one Spirit that animates that body. I shall look for something interesting upon the members of the church in the next number of the Advocate, and if not in the next before you leave the subject. I have confidence in your ability

to present this matter to the mind of your readers in the proper form. O, how lovely is the spirit of our Divine Master, how productive of good fruits; and the possessor of a like spirit is also lovely. This spirit makes all good. The husband, the wife, the neighbor, and the statesman. It proposes peace in the domestic circle, among neighbors, and peace between nations. Who then would be ashamed to advocate its power, or refuse to partake of its blessedness? The Church, O, where is its presence, and the spirit thereof? We see professions, but we suffer and mourn for the want of reality. Since I have been reading the Advocate, I have thought there was a brighter day dawning, but I live in continual fear and dread; believing, as I do, that the present year will present many temptations. Political excitements will run high, and the church will in some degree partake of its deadly influence. You, as publishers of a religious journal, will in due time give a word of admonition. The Elders of the different congregations will be at their post—ever watchful; the preachers also giving aid. These combined influences, the press, elders, and preachers, may, in a great measure, keep the church from under the influence of worldly strife. If so all will be accounted worthy, and the blessings of Heaven will attend their efforts.

E. J. MAYHEW.

Locust Grove, Weakly Co., Tenn., Feb. 4, 1856.

A GLOOMY PROSPECT.

A HIGHLY esteemed brother of the South writes in the following mournful strain:

“DEAR BROTHER FANNING:—*Christianity is nearly prostrate with the few that seemed to love it. We have not had any preaching since you were here, except one sermon by Brother M., and whether we shall ever be able to make any further progress as to numbers, the Lord only knows.*”

The whole substance and style of our brother's letter evinces the deepest despair, and the moment we read it we felt an inclination to indulge in a like strain; but we asked ourself the cause of this gloom and fear. Is Christianity calculated to depress its votaries? Does not the hope of eternal life through the Savior light up the pathway of life, and encourage Christians to rejoice?

We think we have the key to the despondent feelings in many sections of our fair land. We expect *too much* and *do too little*, and hence our disappointment. Most unfortunately, too many of us, instead of reconciling it to ourselves to assemble with two or three of the poor

and afflicted, to keep the ordinances and rejoice together, we stand by the side of fashionable religionists and pray for finer houses, more eloquent preachers, and larger congregations. The first condition of success is *independence* to worship God for ourselves, and very soon our sympathies will be directed to the salvation of our frail brethren of earth. If our dear Brother H. will assemble three or four times during the week with the few widows and humble disciples of S. to worship the Lord, and sing, read, pray, exhort, and commemorate the Lord's death, a few months, we would venture to predict a report something after the following style :

"Dear Brethren:—Grace attend you. We are in peace and prosperity. The beloved brothers and sisters never fail, when in health, to assemble and exhort one another. They are happy in the songs of Zion, in the prayers and thanksgivings, and at the reading of the living word, they bow their heads, cry amen, and shed tears of joy as freely as did the Jews at the reading from morning to evening by Ezra the scribe, upon their return from captivity. Our communion around the table of the Lord on each first day is refreshing beyond measure. Our children all love to study with us on Lord's day and at all our social meetings the word of the Lord—they sing most charmingly—much sweeter are their notes than those of the big organs in idol's temples. Many of our neighbors beholding our good works love to hear us tell of the love of God in redemption, and as we cannot employ our evangelist's time so well in our congregation, we keep them in the field pleading the authority of our Prince. Can you inform us where sinners need our labors most?

"In the faith,

D. H.

"P. S.—I had neglected to say, that from the fact that we all put our money into the Lord's treasury upon every first day of the week, as we have been prospered, we have quite a surplus on hand. Can you direct us to any needy evangelists or poor saints, whom we can have the pleasure of relieving?

D. H."

REPENTANCE AND RESTITUTION.

BROTHER HOWARD MAJOR, of Kentucky, propounds the following questions :

1. "Is the doctrine of Restitution contained in the Repentance of the Bible? and if so, was the Restitution demanded of the multitude baptized by John, before, or after baptism?

2. "Does Paul teach the same doctrine at Jerusalem and Damascus, (See Acts, xxvi. 20.) in reference to 'Repentance, towards God, and doing works meet for Repentance?'"

We regard these questions of no small importance, and respectfully suggest to our beloved brethren, that there is a possibility, few religious persons indeed, fully appreciate the practical import of *repentance*. Else, why is it that so many who join the various churches, evince so little change of life? It is a great work to subdue our passions, control our habits, and conform in all respects to the law of Christ. There can be no question that our Heavenly Father, requires restitution of all injuries in our power, but he does not demand impossibilities. Very often, the unfortunate sons of earth, rob men of that which they cannot restore—a *good name*, and but for the exceeding mercy of God, in freely forgiving all their sins, they would be hopelessly lost. With reference to the time, the multitude were required to give evidence of repentance, (Luke, iii. 8.) it must be evident, it was required *in order* to baptism. John's baptism had become exceedingly popular—all the regions round about were pressing to him, asking its administration at his hands. He saw most clearly that policy was at the bottom of the movement with many, and therefore, he required evidence of their sincerity.

He that had two coats, would give satisfactory proof of honesty of purpose, if he would give one to him that was destitute; so with him who would give of his meat; and of publicans, when they would cease to charge exorbitant prices, and soldiers, when they would desist from violence. There is but little doubt, that John had witnessed glaring instances of hypocrisy, and his purpose was to prevent imposition—therefore he demanded evidence of an honest heart.

We deny not, that evidence of sincerity must exist after baptism, and all along the pathway of life; but in the instance of John's requisition, the "fruits worthy of repentance" were required, upon their confession.

We are informed in church history, that soon after the establishment of the church, numberless catechumens—persons preparing for baptism—were found in many of the churches; but with the exception of the Methodist denomination, we are acquainted with no people who put their members on trial, before they receive them fully into the body. To be sure, some of the Baptist churches years ago, required candidates for membership, to give what they denominated, "a Christian experience," but as most of the denominations now see that men

cannot relate a *Christian experience* before they put on Christ in baptism, and there is no authority in the Scriptures for giving a relation of our bad and good feelings in arriving at the conclusion to serve God, we rejoice to know that many of them satisfy themselves with the confession of faith in Christ in order to baptism. The practice of the disciples on this subject is well known. T. F.

DIFFICULTIES IN THE BIBLE.

AN aged and thoughtful correspondent in Georgia, writes in the following manner :

"T. FANNING, Esq:—I have long been a Bible reader, and I have generally been disposed to believe it, though I have noticed a seeming contradiction in Mat. 21 and Mark 11. Matthew says the temple was cleansed before the fig tree was killed, but Mark says it was afterwards. Now sir, if you can reconcile these declarations, I should like you to do so. J. B. P."

REPLY TO J. B. P.—We very recently read a volume of the famous infidel theologian DeWette, on difficulties, defects, contradictions, and absurdities of the Bible. We have also looked over the work of Glidden & Knot, on the origin of the different races of mankind, as they suppose, and carefully marked their consummate sneers at the statements of the Divine volume, and our conclusion may be expressed in few words. We are more than satisfied there is abundant evidence in the Scriptures of truth to convince any sincere enquirer, that the volume we denominate the Bible, is from God, yet the Almighty permits men to speculate themselves out of all belief and to ignore all truth. When in youth, we were inclined to follow the inclinations of the flesh, the thought frequently suggested itself, that perhaps the Bible is a fable and there is no spiritual truth, but a universal skepticism was so abhorrent, we could not endure it. Blot out the sacred records, and there is no moral light to direct our wandering steps.

But we must notice the difficulty. Matthew and Mark agree most perfectly as to the facts touching the driving of the money dealers from the temple and blasting the fig tree; but the trouble is in reference to the order in which the events are recorded. The inspired penmen, seem not to have been specially directed as to the order in which they wrote the transactions of the Lord, but because Mark mentions the curse of the fig tree first, it is not positively certain this occurred before the bankers were driven out. T. F.

DO TRUST IN THE WORD OF GOD?

The great matter of this age, it seems to me, is to impress upon the world and upon our own hearts, that there is no strength in ourselves. We lack confidence in the word of God. The disposition of our own proud hearts is to put away God from us, to forget His word and rely upon the might of our own puny arms.

The prosperity and boasted intellectual progress of this age are not favourable to growth and maturity of the humble, unpretending life of the Gospel. The wild, mad and heedless rush after "something new"—the vain inflation of mighty mental activity and vigor—the much cry of *new* truths, *new* developments, *new* discoveries, create a restlessness in men that leaves them little disposition to sit down quietly and cling steadfastly to an old Book which the liberal, progressive spirit of this age pronounces a mere "husk;" its spirit and life long since gone. It requires nerve to confront the rush, the din and uproar of men frantic in the chase after *new* plans and *new* theories, and tell them turn their eyes back to misty gloom of the past for "light." He who would venture so much must expect no very flattering reception.

This feeling we fear is far from being limited to those who pay but little respect to any moral teachings. It finds, to a fearful extent, a lodgment even in the hearts of those professing to honor the name and authority of Jesus of Nazareth. Its manifestations are numerous. Are we satisfied to hear the word of God presented to us in its pure simplicity as it fell in inspired language from the lips of our Savior and his apostles? Is it not far more acceptable to us embellished by the fascinating graces of human authority by which many of its harsh and earnest commands are softened and leveled down to suit our own sinful notions and designs? Is the object of preaching at this day to proclaim to sinful men and women the facts and requirements of the Gospel that they may learn and know the way of Life and Salvation? How many discourses are pronounced every Lord's day throughout the length and breadth of our land, that fail, *utterly fail* to present one single feature of that glorious Gospel which alone can save our dying fellow creatures from destruction and woe. We speak not of others. With deep mortification of heart have we seen large concourses of people who have assembled and were willing and even anxious to hear the Gospel, yet at the end of the discourse not a single sentence could be recalled which conveyed any clear intelligence to that waiting assembly in regard to the great plan of redemption. The hour had

been wasted; there was a display of much learning, much high flown speech, but the Gospel was not presented, and that people were not improved but rather rendered indifferent and careless in regard to these earnest matters of life and death. This we are foolish enough to call preaching the Gospel for the salvation of dying men and women. Can we wonder, in such a state of things, that people do not learn to receive and obey the commands of Heaven? Would such preaching in the mouth of Peter ever have pierced the hearts of three thousand of that scoffing multitude, and made them acknowledge the "same Jesus whom they had crucified both Lord and Christ." We have not a discourse on record of any apostle or evangelist that does not present "Christ and him crucified" to the people and his name as the "only name under Heaven whereby we must be saved." In every discourse the great point is to turn the people to Christ, as the Author of salvation.

It was the only preaching at that day that could convict men of their sinfulness before God and turn them from the ways of wickedness to the love and practice of holiness. Any other preaching than the presentation of the solemn and earnest facts and requirements of the Gospel is a mere display of human ingenuity, and has no place in the glorious mission of the truths of heaven to lost men. It shows that men are not satisfied to trust implicitly to the Gospel and its power to save and restore fallen humanity. God's truth receives no honor from it and His blessing can never attend it. While men show so clearly that they do not put their trust in the word of the Almighty, we cannot expect any but lean and feeble results from the most tireless labors. But when we exalt and magnify the truth of Heaven and trust to its influence in all our teachings, men *will* hear and *must* obey its injunctions, God's blessings will be upon every effort we make, and we will grow in strength, in numbers, in wisdom, in love, and in every grace of Christian charity. W. L.

THE VIOLENT PRESS INTO THE KINGDOM.

In the January number we incidentally made a suggestion or two in reference to Luke xvi. 16, to which some of the brethren have been kind enough to call our attention in a very special manner, and, therefore, we think it may be of some service to the student of the Bible to examine the passage with a little more care. In the first place, we stand corrected in using the name of John in one instance instead of

Luke. Our version of the passage reads: "*The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseseth into it.*" Matthew records it thus: "*And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.*"

We are so well pleased with Dr. Robinson's translation of the difficult words, that we will give them to the reader. The Greek words are, *Pas eis auteen biazetai*, English, "*Every one uses violence to enter it.*" "That is, presses violently into it; implying the eagerness with which the Gospel was received in the agitated state of men's minds."

Possibly, the only idea in the Savior's mind at the time was, "The Jews till John were engrossed with the law and the prophets; but since the kingdom of heaven has been announced, all eyes are anxiously turned to it, and every heart beats high to witness its triumphs."

If the reference was really to *entering* into the body, we are still inclined to the idea, that the writer—Luke—was contemplating the subject from his position years after the kingdom came.

If any brother or friend should conclude, he has clearer light on the subject, we would be pleased to enjoy it.

T. F.

AN ERROR CORRECTED.

A FRIEND at Richmond, Miss., informs us, that a *relative* of ours in that State, reported to a preacher, and he to the world, that we had admitted in a private and confidential communication, that there was no immersion in the world till the close of the second century. This statement we have noticed in a book on baptism, by J. L. Chapman.

In reply, we most respectfully say to all whom it may concern, that we have never intimated that any thing was baptism, in either ancient or modern times, save immersion. Since our first examination of the subject, we have never doubted that the word *Baptizoo* is an active verb and, like all other verbs, denotes an action peculiar to itself, and if it should ever be authoritatively translated into English, all scholars agree that it will be to immerse. We have frequently said, there was no controversy on the subject till the third century, and then there was no doubt as to the word denoting to immerse alone; but the controversy from Novation to this good hour has been, in the words of Prof. Stuart, to determine the question, "*Will nothing but the letter do?*" May we not, in the language of Calvin, change the form and not change the substance? This is the only point of controversy now

in the religious world regarding the action of baptism. But our purpose is not to discuss the subject, but to correct a false impression.

We hope our friend, L. S. T., at Richmond, will set this matter right. We suspect the Rev. W. M. Allen has been led to favor this false report, from quite insufficient authority. Such things are no lasting credit to him, and we in much kindness ask him to correct the impression.

T. F.

SUMMERVILLE INSTITUTE, }
SUMMERVILLE, MISS., Nov. 27, 1855. }

POSSESSIONS OF DEVILS.

BROTHER FANNING:—I have been requested by a brother to solicit your views upon Mark v. 2, 3, 4, 5, 6, and 7th verses, to be given through the "Advocate."

Your brother,

T. L. GATHRIGHT.

REPLY.—We regard it not our province to give "our views" on any subject; neither can we imagine the difficulty in the passage.

The statement is with regard to a man possessed of legions of devils, and if we believe the word, it must be taken literally. There can be no misunderstanding as to its meaning, and if there is any controversy, it must be with regard to its truth. We believe, as firmly as we believe the Scriptures are the word of God, that men in the days of the Savior were tormented by evil spirits or devils. It might be a question of much more moment to determine whether any of our unfortunate race in this age have fallen into a demon's sphere.

T. F.

"*The Kentucky Ministerial Education Society.*"—A charter has been asked of our Legislature for a society to be known as above, and already about \$30,000 have been subscribed for that purpose, and we hope to reach \$60,000 by our next State meeting in October. The interest of which only is to be used for the education of suitable men for the ministry. The principal is to be invested in safe stocks.

The brethren everywhere approve of the move, and heartily respond. It is a great move, and as I think indispensable to an increase of Evangelists. The age demands more, and also men of enlarged capacities. The rich young men will not preach. The poor lack the means to qualify themselves to plead the cause of truth successfully in this age of progress.

I trust that your paper may have a large circulation, and accomplish great good.

Yours truly,

GEO. W. ELLEY.

LIFE.

LIFE is not a bitter jest. If a man will look upon it in that light, he loses all the delicious sweetness of the better view. From childhood to old age, man's life is a perpetual succession of solemn compacts; with his parents, love and obedience; with his teachers, application to his studies; with his playmates, gentleness and fairness; in riper years, with society, courtesy; with business, diligence and prompt honesty; with the State, faithful citizenship, in peace—prompt service in her hour of trial; with the partner of his days, confidence, faithfulness, and love; with the world, concord; with himself, earnest manliness of thought and action; with his Maker, pure allegiance and love.

Who keeps these compacts, finds life no bitter jest, but a thing of earnestness, of beauty, peace, and joy—a tranquil stream, bearing him gently on to the green shores of the Bright Beyond.

FEMALE SCHOOLS.

WE shall take occasion from time to time to notice such institutions of learning as we can *conscientiously* commend.

We are pleased to learn that the "*South Kentucky Female Institute*," under the guardianship of Brother Enos Campbell, and our old pupil A. L. Johnson, is in quite a flourishing condition. We really cannot call to mind a Female School commanding higher teaching ability. These brethren love the truth of God, and they both teach it in its simplicity. We most earnestly commend the institution to the favor of our friends.

T. F.

CORRESPONDENCE.

BROTHER A. NEWMAN, of Brenham, Texas, writes: "Brother Fanning,—We are much pleased with your paper. I have seen no periodical of late that is so well adapted to the present demands of the church. The subjects are well chosen and matured, and suited to the objects in view."

BROTHER D. P. M'CORCLE, from Yorkville, Tenn.,—"The Gospel Advocate is the very thing we want. The brethren are much pleased with it. We wish you great success. Brother Holmes preaches for us next year. He is able to defend the Bible in any country."

BRO. E. G. SEWELL writes, from Spencer, Tenn.: "Brother Lipscomb; Permit me to say, I am much pleased with the matter and style of the Advocate. The pieces are short, yet plain enough for every thinking mind to understand them. Nine persons have been added by my labors recently to the good cause."

DIED.

AT St. Louis, March 19, the Rev. S. S. CHURCH, after a lingering illness of nine weeks.

Thus, in the very opening of his manhood, has passed away from the earth one of the gentlest, purest, and noblest spirits of this earth. Mr. Church visited this city last summer, and, in connection with Elder D. P. Henderson, carried on the great meeting at the Christian Church, corner of Fourth and Walnut streets. He was a Christian teacher of remarkable ability and was highly appreciated by the audiences of biblical students he addressed while in this city.

His life was in full fellowship with the doctrine he taught. The Christians with whom he was associated are rigid in requiring the most perfect obedience to each and every precept of the New Testament, and they earnestly loved him for the purity of his devotion to the example of the only master he ever knew; the Savior of mankind. In Missouri and Illinois where his merits as a Christian teacher were widely known, his death will be felt to be a calamity of no ordinary nature and all over this country his loss from the field of Christianity will be deeply lamented.

Mr. Church was an active and devoted friend to Christian University and was one of the Board of Trustees of that institution. Previous to his fatal illness he had tendered his resignation of the Pastorate of the Christian Church in St. Louis, for the purpose of undertaking new fields of Christian labor. But an overruling Providence has ordered otherwise, and in humble resignation and fortitude the brethren and sisters of Mr. Church bow to the will of God.

Mr. Church was born in Lexington, Ky., but his parents removed to Illinois with him in the fifth year of his age. He has left the earthly pilgrimage at comparatively a youthful period of his life, but he had reached distinction as an able, zealous, powerful advocate of the Christianity taught alone in the New Testament. He is thus cut off from a field of usefulness in which it would be difficult to find a suitable successor. He leaves a wife and three children to mourn this afflictive dispensation of heaven, but they will receive the comforting and substantial sympathies of the brotherhood of the departed Christian.

Mr. Church was buried Friday at St. Louis; the Rev. Mr. Post officiated.—*Louisville Journal*.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. II.

NASHVILLE, MAY, 1856.

NO. 5.

THE CHURCH OF CHRIST.—NO. 7.

THE OFFICERS OF THE CHURCH.—BISHOPS, OVERSEERS AND PASTORS.

EVERY government on earth implies a right somewhere to ordain laws, subjects and executors of the laws. A democracy, in its widest and wildest sense, excludes all law; for it implies decisions by the masses, and executions by the multitude. A government of the people by their representatives, implies law by the consent of the whole people—executed by chosen agents. An aristocracy imports a government by a few, executed by their own selections; and a monarchy implies a government by a single individual, executed by agents of his own choosing.

As democracies proper are beyond the precincts of government, we must not spend time in examining them, and as representative governments, or those properly called republics, partake too much of the human element for a spiritual religion, we must look into aristocracies or monarchies for divine regulations. An aristocracy comports well with the fabulous religions which advocate "lords many, and Gods many," but the only pure, inspired and spiritual government on earth, is from above, from the dread monarch of heaven and earth, who alone knows what is in man, and is competent to govern him.

The Holy oracles, as contained in the volume we pre-eminently denominate *The Bible*, we regard as a perfect spiritual government, and the foundation, not only of *all* law, but of the very idea of all government. We repeat, that in our view of law and order, that without the Bible, man could not have attained to the knowledge of government. It must be remembered that every government has arisen from

either real or supposed moral responsibility, but in the present age, the chief point of controversy is to determine whether man should be led by his fleshly appetites, or the restraining influences of the Bible. Plato more than four centuries before Christ, taught that "*morals consists in obeying the laws of the soul, acting by virtue of the affections which govern it.*" It will be observed that, the very pith of all religious speculation is contained in this rather loose declaration. If government arises from *laws*, or *affections within us*, we must fall back upon the old heathen fables which asserted that we are all gods or partake at least of the nature of the supreme, and need no aid in government; but the christian stand point differs across the whole heavens. It says, "Man is of the earth and is earthy." The Lord God omnipotent who rules the armies of heaven, is alone competent to furnish him a perfect government. With these suggestions, we shall conclude without argument that, the christian system, as set forth in the Bible is perfect, and thoroughly furnishes man in every good work.

When then we open, especially, the New Testament, we learn that Jesus Christ as the image of the Father's person, and brightness of his glory, has established his church by officers denominated Evangelists, who supervise the whole household of faith, preach the Gospel, plant churches and give themselves solely to the work of the ministry. But inasmuch as it is "not meet for them to leave the word of God to serve tables," or to attend especially to the discipline of the individual congregations, and visit the poor, sick and dying, the great head of the church has ordained that men of different qualifications, in some very important points, should be consecrated to this work. Whilst on this point, we hope we shall not give offence by suggesting that it is not only undignified, but leaving the most important field on earth, for comparatively a very inferior position, when a preacher of the Gospel of Christ, leaves his work to feed swine, teach school, serve tables, or take the pastorate of a little flock, to perform the service of the old sisters and sympathetic brethren whose peculiar province it is to supervise, educate and discipline the members of the respective churches.

But we presume it would be well to put our thoughts in a more systematic form, and therefore, we shall call attention to the subject under captions, and enquiries both suggestive and perspicuous.

1st.—WHO ARE THE DIVINELY CONSTITUTED BISHOPS OR PASTORS OF THE INDIVIDUAL CHURCHES?

We by no means desire a discussion with any one, and especially

with our beloved brethren, but we are inclined to think that much more depends upon the answer of this question than many of us are willing to admit. We feel not disposed to conceal the fact that the brethren have taken different positions on this point, and yet we think, by a careful examination of our charter, all will eventually respect our constitution, although it has been many ages and centuries much neglected, and perhaps has not been sufficiently appreciated by any of us.

Are preachers, or evangelists the scriptural overseers or pastors of the respective churches? In answering the question we should call to mind the fact that Paul spoke of feeling "the care of all the churches," resting upon his shoulders, and we are more than satisfied that the Lord has made it the special duty of evangelists to look sedulously to the interests and welfare of all the churches. They, indeed, are the only competent persons to plant the congregations, and to set them in order by ordaining the different agents for keeping the body alive; but this meets not the question. After setting the churches in order, are the evangelists Heaven's agents to execute the laws, and perform the service of the brethren? We are truly sorry that we feel constrained to take ground against the teaching of most excellent brethren. As a single instance, we mention the fact that the brethren in Kentucky, at their "Annual State Meeting," a report of which is before us, have published a very well written discourse, by our highly esteemed Bro., D. S. Burnet, taking boldly the ground that each church should be supplied with a resident evangelist as pastor of the flock, and not only so, but that the welfare and very existence of the churches depend upon each congregation supporting such a shepherd. The theory is fully set forth in the following words, viz: "The Bishop, or resident preacher, who performs both the episcopal and the evangelical functions, must be looked to as the hope of the church in regard to its edification, both in knowledge and members. An effort—a series of efforts—should be made to furnish every city church, and as many of the rural ones as possible, the labors of a competent pastor." (Page 27.) Again Brother Burnet asks, "Are we now fulfilling expectations by the sterling strength, biblical knowledge, compact logic, and rhetorical finish, as well as chastened spirit and effective pathos of our pulpit exhibitions."

These things are clear, and of course need no exposition. The only question is to determine if Brother Burnet and the brethren of the Kentucky State Meeting, occupy the ground of Paul and Peter. All

that is said in the discourse in regard to the importance of having the churches well taught and disciplined, we cordially receive, but the question with us is in reference to the evangelists taking the oversight of the congregations. If we have read the scriptures to any profit, the brethren who have put forth this discourse differ widely from the inspired teachers. In the first place there is not an example or precept in the Bible, for a SINGLE pastor of a church, save our Lord Jesus Christ, who is the chief shepherd. Granting that pastors and overseers are identical, we must insist that there is meaning in the style, "*Bishops and Deacons*" in the church at Phillippi. Also in the statement, "and when they had ordained them *elders* in every church," etc.

In the next place we are unable to reconcile the broad declaration of Brother Burnet, that "*We must look to the preacher as the hope of the church in regard to its edification,*" with Paul's statement of a *city church*, too, "I am persuaded of you my brethren, that you also are full of all goodness, filled with all knowledge, able also to admonish (instruct) one another." Ro. 15, 14. But we need not debate these points. There is not a word in the scriptures favoring such views; and whilst we entertain the highest regard for all concerned, we must think the brethren have adopted their views and practices from the sectarian influences that surround them, and from habit, and not from the influence of the Bible. Whilst we desire to employ no word which will be offensive to any one who may differ from us, we feel in duty bound to employ terms sufficiently pointed to call attention to the subject; and therefore we most plainly intimate that the system of converting evangelists into pastors of the respective flocks is from without, and is plainly popish in all its bearings.

Before closing our remarks on the negative side of this question, we wish to state that we regard it an error attended with serious evils, to conclude that the term *Elder* is equivalent to Bishop, or that the word elder ever necessarily implies an office. The word elder is the comparative of the word old, and in both the old and new covenants it is indicative of qualification, and of qualification only. It is true it is applied to overseers, in the same sense that the word *lawyer* is applied to the judge,—not that *lawyer* etymologically or otherwise, implies a judge, but because one *must* be a lawyer in order to become a judge of the law. We must add that the custom of the churches hiring lads, striplings, pert youths as pastors, elders or bishops of churches, is not only ludicrous in the extreme, but it is in fact subversive of the whole

christian order. Should we regard it necessary, we will take pleasure in carefully examining every passage of scripture which can have the least bearing on the subject.

But we must answer the question. The bishops, shepherds, pastors, overseers or superintendents of the churches are men of age, experience, wisdom and goodness, educated in the respective congregations, and raised up as the natural outgrowth of every church, walking according to law, to guard and instruct the disciples of Jesus Christ. We do not deny that immense harm has been done by the appointment of uneducated, irreligious men to the bishop's office. While the brethren permit themselves to *elect* men to the office by majorities of men, women and children, without regard to qualifications, we cannot hope for competent officers. We may indeed expect to see the churches burdened with merely nominal overseers, who do nothing in a proper manner, and who fail, of course, to teach others to perform the service of the Lord. The idea of electing a man, not in the habit of conducting worship in his family or in the congregation, not competent to sing, read the word of life, pray, exhort, govern and teach the erring, to the bishop's office, is highly preposterous. We heard of one being elected to the office who was not even a member of the church; and one bishop at least we know, who never so much as gave thanks at his table; and four fifths of the men appointed to the station suppose the office is a mere sinecure—consequently they do nothing. It is vain to appoint bishops who give all their time to trade, agriculture, the practice of medicine, teaching school, etc., in the churches, and yet think they are discharging the duties of the office by reading a chapter on the Lord's day in a very clumsy manner, and breaking the loaf in a cold, awkward and irreverent style. Perhaps we may be told that few indeed, are capable, with these views, of becoming scriptural overseers. Then elect none. But if churches when planted, were taught to believe the members were required to keep house for God, to attend *all* the services without help from without, we presume every congregation would soon have men eminently qualified for the work.

2d.—WHOSE RIGHT IS IT TO MAKE BISHOPS?

This question is answered by Paul, Ac. 20, 28. He says to the seniors of the congregation of Ephesus, "Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit has made you overseers, to feed the church of God which he hath purchased with his own blood."

From the day the church is planted, it is the proper province of every member to labor in the cause to the best of his ability. Nature and common sense say, the older and more experienced members are to lead in the exercises, as in the case of Stepanus, 1 Cor. 16, 15, and all are to submit to—not the elected or hired—but to “such as labor and help” in the work of God. By each exercising his gifts diligently, it will not require many years or months for all to show by the character of their work the positions to which their qualifications respectively assign them. No election need be held to ascertain who shall lead in singing, reading, or praying—who shall serve as deacons or overseers—all know what the members have done, and consequently what each can do. Therefore the Holy Spirit says to the evangelist, “separate me such a man to the office of deacon—such an one to the overseer’s office, for I call them to fill the stations for which they are most competent.” All the members of the church concur that the qualifications clearly indicate the position of each. Therefore the members bring them before the evangelists, as in the case of the deacons at Jerusalem, Ac. 6, 5, when all *fast*, and the evangelists pray and lay their hands on them, and thus consecrate them to the work for which the spirit has called them. It will be observed that the appointment is by no popular election, but it is a solemn consecration of body, soul, energy and time to a work which the respective members have indisputable evidence they can perform.

3d.—THE WORK OF OVERSEERS.

1st. God has made it the Bishop’s duty to feed the flock. Ac. 20, 28.

2d. They are to be “apt to teach,” and are therefore the instructors of the congregations.

3d. The overseers are to rule and take care of the churches of God. Tim. 3, 5.

4th. The bishops are “The stewards of God,” “who hold fast the faithful word, and are able by sound doctrine both to exhort and convince the gainsayers.” Titus, 5, 10.

We most heartily agree with our brethren who maintain high qualifications for evangelists, and yet we cannot see why the qualifications mentioned in the scriptures are not quite as important for the bishops of the congregations. Had we intelligent, grave, zealous and pious overseers in all the churches of the United States, a different state of affairs would very soon be manifest. The churches would grow beautifully strong and godly, and the light would shine forth from them to

cheer the perishing sons and daughters of earth, and evangelists reared up in congregations taught by properly qualified bishops, would go forth from the bosom of the churches, giants in the field of battle. So soon as the present race of know-nothing, do-nothing and dumb bishops of the churches can be killed off, and the assemblies of the saints can be directed by spiritual men who devote themselves to the work, we will witness a change for the better, and not before. In vain may evangelists preach, baptize and build up churches, unless the members can be made sensible of their obligations, and especially their high relations to God and men. The church either comprehends every thing in religion, or there is no religion, and man fulfils his destiny by adhering to his animal instincts.

Owing to the fact that the nominal bishops of the churches have generally presumed their work is confined to occasional Lord's day service, it would be well to remind the brethren that a superintendent is a man who gives his mind, heart and soul, with his time and physical powers to the work—not so much in working himself as in inducing others to labor. An overseer who would undertake to do all the planting, digging, etc., for the crop, and let the hands sit in the shade would be thought a madman. Equally out of place is he who fails to employ most actively the members of Christ's body. Of course he that would direct others must understand the labor himself. We doubt not the Apostle had the superintendents in his eye when he so earnestly exhorted the Romans to, "Be afraid, for he bears not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore you must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye also tribute, for they are God's ministers, attending continually upon this very thing."

We hope we attach no undue blame to the brethren who have been called bishops in the congregations, for we have long been satisfied the fault lies at the door of us who preach and plant churches. We fail to put the members into such exercises and training as will develop their powers, and hence in a short time the churches are generally found wholly inefficient—incapable, indeed, of meeting, worshipping or doing anything, and hence the idea that a man must be hired to do the only labor which could possibly keep the congregation alive, but when performed by others, it acts upon the saints as a deadly opiate. This is the deep root of most of our evils.

But this is a great subject and cannot be examined in a few brief

pages. We have but sketched faintly what we regard the outlines, but should we be spared, we trust our readers will be able to see the whole subject of supervising churches in the light of open day. There are several other questions connected with church superintendents which demand our attention. We desire to remind our brethren, who may be inclined to object, that we have no selfish ends to serve in our teaching, and we will gladly abandon any false position whenever it is discovered. Our constitution is correct, and if we differ, the fault is ours, and we should "strive together for the faith of the Gospel." May the God of all grace direct us by his counsels. T. F.

ARE WE A DEVOTED PEOPLE?

In the midst of the fierce and unscrupulous warfare with which the movement called the Reformation of the nineteenth century has been forced to contend, there, no doubt, has been too little attention given to the solemn and imperative duties of the Christian profession. The exertions which have been made, have been directed more to the exposure of the delusion of others, and to the defence of the gospel as God's only authority for the guidance of man, than to the noble and heavenly culture of the Christian life. It would hardly be affirmed by the most sanguine among us, that we are in all things sincerely, earnestly, and heartily devoted to the high responsibilities taken upon submitting ourselves to Christ. Our best efforts so far, viewed by the light of the gospel, appear poor, weak, and feeble indeed, and all that we have yet accomplished in the work of restoring the pure teachings and practices of the gospel, is but a beginning. That we have fulfilled our mission as lovers of the Truth, and developed in its fulness the grand scheme of redemption, we hope none of us are so vain as to imagine. We have no disposition to entertain gloomy thoughts in reference to our *present* condition, but we do believe that there is power in the Christian religion to make a better people than any now existing as a body on earth. If the gospel has done all that it has power to do, and these weak, and halting, and meagre efforts at Christian services are its best results, we cannot but regard it as a failure. If this is the fulfilment of its mission in subduing men's hearts and turning to the love of the Truth, how abortive have been the purposes of Heaven?

We must take a different view of this great matter. The powers of

the gospel have not been exhausted—its might to redeem, to purify, and cleanse from all sin and vice, have not been tested. The Christian religion has never been made the first great matter of life. Its interests and concerns have been secondary. We have not permitted it to sink into our hearts, and fix itself in our affections as the great controlling and guiding influence of our lives. In submitting ourselves to Christ, we have failed to take him as our Lord and Lawgiver supremely in all the concerns and duties of life.

It is a low conception of the Gospel to regard it as any other than the highest concern of life. That Christ should sacrifice himself and consecrate with his own blood an institution for our good, which was to be a mere secondary consideration with us, is a thought too ignoble for the basest ingratitude. If the religion of Christ is worth any thing to us, it is worth every thing, and no matter of life or death should be a concern of greater importance to us than the regard we have for the words of the Gospel.

No view of Christianity which does not make it supreme, is any honor to its author, and to fail to regard it thus, is to fail to appreciate the condescending love of our dying Savior. To be religious after a popular fashion at this day, might be considered no difficult matter. Most men regard it at least of advantage to connect themselves with some of the current religions of the day, and identify themselves with some popular body. This costs them but little sacrifice, and rather contributes to the station which men hold in the estimation of their fellows. Their aim is to possess just so much of the semblance of religion as will constitute them, in the eyes of the world, *respectable Christians*; but to become truly godly and devoted from a deep and earnest conviction that Jesus is the Christ, is a thought that has never entered their minds.

To labor and toil as servants of Heaven for the honor and supremacy of the cause of Christ, and to live lives of sincere and unwavering devotion to the Christian profession, is quite a different matter, from any mere popular profession known among men. I am taught in the gospel, that Christ requires of his followers a consecration of themselves, with every talent and means in their possession to his service. The God of Heaven accepts no meagre, half-yielded obedience. He will not share our affections with the selfishness and carnality of the world. We either love Him and His cause with a love that will lead us to endure every sacrifice and self-denial for his sake, or we are still

clinging with all the strength of our hearts to the sin, the wickedness and selfishness of the world. I can have no respect for any religion which enjoins upon men to deny themselves and follow the Savior, and yet permits them with impunity to pursue a course of utter disregard to every injunction which stands in the way of their earthly plans. The features of Christian duty, so clearly expressed in the Oracles of Life, are realities and not fictions. Virtue is no imagination. Goodness is more than an empty abstraction. Love is more than a mere fleeting feeling, destitute of all effect or significance. Meekness, temperance, godliness, brotherly kindness, gentleness, long suffering are not mere high-sounding titles of qualities, which have no reference to our lives and conduct here. When we are commanded to love one another as children of one common Father, can we engage in every malicious and wicked slander, and speak of each other only with poisoned breath of detraction, and still be accounted *obedient* children of Heaven. "When we are commanded to "overcome evil with good," is it a mere flourish of words to be explained away to suit the revengeful spirit of every wicked heart? When we are taught that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world," can we see destitution and wretchedness, and not once think it to be our duty to extend the hand of relief, and still expect the mercy of the God of Heaven?

Are we walking in the fear of God when we can forsake his house and the assembly of his people for the vain and foolish company of the wicked? When the veriest nonsense of the light and frivolous, and the profane jesting and ribaldry of the wicked are preferred by us to the godly conversation and communion of the faithful followers of our Lord? Are all the injunctions of Christian life, so clearly and forcibly expressed, of no practical meaning to us? Sadly mistaken indeed will we be if we expect that we can thus trample upon the sacred commands of Heaven, and still be regarded as acceptable servants. Heaven, in justice to itself, can never approve of such service. God is merciful, but still he is just, and justice must be done though the heavens fall.

It seems to me that we do not sufficiently impress our hearts with these earnest matters. Our faith in the promises of God is feeble, very feeble. We lack the vigorous trust and abiding confidence which will remove mountains. We have not that interest in the things of God which will lead us to sacrifice every thing to the cause of our Redeem-

er. It is useless to say we have strong confidence in the word of our Savior, when he has promised to those who enlist manfully and heartily in his service a hundred fold in this life, and in the world to come eternal life, and still we hesitate and shrink from the service of our Master, and prefer any petty concern of this life to a fearless and earnest endeavor for the prize of immortal renown. What cause, save this glorious mission of Heaven, could live with such service?

My brethren, what could we not do in Tennessee if we were a God-fearing and a God-trusting people? Do we lack any element of power to conquer this or any other State? Have we not the *best* and strongest cause to plead in the universe? Have we not wealth, talent, and every thing to insure success. Yea, truly, an abundance to spare. One thing lack we yet. It is confidence in God and his word. We have given ourselves to Him only in part. Our best energies and powers of body and mind we have reserved for the things of this world. While professing to be freemen of the Gospel, we are still in almost hopeless bondage to sin and all its degrading consequences. While professing to be the people of God, and to be guided by His word, we still cling to human weakness, and hope for help from human frailty. Hence we speculate and devise plans and schemes to put a little life into our dead bodies. We talk much about our cold and feeble condition, and meditate about ways and means to make us strong, and fervent, and faithful to this trust of Heaven. Oh, when shall we learn that our strength is in God? Shall we ever be done with this wicked, rebellious, and traitorous tampering with the word and the appointments of God? If we are for the flesh, with its corruptions, weakness, and degradation, let us not disgrace by empty professions the pure cause of Heaven. If we are for the Truth, let us espouse it manfully, earnestly, and fervently. Let us commit all to it. Let every word of our lips and act of our lives be for it. Let us take to ourselves the Word of Life, and with it, as with "a fire and hammer," let us break up the stony-hearted negligence and indifference of our own lives, and then we may be ready for service as valiant, faithful, and effective laborers in our Master's cause.

W. L.

FAMILY RELIGION.

THE religion of the Bible is, in itself, a plain, intelligible, and complete system, and is intended and adapted to make man happy here, and to prepare him for eternal joys in the world to come. It teaches all that is necessary for his happiness on earth, and his future well-being, in language not to be misunderstood. A Christian, in the true sense of the term, is a complete and finished character, so far at least as he is capable of becoming on earth; and in order that he may be fitted and prepared for an inheritance in the mansions of bliss above, there are certain duties incumbent upon him, enjoined by the Great Author of Christianity, by the omission of any of which he forfeits all claims to the joys of heaven. The Great Creator and Author of our nature has made us social beings, and has instituted various societies among mankind, both civil and religious. The first society of which we read, in the volume of God's inspiration, is that of the family, which was first instituted in Paradise, in the state of purity and innocence. God having created Adam, and finding that it was not good for man to be alone, found a companion for him, united them in the endearing bonds of conjugal alliance, and placed them in the garden of delights, prepared for their reception.

In the Patriarchal age of the world family worship was instituted, and was the only religion that existed in the world for many hundred years; and although this dispensation has passed away, family religion has never been abolished, it is still obligatory upon Christians of the present age; and he who omits this important duty, certainly acts inconsistent with the spirit of that Christianity which he has professed, and lives unmindful of that great relationship which he bears to the God of the universe, who created us to love, honor, and adore him. The necessity and importance of family religion cannot be too highly estimated by professed Christians of the present day. We greatly fear that among many of those who wear the name of Christ, this subject does not receive that close and prompt attention which its importance so justly merits—that it does not occupy that high position among us to which it is entitled—that many look upon it as not being absolutely necessary to a faithful discharge of duty as members of the church of God; but we think that a prayerful, impartial, and thoughtful investigation of the subject, will lead us to very different conclusions.

We hold then, that family religion is a duty which every Christian

owes to himself, to his family, and to his Creator, the willful neglect of which will certainly bring down upon him the just displeasure of the Great Author of his nature. This duty is clearly indicated in the sacred volume, and to that source we must appeal in order to find the truth—by its decision we must abide. The great apostle to the Gentiles, in addressing his Christian brethren, after having given sundry directions, with regard to religious duties in families, adds, "Continue in prayer, and watch in the same with thanksgiving." (Col. iv. 2.) And again; we are commanded by the same authority, to pray always, with all prayer and supplication. (Eph. vi. 18.) In another place he exhorts Christians in a general manner, "to teach and admonish one another, and to exhort one another daily." This being the case, how much more is it the duty of Christian parents to teach, admonish, and exhort their families, which are more closely allied to them. Much instruction on this subject can also be gathered from the Old Testament. The pious David, the sweet singer of Israel, had his regular intervals for family instruction and devotion; and so very punctual was he, in his religious duties, that no other business was permitted to interfere with them. The prophet Daniel, rather than omit this important duty, subjected his life to danger; so zealous was he in attending to his devotions that when the royal decree was passed, prohibiting any one asking a petition of God for thirty days, we find that he still prayed to God three times a day, and gave thanks before him as he did aforetime. (Dan. vi. 10) Such examples as these, and we have not given all, ought to teach us a valuable lesson. How earnestly should we, who enjoy the light of the glorious gospel, strive to maintain the religion of the Savior in our families.

But again; we are not to consider this merely as a duty imposed upon us by the authority of our Creator, but should esteem it as one of the greatest and most glorious privileges we can enjoy—a privilege of which we should be proud—to hold sweet communion with the God of the universe—to offer up our petitions to that glorious Being, whom angels celebrate upon their golden harps, knowing that he will hear and answer our requests. It should cause us greatly to rejoice to know that our kind heavenly Father would condescend to permit such unworthy worms as we are to appear before him. Let us then, with hearts overflowing with love and gratitude to our great Benefactor for this blessed privilege, offer our morning and evening sacrifice of praise and thanksgiving until we are called from hence to worship him in a temple "not made with hands eternal in the heavens."

Fayette, Miss.

K. B.

EDUCATION.—No. 1.

WE are persuaded that a few short essays upon the subject of Education will be in keeping with the objects of "The Gospel Advocate." Our purpose is to employ whatever ability we may possess in the improvement—physical, intellectual, and spiritual—of our frail kindred of earth; and whilst we may fail in the highest achievements, should we, in declining years, be enabled to point to a few profited by our labor, we shall be more than happy.

We are aware that there are difficulties of a most serious character attending the subject of training both young and old. Like other professions, education is a subject of speculation in more senses than one. In the first place, many write eloquently and speak with much power in regard to education, who are really uneducated, have had no experience in directing others; and although public opinion is frequently manufactured by such, the community is injured by their opinions. Secondly, too many write and speak in reference to schools, as well as teach, merely with the object of getting money. Such will not likely cultivate a broad and deep philanthropy, or exert a permanently good influence.

But there is no subject which is not more or less attended with errors, and almost insurmountable difficulties. Perhaps, there is no one beset with so many false theories, wicked prejudices, and evil spirits as the Christian institution. Yet it lives in spite of error, sin, and Satan, and it will live on till its triumphs shall be felt and acknowledged. So with education, though much abused, it is, of all other subjects, of the greatest moment to the youth of the land, and, regarded in a moral point of view, it should engross all the energies of manhood and declining age. Life, indeed, is a school into which we enter at birth, and leave, either with honor or disgrace, at death. Thus regarded, education comprehends all improvement, physical, intellectual, and spiritual. There are many forms in which the subject may be profitably examined. The first point is to ascertain what *humanity* is; and in illustration of the subject, we beg leave to quote from a modern French author of no mean ability. He treats man as a trinity of principles.

1st. "The motive power," embracing what are termed by metaphysicians the *instincts*, or passions; but which are better named '*the flesh*' or animal powers.

2d. "The executive powers," or the faculties of the mind, by which we are to understand our thinking powers.

3d. "The governing power," or the will, that is to say the power of directing the faculties."

The author also speaks of a crowning principle under the name of reason, which he defines as the power of comprehension. We doubt, however, the power of defining reason as comprehension; for, strictly speaking, the mind comprehends little or nothing, in this vast universe of the Almighty.

But if there is any plausible ground for Jouffroy's division of principles, we should first of all contemplate mankind with reference to motive power, the passions, feelings instincts, or animal nature. This subject might be profitably treated under the head of *Physical Education*.

On this subject we have listened to many learned lectures, and read not a few essays; and most of them embraced not the whole subject, in all its length, depth, breadth, and fullness. Most generally the health and physical development are alone regarded, when the animal passions are solely neglected. The infant first exhibits animal wants, or passions, and if they are not disciplined and brought under control at an early age, there is but little hope of ever directing them wisely. Indeed, the great work of education and religion is to enable us to govern ourselves. Modern Spiritualism, under the respectful term of reason, philosophy, and feeling, says, substantially, give a loose reign to passion, to animal powers—"be true to nature," and of course disregard all restraints. We apprehend that this kind of philosophy is not on the decline. On the famous temple of Apollo was written, "*Know thyself*," which has been understood for thousands of years to be an admonition, to look within, and ascertain what man is capable of achieving. But all modern systems say, "fear not; but as your animal appetites direct, so act; for you hearken to the voice of God, when you incline to the passions."

We repeat, the whole object of the negative side of education and religion, and we add, the entire purpose of life, is to restrain passion, feeling, impulses and the fleshly desires. Happy are they who get the mastery over themselves. The conquest is greater than that of storming a castle, or even taking a city.

If we are correct in our reflections, education begins with the first breath we draw, and terminates alone with death. This subject, of all others, imposes the most important obligations, and promises the highest rewards. May we examine it with candor.

T. F.

SUGGESTIONS TO YOUNG SISTERS.

I wish to speak to my young sisters, on the importance of cultivating a spirit of prayer and supplication. I do not think it is sufficiently impressed on the young. All the pure and good of ancient times, esteemed it the greatest privilege to approach the God of their spirits in earnest devotion. David says, "my voice shalt thou hear in the morning, O Lord in the morning, will I direct my prayer to thee, and will look up."

We have a greater example than that of David. Our Savior was a man of prayer. He went to the quiet mountain, and would spend whole nights in communion with his Heavenly Father. After leaving this world, he enjoined it on his disciples, to "pray without ceasing," and upon obedience to this injunction depends in a great degree, our happiness as Christians.

When we are cultivating a spirit of humble devotion, so that we can say "thy will be done," we are also living in the path of duty in other respects. The young in their joyousness, and gayety forget to call upon God. Even after many have professed to be Christians, they do not sufficiently consider, how much their happiness may be increased by constant communion with him; and how important it is to ask every day, forgiveness of sins, and the many blessings he promises to those who seek aright. All things here are uncertain. Where the sweetest, and purest happiness is expected, the deepest and bitterest anguish may spring up, and when earthly prospects are clouded, how desolate, and lonely is the heart, that cannot constantly pour out all its sorrows, before a kind Father in Heaven. The young come forward in life, full of hope and expectation. All objects are surrounded, as it were, with a bright halo—are veiled in the softest rose colour. Soon the beauteous light is less soft, and the dark clouds are sometimes seen in the distant horizon.

Then it is, when sadness comes over the spirit, fear and uncertainty oppress the young heart, that the earnest supplication bursts forth, "Father, protect me;" better it is when all is gladness, to "pray without ceasing"—to live so, that the soul may rest peacefully on the bosom of its God, and fear not the storms that may arise.

Prayer, earnest, reverential prayer, has a most transforming influence.

Young persons who delight in it, are more attentive to duty than others, and make constant effort to form Christian character. Notice those who rise early, lift the heart, the hands, and the voice, to the

Father in Heaven, and humbly beg his protection and blessing. They cannot fail to live more usefully than others, who forget this obligation, and engage in duties of the day without that hallowed influence. The first will spend the hours in such a manner, that they can reflect with pleasure at night, and can lie down calmly looking again, with gratitude and affection, to him who has given so many blessings.

If a girl wish to succeed in study, nothing will more assist her, than earnest prayer.

It has the influence to calm the mind, to render it thoughtful, to fill it with quiet happiness, and surely such a state of feeling is more favorable to the acquisition of knowledge, than any other. I have never known a young person who delighted to bow before the Father of her spirit, who did not become noble in all her aspirations.

She communes with the King of Kings, and she avoids what is wrong, because it unfits her to approach his presence.

She purifies herself because he is pure, and his approbation is the first desire of her soul.

The expression of her countenance becomes more interesting, as the spirit which prayer inculcates, is shed over it.

She has a sweetness and gentleness of manner that nothing else can give.

When we see a noisy, thoughtless woman, we never think of her cultivating a habit of constant reverence for the majesty of Heaven's King. A young Christian who is prayerful, considers her actions and duties.

She considers the influence she has upon others, that she must give an account for it, and she desires so to act, as to win her young companions to purity, and correct conduct. The influence of prayer, together with an intelligent understanding of the Christian Religion, will render a girl more refined, more lady-like, than all the heartless forms of fashionable society.

The christian religion, with its influence, is the foundation of all that is pure, lovely, and elevating in society.

That character is most faulty, which is least directed by its pure teaching, and that is most faultless, which is every hour governed by it.

The young should pray, earnestly pray, because they are happy, and because prayer will render that happiness more firm and enduring. They should pray, because they are weak, and will need help to struggle with the trials and difficulties of life.

They should pray, because they need a strong and true friend to aid them in their helplessness and frailty. Lastly, they should pray, because they must bid adieu to earthly ties, and appear in the presence of the God of prayer. May we all be ready, is the prayer of

A SISTER.

THE CHURCH OF CHRIST A MISSIONARY INSTITUTION.

It was the eternal purpose of God to bless all nations in the Messiah. This benevolent purpose was revealed to Abraham, Isaac, and Jacob, when the angel of God spoke from heaven the great promise of redemption: "In thy seed shall all nations of the earth be blessed." Noah and Daniel predict the subjection of all nations to the reign of Messiah.

The Church of Christ, in its origin, was the grand result of missionary effort. Angels from heaven became missionaries on earth. They proclaimed the incarnation, resurrection, and glorification of the Son of God. John the Baptist was sent as a missionary to Israel to prepare the way of the Lord, and to prepare a people for the Lord. The Son of God was the great missionary from the Father. He came to live, and die, and rise again for the world. The twelve and the seventy were missionaries to the lost sheep of the house of Israel. The Father himself became a missionary at the baptism and transfiguration of his Son, in order to reveal and confirm the great personal proposition, and foundation oracle of the church—"Jesus is the Christ the Son of God." The Spirit of God was the first missionary of the Christian age, in order to consummate the preparation and introduce the reign of heaven on earth. The Apostles were sent as missionaries to "all nations"—"to all the world," and directed to begin at Jerusalem. They began at Jerusalem on Pentecost, and on that day the church was born as the result of the united missionary efforts of God, angles and men.

The Church of Christ at Jerusalem was a missionary church. The apostles, evangelists, and members of the mother church were all Christian missionaries. Jerusalem, Judeah, Samaria, and to the uttermost parts of the earth, constituted the fields of their benevolent efforts. They first made a united and successful effort at home. They sold goods, houses, and lands to defray expenses. But they did not become selfish and stay at home. The disciples, when persecuted,

"went everywhere preaching the word." Philip the evangelist went to Samaria and preached Christ to the mongrel inhabitants. The apostles at Jerusalem sent Peter and John as missionaries to Samaria to confirm the good work commenced by Philip. The Spirit and Angel of God sent Philip as a missionary to the Ethiopian nobleman. Peter passed throughout all quarters. While at Joppa the Lord delivered him from his Jewish prejudices, filled his mind and heart with all the fullness of Christian light and love, and sent him as the first missionary to the Gentiles. He uttered first of all the great missionary principle of Christianity—"God is no respecter of persons." Some of the persecuted preached the word at Phenice, Cyprus, and Antioch. The church at Jerusalem, hearing that a great number had turned to the Lord at Antioch, they sent forth Barnabas as a missionary to Antioch, where he and Saul continued a whole year, and taught much people.

Paul was the great missionary Apostle of the Gentiles. The Lord of glory appeared to him in person, and sent him, first to the Jews, and then especially to the Gentiles. He was not a Sunday pastor, but a faithful missionary to all nations. He began his labor of love at Damascus, proclaiming and proving that Jesus is the Christ the Son of God. But one city was too small for his great missionary spirit. He went to Arabia, returned to Damascus, and after three years went up to Jerusalem. After he went into the regions of Syria and Cilicia. Barnabas found him at Tarsus and brought him to Antioch, where he continued a whole year.

The church at Antioch now became the great missionary society of the Gentiles. Paul and Barnabas, by the direction of the Holy Spirit, was separated for the missionary work. "And when they had fasted and prayed, and laid their hands on them, they sent them away."

But we need not follow these faithful missionaries to Cyprus and the many countries in which they preached the gospel, planted, and trained churches. Luke, the great missionary historian, keeps Paul prominently before us, as the great missionary hero of his history, till we find him a prisoner at Rome.

But we learn from the Epistles, as well as from the five historical Books of the New Testament, that the Church of Christ is a divinely authorized and divinely organized missionary society. The grand design of Christianity according to Paul, is: "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." Phil. 2 c.

The final and immortal consummation, as seen and heard by John in his Patmos visions, will eternally confirm the missionary character of the church: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. vii. ix. 11.

Do we believe in the eternal purpose of God? Do we hope in the promise of God, confirmed by his oath? Do we desire to see the glorious age predicted by the Jewish Prophets? Can we contemplate the benevolent missionary efforts of God, angels, and men combined and remain cold-hearted? Has the nature, official relation, and example of the Son of God no charms for us? Did the Spirit come to regenerate the world, through the agency of the church, and will we wickedly refuse to be his honored agents? Did he reveal and confirm the gospel of our salvation and will we hold the truth in unrighteousness? Did the Savior command his disciples to preach the gospel to all nations, and will we continue to confine it to the children of Japheth? Was the primitive church a missionary church, and will we convert it into a local, selfish, and aristocratic institution? Were all the first disciples missionaries, and will we stay at home ourselves and prevent others who would go? Can we read the missionary history, written by Luke, and still worship the God of this world? Did God exalt his Son to the throne of the universe that every tongue should confess him Lord of all, and will we labor to defeat the grand enterprise? Will an innumerable multitude of every nation join in the immortal shout of heaven, and will we have no part nor lot in the glorious result? For heaven's sake let us open our hearts and purses and send the gospel to all nations! Amen!

J. J. TROTT.

For the Gospel Advocate.

'FALSE PROPHETS AND FALLEN ANGELS.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon

themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, (Hades) and delivered *them* into chains of darkness to be reserved unto judgment; and spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly. 2 Pa. 2 Ch. I will therefore put you in remembrance though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not, and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Many now suppose the word *angel* should be translated *messenger*, as contended for by Drs. G. Campbell, J. M'Knight, and A. Campbell, and that the circumstances and connection must determine whether a *Celestial* or *Terrestrial* agent was intended. Will not the context show that these messengers were terrestrial. They were introduced and classed with false prophets, false teachers, and ungodly cities, and the wicked antediluvians and Isarelites, and are set forth as an example, to warn Christians from acting in like manner, lest the like punishment should follow them. But how the conduct of a celestial messenger could be introduced as an example to Christians, I am at a loss to conceive. If I were asked what terrestrial messengers kept not their first estate, I would suggest as an example, the ten messengers sent to spy out the land of Canaan, for Jude says, "I will put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not, and the messengers that sinned." Now turn to Num. the 13th and 14th chapters, and we will find that the ten messengers brought an evil report, sinned and were punished. But if I were asked what were the *estate* of messengers, I would refer to M'Knight's trans-

lation and note, "also the angels or messengers who kept not their own office." Note, "according to Hunt their habitation was this earth," the office of a messenger is to deliver a faithful message, this the ten and others did not do, but acted unworthy and are reserved for punishment. Now it seems to me if the celestial messenger can sin, it must be because there is corruption there, and not perfection, for where there is perfection, there is freedom from sin. But if messengers of light are liable to sin, would not making known the fact, have a tendency to discourage Christianity, for what security could any of the redeemed have, that they too may not be liable to sin and cast out of heaven. We cannot think, that these messengers were ever in heaven, and were cast out, and became Devils.

Again, the angels that sinned, were cast down to *hades*, and the devil is on earth; and the angels that sinned were chained in darkness, unto the judgment of the great day, and the devil is at full liberty going about as a roaring lion. Again, we cannot see any reason, if one celestial messenger did sin, and had to be expelled from heaven, why he should be sent to this earth (mark you, it says, the angels that sinned were cast down to Hades) and that too in its primeval state of innocence. "God tempts no man," nor places the occasion of stumbling in the way of any, but rather removes vicious and depraved characters, lest their bad examples and evil communications should corrupt good manners.

We submit these to your readers.

S. B. GILES.

REMARKS.

Ancient historians inform us that the characteristic item in the philosophy of Socrates, consisted in the *practical* bearings of most of his teaching. We are inclined to think Brother Giles is correct, but in our view there are so many practical evils amongst us, we should give all our energies to the removal of sin from the church and the world.

T. F.

SHOULD THE DISOBEDIENT BE DISMISSED?

QUERY.—If a member of the Church be guilty of a flagrant crime, as drunkenness, theft, fornication, etc., should a confession of the crime, and profession of penitence be sufficient satisfaction? or does the honor of the Church require that such a one should be excluded? Please

answer at some length. In some instances such are excluded. In others retained. Which is right? G. R.

ANSWER.—If the transgressor should give satisfactory evidence that he has reformed, the Church should forgive him. It is, however, rarely the case that drunkards, or persons addicted to any settled wickedness, are ever *able* to repent. A high degree of prudence should pervade the deliberations of Christians in such matters. If a rule can be suggested on this subject, it must consist in discriminating between *HABITS* of vice, and being *overtaken* in a fault. Old diseases are difficult to cure.

T. F.

DISCERNING THE LORD'S BODY.

TRION FACTORY, GA.

BROTHER LIPSCOMB:—I want you to give as clear view as you can of the 29th verse of the 11th Ch. of 1 Cor., especially in regard to discerning the Lord's body.

Yours in hope,

JAMES HALL.

The Lord's supper, of which the apostle was speaking, was intended to commemorate to all ages, and among all Christians, the death of the Savior. Our blessed Savior, just before his betrayal, when instituting this most solemn and beautiful ordinance, says to his disciples, "This do in remembrance of me." This bread, says he, is my body. Of the cup he says, this is my blood of the New Testament, which is shed for many. "The simplicity of this appointment the Corinthians had changed, and instead of attending to it as a simple commemorative rite, they had made a great feast like to the Bacchanalian feast of revelry and drunkenness, entirely losing sight of the purpose for which our Savior had appointed. The apostle then reprimands them severely, and shows them that their service was an abomination and disgrace to their profession.

We may however, even without making a feast, fail to discern the Lord's body. When we through carelessness, permit this living ordinance to become a lifeless ceremony—a mere matter of form with us, without any thought of the momentous and solemn event which it lays before our minds, we are far from discerning the Lord's body, and eat and drink damnation to ourselves. But when upon every return of the blessed opportunity to show the Lord's death, our hearts are alive with gratitude and love, and we feel the impress of the solemn

event which our actions serve, truly do we discern the Lord's body. No Christian, under the influence the true spirit of the Gospel can attend to an institution of so great moment with any other feeling, than the deepest devotion and the sincerest desire to be elevated by such communion with body and blood of our Savior, which are so fitly brought before our minds by the simple emblems appointed by our blessed Lord. With most fervent and thankful hearts should it be our delight to fix our thoughts upon the great event which has redeemed us from the power of sin and death, and meditate upon the wonders of that boundless love, manifested for the salvation of man.

W. L.

THE LORD'S TREASURY.

BRETHREN FANNING AND LIPSCOMB:—If the beloved brethren did but understand their privilege, and of course their duty, in regard to the Lord's treasury, there would be little or no difficulty in raising funds for all purposes desirable in the Church of God. The first question is, to ascertain if we really have full instructions on this subject in the Bible. If we have not, one man's plan may answer just as well as another's, and the more schemes adopted by Christians to get money the better for society. We think, however, that the Lord has furnished all that pertains to life and godliness, and, therefore, we shall appeal to the Scriptures with much confidence.

If I am not mistaken, there are at least two points which should always be before the mind in the management of contributions for useful purposes.

1st. Each member of the family of the Lord is to be left free, from day to day, from week to week, from year to year, to bestow of his or her earnings as God has prospered. This labor affords an opportunity to the members to cherish benevolent feelings, and enables them to cultivate their hearts in directions that no other exercise can do.

2d. Whilst our sacrifices are to be according to our ability—to that which we have, and not according to what we have not; it is a service to God, which we are to perform in his presence, looking to him for a reward, and, therefore, the left hand is not to see what the right does. The manner makes it a sacrifice to Heaven.

To show the importance of the work, I invite attention to the following Scriptures, viz. : Romans xii. 13–20; xv. 24–27; 1 Cor. ix. 7–14. Also 8th and 9th chapters, and xi. 13; Gal. vi. 6–10; Eph. iv.

28; Philippians i. 1-6; iv. 15-19; 1 Tim. v. 16-18; Heb. xiii. 2-16; James i. 27; ii. 14-17; 1 Pet. iv. 9, 20; 1 John ii. 17.

I feel satisfied, if the brethren strictly attend to these Scriptures, we may soon be ready for any good work required.

As to the manner of making contributions I will refer to Math. vi. 6; 1 Corinthians xvi. 2. I like the translation of Campbell, M'Knight, and Doddridge: "Now concerning the collection which is for the saints, as I ordered the congregations of Gallatia, so also do you. On the first day of the week, let each of you lay by somewhat, by itself according as he may have prospered, putting it into the treasury, that when I come there may then be no collections."

Who cannot see that our Lord rose from the dead to establish a beautiful system? He rose from the dead on the first day of the week, and the disciples met on the first day of the week to break bread, (Acts xx. 7,) and put something in the treasury. Let us, brethren, not withhold our weekly sacrifices. If we do, we can neither prosper or live as Christians. Who would fail to meet the disciples of the Lord Jesus every first day of the week, to worship before the great Jehovah, in reading, singing, prayer, teaching, exhortations, commemorating the Lord's death, and in the fellowship? W. C. HUFFMAN.

Hartsville, Tenn.

ENCOURAGING.

WASHINGTON CO., ARK., MARCH 5, 1856.

BROTHERS FANNING AND LIPSCOMB.—The Gospel Advocate has come to hand, and I bid it welcome. It is one of the neatest papers I have seen, and its contents appear to be of the right kind. I have no doubt it will subserve well the cause of truth wherever it is read.

I am proud to learn that my native State is taking such a bold stand in favor of *Apostolic Christianity*, in opposition to the latter day systems of delusion, which are only calculated to dishonor God, degrade Christianity and corrupt morals. I hope the true sons of faith, in Tennessee, will ever be on the alert and watch with care, and expose with promptness those mighty workers of darkness, delusion and death, to their last bitter end, and the building up of the faithful is Christ Jesus.

The subjects proposed are important matters, and should be discussed with care. For your success in this great enterprise, you should have the prayers and co-operation of all the lovers of Truth.

We are making some efforts in Arkansas, but in consequence of the want of means and efficient laborers we have not done, nor cannot do, as much as we could wish.

Yours in *Truth* and for the *Truth*,

J. S. ROBERTSON.

THE CONSULTATION MEETING AT FRANKLIN.

We were pleased to have it in our power to attend the deliberations of the brethren at Franklin, from the 10th to the 14th of April; and we rejoice to know all present seemed to be deeply interested.

Bro. Andrew Craig, of Perry, presided, and Bro. F. M. Carmack of Franklin College, acted as Scribe. As an address based upon the results of the deliberations, will be published, we must be content with very brief notices of the subjects discussed.

In the first place, the brethren, in our judgment, exhibited the deepest concern in regard to the truth of the Scriptures upon all subjects which they examined; and secondly, a frankness and Christian courtesy pervaded all the deliberations, highly commendable.

If we are not mistaken, the brethren generally, after very careful examination, were disposed to conclude that the Church of Christ is fully adequate for all of our moral and spiritual wants, that she indeed is competent for all the good work of Temperance, Freemason, Odd-fellowship, Conference, Missionary, Co-operation, Bible and Remission Societies of earth.

The subjects of Evangelists, Bishops &c., with their qualifications, consecration, labor and support, we thought, were very satisfactorily examined. We were most rejoiced to learn that the brethren desire other consultation meetings. The proper plan is for any congregation to call upon sister bodies through our paper, or otherwise, to meet in consultation. We have attended no meetings which are so profitable to the brethren. A few days together in friendly and Christian conversation, furnish a rich reward for all sacrifices made in attending the meetings.

How many Churches will call a meeting for July?

T. F.

PAPERS DEVOTED TO PRIMITIVE CHRISTIANITY.

1. The Millennial Harbinger, by A. Campbell, Bethany, Va. No paper, in the world, in our judgment, has exerted so great an influence for good.

2. The Christian Record, by James M. Mathes, Bedford, Ind., Price \$1. Brother M. writes for the sake of the cause of truth alone.

3. Christian Evangelist, Fort Madison, Iowa, and Canton, Mo., by D. Bates, and D. Pat Henderson. We receive no paper evincing a stronger devotion to religion as taught in the Bible.

4. The Christian Sentinel, by W. A. Mallory, and the Faculty of Eureka College, Springfield, Illinois.

5. The Christian Philanthropist, by C. Kendrick, Palestine, Texas.

6. The Reviser, by S. E. Shepard, New York. Devoted to the revision of the Holy Scriptures. A valuable work.

7. The Christian Intelligencer, by R. L. Coleman and A. B. Walthall, Scottsville, Albemarle Co., Va.

8. Christian Union, and Religious Review, by E. E. Orvis, New London, Pa.

9. The American Christian Review, by B. Franklin, Cincinnati, Ohio. The Editor has confidence that there is a Bible organization which must succeed.

10. The British Millennial Harbinger, by James Wallis, Nottingham, England. This is a valuable work for England, as it furnishes its readers with many of the best essays published in this country, in addition to the matter furnished at home.

11. The British Evangelist, by Joseph B. Rotherham, Newtown, Montgomeryshire, Wales.

12. The Christian Banner, by D. Oliphant, Brighton, Canada West. The Editor has confidence in the truth.

13. The American Christian Preacher, by J. T. Walsh, Kinston, North Carolina.

14. The Christian Union, by J. S. Lamor and others, Augusta, Ga.

15. The Christian Age, by W. W. Eaton, and C. L. Loos, Cincinnati, Ohio.

16. The Ladies Christian Annual, by James Challen, Philadelphia, Pa.

17. The Gospel Advocate, by T. Fanning and W. Lipscomb, Franklin College, Tenn.

Brethren who may wish to subscribe for any of the papers mentioned, can do so, by writing directly to the respective editors.

T. F.

 CHURCH NEWS.

BRO. W. B. BURDITT, writes from Texas of the date Nov. 9th:

BRETHREN:—Our co-operation has just closed. It was held in the town of Lockhart. There was a large attendance, and some three or four additions. The congregation of Disciples meeting in Lockhart numbers about 100. Bro. Henry Thomas commenced preaching and organized a Congregation with 9 or 10 members, about two years ago, Brethren S. B. Giles and J. R. M'Call also labor in this region, and I think the cause is prospering.

We hope Bro. Burditt will act as efficiently for the Advocate as he has heretofore done. He has removed from Austin to Bastrop Co.

W. L.

BRO. HESLEY KELLEY writes from Falcon, Ark.

BRETHREN FANNING AND LIPSCOMB.—I have been laboring in the Lord's cause about two years, and have preached constantly for about twelve months, in Columbia, Washita and Union Cos., Ark., and in Union and Claiborne Parishes, La. During this time fifty-three have been added to the Lord. The prospects are favourable for good to be done in this country.

We thank Bro. Kelly for his aid to the G. A.

W. L.

 THE CAUSE IN KENTUCKY.

DEAR BRO. FANNING:—Grace, mercy and peace from God our father and the Lord Jesus Christ our Savior. I esteem it a privilege to express my gratification that your life is so completely devoted to the good cause of restoring primitive Christianity, in theory and practice.

I pray the Lord, that your Institution may continue to flourish and impart the blessings of life and salvation as long as time lasts; and that your Periodical may be a savor of life unto life to all who read it. It seems to me, that some persons imagine, that *tight lacing*, and close hard-whooping would remedy all the evil practices that infest the Christian Church. It is a radical mistake. The government of Christ and his organization, are doubtless important, yea, indispensable to a healthy administration, and a full development of Christianity; but the best government on earth never can supply the lack of love to God and man—a personal piety and devotion springing from the heart. When the heart is right, the action will be right, and when love is ruling the passions, there will be but little oc-

casation for tight lacing. It will manifest itself in liberality and a sacrifice worthy of so great a cause. The Brethren in this State are now developing themselves and the cause in which they are engaged. We have three grand enterprises in hand—1st, The completion of the Endowment of our Female Orphan School. 2nd. The obtainment of a large fund, the interest of which is to be devoted to the education of pious young men for the Christian Ministry. And 3d. The Endowment of Bacon College with \$100,000.

The Brethren are acting most nobly in all of these enterprises.

About \$20,000 more would complete the Endowment of the Orphan School—we have already raised about \$30,000 of the preacher fund—and about \$50,000 have already been subscribed for the College. We have already several promising youths at College, preparing for the field. May the Lord bless us in our labors.

Affectionately,

J. T. JOHNSON.

Nicholasville, March 20th, 1856.

REMARKS—As matters of worldly wisdom, an Endowed Orphan School, an Endowed College, and an Endowed establishment to educate preachers may promise much, but we doubt if the Churches regulated by the Gospel, are not the best Orphan Schools, and by far the best Schools for educating preachers. Yet, we are willing to see what improvement the brethren can make.

T. F.

CORRESPONDENCE.

BRO. JOHN T. MADEARIS, of Bedford county, writes: "I have yet to find one of those who have read the Gospel Advocate who dislikes it. We wish to do more than we have heretofore done for it."

BRO. J. G. HESTER, of Lafayette, Ky., writes: "All who have taken the Gospel Advocate speak very highly of it. I want no better feast for my religious feelings than a careful perusal of it."

BRO. E. K. AUSTIN, of Wyatt, Miss., writes: "The Gospel Advocate is, and has been, a more than welcome visitor. I earnestly desire that it may be read by the whole Christian world, since much is to be learned from it by all who desire a growth of grace and love toward

God. Indeed, I think it the best periodical for the price I have ever read, and I wish for it a wide circulation."

BRO. J. V. YOUNG, of Camargo, Miss., writes: "I wish you to consider me a permanent subscriber to the Gospel Advocate so long as it may continue to be published in the same Christian feeling—setting forth the grand cardinal truths and doctrines of the Bible."

BRO. J. H. CAIN, of Marshall, Texas, writes: "Dear Brethren,—Your paper is valued highly by those who have seen it. The cause of Christ is gradually moving on here. We could do a great deal of good if we had evangelists."

DEATH OF C. J. F. WHARTON.

WE are seldom inclined to publish lengthy obituary notices; but if written with a supreme regard for truth, we think they might serve a most valuable purpose for the living. If indeed, a correct portraiture could be presented of the life, death, and future state of the wicked, many, it seems to us, would be warned of their imminent danger; and the good which can be said of the departed, must exert a favorable influence. In the month of March, we received the following sincere note:

"*Bro. Flanning*:—MY BROTHER CHARLES JAMES FOX WHARTON, is no more. He has fallen by a stroke of apoplexy, and we wish you to attend his funeral. You are aware he was a practically upright man, and I am consoled to know he died in the ancient faith. For sometime he had been an earnest reader of his Bible, and he oftentimes read a whole epistle to his family before retiring at night, and even the day before his death he spent several hours in his office, in solemn prayer to God. Hence he died, a man of faith and prayer.

"Your brother,

"W. H. WHARTON."

We attended the funeral of our deceased brother from the 3d Presbyterian meeting house in Nashville, on the 9th of March, 1856, and we were more than gratified to see a large collection of the most substantial and godly citizens of the place present. We delivered a discourse to the best of our ability, upon the subject of death and immortality, and seldom if ever have we witnessed greater solemnity in an

audience! In reading the lines, sung both before and after the discourse, the people became most deeply concerned. We wish our readers to study these most touching verses.

The following are the lines sung before the discourse:

1. There is a calm for those who weep,
A rest for weary pilgrims found;
They softly lie, and sweetly sleep,
Low in the ground.
2. The storm that sweeps the wintry sky
No more disturbs their sweet repose,
Than summer evenings latest sigh,
That shuts the rose.
3. Then traveler in the vale of tears,
To realms of everlasting light,
Thro' time's dark wilderness of years,
Pursue thy flight.

MONTGOMERY.

Lines sung after the discourse:

1. O Thou faithful God of love!
Gladly I thy promise plead;
Waiting for my last remove,
Hastening to the happy dead:
Lo, I cast on thee my care,
Breathe my latest breath in prayer!
2. Trusting in thy word alone,
I to thee my children leave;
Call my little ones thine own,
To them all thy blessings give:
Keep them while on earth they breathe,
Save their souls from endless death.
3. Whom I to thy grace commend,
Under thy protection take;
Be her sure, immortal friend;
Save her for my Savior's sake:
Free from sin, from sorrow free,
Let my widow trust in thee.

4. Father of the fatherless,
 Husband of the widow prove;
 Me and mine vouchsafe to bless,
 Tell me, we shall meet above:
 Seal the promise on my heart,
 Bid me then in peace depart!

C. WESLEY.

A more heart-touching occasion, we expect not to witness again, and our readers may be the better prepared to appreciate the circumstances of the occasion, when we inform them, that our good sister Wharton is left with *eight* children to encounter the ills of life; but God will protect.

T. F.

For the Gospel Advocate.

At a called meeting of the Waynesboro Division No. 16 Sons of Temperance, it was announced that our much beloved brother and W. P. of this Division, John L. B. Pickens has been removed from amongst us by death, and carried by angels to the Grand Divisor of Patriarchs and Saints above, to rest with the Grand Patriarch of the Union forever and ever. Therefore be it

Resolved, That in his death the Division has lost a worthy brother and an efficient officer, and the Church a good and faithful member; the School a finished scholar and beloved teacher, and the community a noble example of virtue and purity.

2nd. That the members of the Division tender their heart-felt sympathies to the bereaved family in their great and irreparable loss.

3rd. That this preamble and resolutions be spread in full upon the Recording Scribe's book, and that a copy of the same be sent to the Waynesboro American, the Nashville Christian Advocate, and the Gospel Advocate, for publication, and that the Editors be requested to send the paper to each one of the bereaved relatives; and farther, that the members of the Division wear the usual badge of mourning for thirty days.

B. F. DAWSON,
 PHIL. L. HENDERSON, } Committee.
 JONATHAN MORRIS, }

December 4th, 1856.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. II

NASHVILLE, JUNE, 1856.

NO. 6.

THE CHURCH OF CHRIST.—NO. 3.

DEACONS AND DEACONESSSES.

The New Testament *Deacons and Deaconesses*, were the *servants* of the respective congregations. Of course the term servant, is not here employed in the sense of the word slave, but merely to indicate submission to the voice of the body in any good work. The subject is most forcibly presented in the examples of the Scriptures.

The first instance of servants of this order we find in Acts of Apostles sixth chapter. "When the number of disciples was multiplied," at Jerusalem, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. "Then the twelve called the multitude of the disciples, and said, it is not reason that we (the Apostles) leave the word of God and serve tables or feed the hungry. "Wherefore, brethren," said they, "look you out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Simon, and Parmenas and Nicholas a proselyte of Antioch; whom they set before the Apostles; and when they had prayed they laid their hands on them. And the Word of God increased and the number of the disciples was multiplied in Jerusalem greatly."

These statements require no explanation, to one who is capable of understanding plain English.

In regard to other qualifications of deacons, Paul speaks in plain terms. 1. Tim. 3, 8, 9. He says, "The deacons must be grave, not

double-tongued, not given to wine, not greedy of filthy lucre. Holding the mystery of the faith in a pure conscience. And let these also (with the Bishops) first be proved; then let them use the office of a deacon, being found blameless. Even so, must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their houses well. For they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus.

Amongst the Baptists and disciples of Christ, may be seen men called deacons, whose only business seems to consist in handing the bread and wine to the members in the administration of the Lord's Supper. Primitive deacons were men of acknowledged qualifications, and nothing short of practical demonstration in the church and in the family, was received as evidence of capacity. There was no such a practice known as holding up hands, or calling the ayes and noes in electing deacons. The first man that gave evidence of the requisite qualifications, the Holy Spirit ordained to be appointed to the work. It may be proper to remark that the qualifications are not of very difficult attainment with any truly religious people, and the appointment of others never fails to do injury.

It may be well also to suggest that the qualifications of deacons are not accidental, but the result of labor in the cause of Christ. Any one, therefore, who might be so presumptuous as to take upon himself the office of a deacon without the Scriptural traits, would be sure to mock the cause of the Lord, and bring upon himself disgrace.

Relative to deaconesses, we have at least one plain example. The Apostle says, "I commend unto you Phebe, our sister, who is a servant of the church which is at Cenchrea: that you receive her in the Lord as becometh saints, and that you assist her in whatever business she has need of you, for she hath been a succour of many, and of myself also."—Rom. 16, 1, 2. In this passage we have both the *style* and *service* of a deaconess given. Phebe was denominated a servant of the church at Cenchrea, because she had been a "succour of many," and amongst others of the Apostle himself. In the next verse Paul exhorts the brethren to greet Priscilla and Aquilla, his helpers in Christ Jesus. He also enjoins it upon them to "greet Mary who bestowed much labor."

But these Scriptures we quote to remind our readers that in the most

healthy days of Christianity, women were not idlers, but active and efficient agents in doing good. There is, indeed, much Christian labor for women which others cannot perform so well, and why it is that in most modern churches the sisters have no service suitable for their qualifications, can be explained alone upon the ground that a different religion is now prevailing. Regarding the labor of both deacons and deaconesses, it is clear that it is their business to relieve the needy, especially the sick, the widow and orphan. It is a general remark that deacons have the direction of the temporal concerns of the church; but we think the style is not the most fortunate. We have never been able to see a good reason for calling relief to the afflicted, and care for the fatherless and widow, *temporal* labor. This is the "pure and undefiled religion" of the church, requiring necessary qualifications, and is in our judgment quite as Scriptural as any labor in the body. Should the churches of the Lord determine to keep all the ordinances, and employ the whole means at their command to do good, every congregation will be supplied with ready and efficient deaconesses and deacons. Preachers would no longer complain that their wants had not been supplied, and the poor, forsaken and afflicted of the church, particularly, would rejoice in their labor. Without, in fact, this labor of these servants of our God, we cannot imagine how it will be possible for the churches to live the gospel, or for the cause to prosper.

T. F.

For the Gospel Advocate.

THE DESIGN OF BAPTISM.

BY DR. LYND, OF GEORGETOWN, KY.

To many of your readers it will probably be recollected that Dr. Lynd is the President of the Baptist Theological College at the above place. He may, therefore, be regarded as standing at the head of Baptist theology in Kentucky, and consequently entitled to very high consideration. His views as to the "design" of baptism claims especial consideration from his brethren, and the public generally. For this reason, among others, I have thought it advisable to give to your readers a brief review of his treatise of sixty pages published at Louisville in 1855. In doing so, I only design presenting some of his leading positions and arguments.

He starts with the justification of a sinner. "The justification of

the sinner is by faith alone, without any work of law. The proof of this it is unnecessary to present, as the fact is admitted by all evangelical christians. This justification is entirely gratuitous. It must of necessity be so, because all are sinners. Hence, Paul says, "Being justified freely by his grace, through the redemption that is in Christ Jesus, page 12. That justification is gratuitous, no one can or will deny, and also that it is of faith, but that it is "by faith alone," very many will object." This statement is unfortunate, because it does by no means convey the true sentiments of the writer as we shall see, and therefore needs an explanation, which he has furnished upon pages 13 and 14. "Faith in the abstract, is simply belief, and in this abstract sense, it never justifies a sinner. The circumstances under which it is exercised, give to it a saving character. It is the belief of a sinner who is enlightened by the Holy Spirit through the world." A belief which contains within itself the element of the spirit of obedience and of holiness. Hence in the New Testament, it is described by the Apostle Paul, as a *belief with the heart*; and by the Apostle James, as a *belief which produces the fruits of holy living*. It is a belief of the whole truth, but has special reference to Jesus Christ, in his three fold office—prophet, priest, and King. When we exercise faith in Christ as our prophet, we receive implicitly all his teachings. No saving faith can be exercised in him without this reception. When we believe in Christ as our priest, who has made atonement for our sins, we rest our souls on that atonement. No saving faith exists independently of such reliance. When we believe in Jesus as our Lord, we put ourselves under his government in the way which he has appointed—that is by baptism. No saving faith can be exercised independently of this subjection in those cases in which it is required. No part of the New Testament warrants a man in expecting salvation, who does not come into subjection to the government of Jesus Christ in the way he has appointed. God granting him life, and opportunity to put on Christ. We must not for one moment yield to the idea that because a command is not of a moral, but of a positive character, we may neglect it with impunity. The violation of one single positive command, cost the son of God unspeakable suffering. Obedience to one single positive precept was made as necessary to the moral standing of Adam as the continued exercises of love to God. Throughout this essay, therefore when we speak of a sinner's justification by faith we mean this kind of faith, and not simply belief in the abstract, or belief because the testimony is such as to demand our assent," page 15.

Here then we have an explanation of what the Dr. calls faith alone. It is full and complete and surely there can be no controversy between him and the christian brethren upon the subject; it meets my hearty assent and approval, and it is just what my brethren have labored to establish for thirty years, and I most cordially endorse its truth.

For the sake of others I shall allow the Dr. to repeat his positions upon this subject. He says: "A confession of him as our Lord in baptism is a confession unto salvation, because by confessing him thus, we acknowledge our subjection to him as King of Zion." "This formal subjection to Christ is an inherent element of the faith that justifies; and hence without it no true faith exists in the soul which does not render it—life and opportunity being granted for the purpose." 22 page.

We are now prepared (says the Dr.) to understand the design of baptism.

It is designed to set forth symbolically the doctrine of redemption, through the death of Christ for our offences, and his resurrection for our justification; and also our faith in this doctrine. "Of this prominent fact in relation to redemption, baptism is a memorial, and not only so, but a voluntary demonstration upon our part, of our faith, in his resurrection for our justification." He who professes to believe and is not baptized, is either ignorant of his duty, or does not really believe it, for if he knows his duty in this matter, and will not do it, there is no reason to suppose that he is saved. He cannot have the answer of a good conscience toward God." 24 page. "Implicit obedience to the teaching of our Lord, either by himself in person or through his apostles, is necessarily associated with the faith that justifies." 36. "It is very certain that the promise of salvation is to those who believe and are baptized. "He that believeth and is baptized shall be saved." This is God's word. Let those who do not thus put on Christ, have all the trouble of meeting and explaining away the force of the Savior's word. Let their consciences meet it fully. Let them have the burden of reconciling their course with the declaration of the great commission. Shall we (Baptists) become the apologists of those whose action, if it were to become general, would obliterate from the inspired record a law of Jesus Christ? We may and ought to defend with holy zeal the doctrine of salvation by grace through faith, and the fact that all who truly believe in Jesus Christ are justified, and saved." These are noble sentiments and should highly elevate Dr. L. in the estimation of all who honor God.

But of his brethren he makes an important statement, which I trust they will cordially consider. "We who call ourselves Baptists are often more solicitous than Pedo-Baptists, to show that baptism amounts to nothing in salvation. And suppose we accomplish this *theoretically*, what is gained? Practically every man's interest in Christ must be tested by his character. Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." This language establishes a connection between ordinance and salvation; and yet we are not saved for our obedience, or on the grounds of our obedience." Page 38 and 39.

"What kind of theology must it be which denies this connection? "First, He that believeth and is baptized shall be saved." 41 and 42.

"For the remission of sins" he says. "The expressions *for* the remission of sins," Professor Hackett, of Newton, who may be regarded as good authority, has translated in the passage Acts 2. 38 the preposition *eis* by the words "in order to". "In this he will probably be sustained by the most distinguished scholars. This would then constitute an important part in the design of baptism." 47 page. This is an important and fatal admission for our opponents, it is a yielding up the long continued controversy about this preposition, for Dr. Doddridge also so renders it in his exposition. Again, the Dr. says that "the formula of baptism as now admitted by scholars, is *into* the name "of the trinity" and not *in* the name as in our common version." This translation implies no more than the administration of baptism by the authority of the trinity. A revision of this passage will settle the question, who are the proper subjects of baptism? 33. In proof of this he refers to Romans 6 and Galatians 3ch. He says, "There is a beauty, an energy, in the expression "into his death" which a different translation could not exhibit. Why then may not immersion *into* the remission of sins, represent symbolically the actual pardon embraced in justification by faith through the death of Christ, for our offences and his resurrection for our justification? 49." And I add also, why may it not be "in order to remission?"

On page 53 the Doctor asks "why is the *open, formal, voluntary* allegiance made to him in the ordinance of baptism, if not to honor him as King? Does not the putting on of Christ secure blessings and privileges under his reign? Does he not at this time *openly* and *formally* receive us into his kingdom? And why may not baptism be appointed, in order to the recognition and confirmation of pardon, on

the part of Christ?" Who will be able to prove the reverse of the Dr's. enquiry? He also declares that baptism is not the door into the church, as many suppose, but into Christ, and therefore his spiritual reign or Kingdom.

But I shall only note two other statements, to wit: "The wide spread impression that there is no connection whatever between baptism and salvation, has no doubt greatly contributed to the indifference of many, as to their baptism, whether the act is sprinkling, pouring, or immersing; or whether observed in infancy or upon a profession of faith. Jesus Christ is as much dishonored by making nothing of baptism, as he is by making every thing of it." Page 57.

Again he says, page 41, that "Many have been afraid to teach this, (the necessity of baptism for salvation) lest they should impugn what are regarded by all evangelical Christians as cardinal doctrines. But more probably fear that others will charge them with making too much of baptism. This is absurd, it is just as absurd as for a man to be afraid of teaching repentance and faith, because he maybe charged with impugning the sovereignty of God. The Bible declares a connection between baptism and salvation, not in mere allusions, and inferences and figures, but in the great commission of the Son of God." 42.

I shall fully and fairly represent the essay, and the subject, and ask that you send it abroad, with a request that the book may be read. The Dr. is with us as a co-worker. May God strengthen the work in his hand.

Yours Truly.

G. W. ELLEY.

THE KENTUCKY C. M. EDUCATION SOCIETY.

BROTHER FANNING:—In the March number of the Gospel Advocate, you seem to be in doubt in reference to the real design of the above Society, and therefore wait for more light. It is not designed by the charter to build up our college or school. Not one dollar of the principal can be spent for any purpose, but the interest is pledged for the aid of suitable persons for the ministry, and the charter expressly and specially points out the character, both of the candidate, and the church from which he comes, so that the fund is pledged now and forever to those only who believe and practise the things now generally received by the disciples. All divisions or apostacy of the body, with an abandonment of these principles, either by the candidate or the church of

his adoption, will be forever barred. The education committee is authorized to make selections of candidates, and schools or colleges as circumstances may indicate to be best, and no petition can be heard which is not made in writing, and accompanied by a commendation from the church to which the party belongs, which shall give evidence of his and their true and proper position as per the charter.

The by-laws will also require of the candidate, not only evidence of piety, but of fitness for the work when educated, and also that upon abandonment of the ministry from any cause, he shall refund the sum spent in his education.

Should any fraud be practiced by the Trustees and Executive Committee during their official connection, they may be sent to the Penitentiary.

Already Brother C. Rice and others have raised by subscription about \$40,000, and we confidently expect sixty or seventy thousand dollars by December. Bacon College has already received a subscription of about the same sum for its endowment, and they hope to get one hundred thousand; thus you see what we are trying to do to advance the Savior's Kingdom in Kentucky. We have, I think, both the will and ability to go through with the above projects. What will Tennessee do to aid in supplying the brethren with faithful and able preachers? You have already a college long established, and you may unite with us, or get up a new society as you prefer. The work must be done, or we shall lose our hard fought conquests.

I have come here to aid Brother McGuire in a meeting, and then go to Hickman, 18 miles below. So far we have had a fine hearing, and trust for divine aid, having only delivered four discourses.

Yours truly,

G. W. ELLY.

COLUMBUS, April 7, 1856.

SUGGESTIONS.—Philosophically speaking, we are pleased with all "*projects*," which promise to do good, but if we are not mistaken it is possible for christians to become so absorbed in *wise enterprises*, as to lose sight of the Church of Christ, and its facilities for accomplishing noble ends. We are disposed to publish the schemes of the brethren and hear patiently all they have to say, but we are inclined to the belief that there is quite a sufficiency in the church to occupy all our time, and the entire means of the saints. Our experience is unfavorable to educating men in the schools with the view of making preachers of them. It is our duty to the church and to the world to do al

that is in our power for the education of the youth of our country, but we should not think of training men for the ministry but in the church.

We wish, however, to throw not the least obstruction in the way of the brethren's doing good, and have made our suggestions we trust, in the love of the truth. The example of the young sprigs of divinity who modestly took upon themselves the responsibility to read moral lessons to the Faculty at Bethany, should not be forgotten soon. But we forbear. Experience alone can tell the result.

T. F.

SALARY SYSTEM.

For the Gospel Advocate.

BROTHER FANNING:—You say "the controversy is not in regard to the support of evangelists, but the manner of securing it." Had you been thus explicit in the November number of the Advocate, I should have patiently waited for the plan that you propose to lay before the brotherhood. The Lord Jesus Christ says the laborer is worthy of his maintenance, Math. x. 11. The term hire, as used by our Lord, Luke x. 7., indicates clearly to my mind a stipulation, and the amount stipulated was a sufficiency to maintain the laborer, whether with or without a family. This harmonizes with Paul's declaration, "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel." The Apostle is arguing the subject from a precedent in the law, by which a maintenance was guaranteed to those that officiated at the altar, and from the provision made in behalf of the priest, he comes to speak of the ministers of the Gospel of Christ, and as the priest had a stipulated amount, (see Num. xviii. 8—19,) it appears to me to follow as a logical sequence, that the minister of the Gospel has a thus "saith the Lord," a *divine right* to stipulate with one or more congregations, for an amount equal to the necessities of his family. Let the enquirer compare Numbers xviii, ix., with the 9th of 1 Cor., Gal. vi. 6. The principle here advocated, like every thing else, may be abused. Bad men by "tickling the ears of the fleshly," may secure a good salary. This is true, but thanks be to God the "Lord knoweth them that are his." The true minister of the Gospel, however poor he may be, will preach as often as he possibly can, pay or no pay. The love of God constraineth him. On the other hand, those that preach *for money* will not preach long *without* it. Thus

by their works ye shall know them. But I must close; less, my dear Brother, I could not say, after your strictures on my article in the March number. Much more I might and may yet say, with your permission.

Very respectfully, your Brother in the Lord,

H. D. BANTAU.

REPLY.

There is but little difficulty in settling religious controversies, when disputants who properly understand themselves, are disposed to bow to the authority of the Scriptures, and possess sufficient moral courage to admit the full force of truth when they see it. It must be remembered that this discussion is not in regard to the duty of christians to support their servants; but has reference alone to the *manner* of supporting them. The preachers generally, we are sorry to admit, with Brother Bantau, maintain the scriptural right of preaching for a "stipulated sum," or "salary." We are unfavorable to the practice, and regard it not only as a perversion of the letter and spirit of christianity, but believe it to be connected with too many evils to be countenanced by christians.

In logic there is a deceptive argument denominated the sophism of references, into which we think Bro. B., to sustain his view, has precipitated himself. He refers to Numbers 18 to prove there was a salary ordained for Aaron and his sons, but when we read the chapter we find not a single word on the subject. It is there said, "All the best of the oil, the wine and the wheat shall be thine," but not a syllable is said in regard to the *amount* of the oil, wine and wheat. This is the only point under consideration. Bro. B.'s reference to 1 Cor. 9, reads, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. He that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." "Even so hath the Lord ordained that they who preach the Gospel, should live by the Gospel."

Last of all, Bro. Bantau, to prove that he is authorized to hire his time, refers to Gal. 6, 6. It reads, "*Let him that is taught in the word, communicate unto him that teacheth in all good things.*" The sum of these passages is that men who gave themselves to the ministry under the Old Testament dispensation, had their "*meat*," "*reward*," "*support*," or in a bad translation "*hire*," and christians also should not forget that while preachers are sowing the things of the spirit, they are rightly

entitled to a support. Who disputes this? But let Brother Bantau and the brethren who are with him advocating the salary system, read these scriptures again with a view to the *manner* of supporting ministers. The farmer, says the Apostle, "plows in hope"—he has no promise of a certain number of bushels, but trusting in God, toils day after day, and the Lord gives what seems to him good. Also, he that "planteth a vineyard eateth the fruit thereof." In all the legitimate pursuits of life we walk by faith, not by sight. We toil and struggle in our various worldly callings, not knowing what we shall reap—how much we shall gain from year to year—but our kind Father rewards us as he sees best, sometimes with less, and at others with more than we anticipate. In regard to our great reward after our warfare shall have closed, "we know not what it shall be, but we know we shall be like Him, for we shall see him as he is." Even so, in reference to what we shall eat, and drink, and wherewithal we shall be clothed, while spending our energies in teaching the salvation of God. We are to labor in faith, and in hope, and there is not a remaining doubt, if we teach the beloved disciples as we should, the Lord will open all their hearts to our wants, and the wants of our families. If the preachers would but *cast all their care on the Lord*, and throw themselves fully into the work, their qualifications for teaching the truth would be infinitely better, and the people could but be lead to study the wants of their servants, and fathers in the Gospel. The salary system, on the contrary, seems to us to bring into existence and foster a class of selfish, envious and mercenary ministers, who fail not to work much evil. For illustration, we refer to the influence of the salaried gentlemen in Rome, England, and throughout Protestantism.

There is a better way. Will the beloved brethren study it?

T. F.

CELINA, TENN.

BRO. LIPSCOMB.—Many of the brethren are not convinced that the duty of assembling on the first day of every week is positively required. I think much good would result from a clear setting forth of the subject in the "Advocate."

EDWIN J. ANDREWS.

We have no disposition to enter lengthily into the discussion of the subject, presented by Bro. Andrews. And it is a strange thought that there should be need for the discussion of such a subject among a

people whose great and distinguishing character professedly has been, a vigorous and determined effort to restore the pure teachings and practices of the early days of Christianity. That it was the practice of the early saints to assemble together on every Lord's day to commemorate the death of our Lord, not only during the apostolic age, but for several centuries after, there cannot be the least doubt. The Lord's day in fact can have but little meaning when we take from it this institution—the continual memorial of the great basis fact of the Christian religion—the death of Christ. If the day called and recognized by us as the Lord's day is to be to christian people, a day merely of idleness, listlessness, or frolic, it would indeed be far better for the morality of the world, that no such day was known. If there is the least meaning in the observance of such a day, it must be a day consecrated supremely to the service of God, and of that service the Lord's Supper is the most distinguishing feature.

I know there is a disposition with many of our brethren to excuse themselves on the ground of great Christian charity. They say "we are few in number, and if we do not attend the preaching of others, they will not attend ours, and so we cannot reach them." My brethren, it is a contemptible notion of the Truth, to think it must thus cringe and flatter, and cater to every prejudice of the land for the sake of a little popularity. If this is any part of that fearless and unflinching maintenance of the Truth, that alone can exalt it and make it mighty, my reading and study of the word of life has been sadly at fault. What a sad spectacle does such a practice present. Instead of being together on the Lord's day for the purpose strengthening each other in the Christian warfare, admonishing and exhorting each other to faithfulness and diligence, and above all, setting forth our confidence in the Savior by a solemn and impressive celebration of his death, those professing to be his followers are scattered all over the land to hear the pulpit harangue of some flippant talker, regardless of his respect or confidence in the truth. While we have due respect for men's opinions and systems, and are ready at all times to do them just honor, still if there is Truth in the Gospel, their teachings and practices are not sanctioned by the word of God and any even seeming concession to what we know to be false is a compromise of the majesty and purity of the word of Heaven and is countenancing and encouraging men in error. If the Truth of God triumphs in this world it must do it upon its own merits, not by the help or favor of any human device or system ever concocted beneath the Heavens. And if we expect to maintain it as we have set out to do,

we must do it by a fearless determination to do so at all hazards, regardless of the frowns or favor of men.

If the Christian profession is to be a lifeless, empty, meaningless form, and christian worship a spiritless ceremony, then it matters little whether we ever attend to any appointment of Heaven. But if Christianity is intended to be a living, earnest matter with us piercing and animating our hearts with Heavenly influences, elevating and exalting every aspiration and affection, and ennobling and sanctifying every act of our lives by its Heavenly counsels, surely there is no requirement of Heaven that we can neglect without bringing upon our own heads the just displeasure of our Father.

But, my brethren, all this quibbling about how often or how seldom we shall meet to attend the Lord's Supper is unworthy of a Christian. It shows a disposition to endeavor to reach Heaven with the least service possible. It is not the emanation of a heart exalted to lofty aspirations and overflowing with love to God and to his cause. Let us correct this feeling. The love of God so richly manifested in the gift of his Son for the sins of the world, merits a nobler return. Let us give it cheerfully; let us do nothing grudgingly, but be always disposed to use every opportunity which is offered for our own growth in knowledge, in Godliness and Holiness, and for a steadfast and unflinching upholding of the Truth of the Gospel in all its teachings and practices.

W. L.

THE PROMISES.

The revelation is replete with exceeding great and precious promises to weary pilgrims of earth. The promises of Heaven, like the burning sun of day, eclipse the lesser lights, which are only seen in the night of affliction. They are golden caskets, holding the invaluable and choicest jewels Heaven has to bestow. They are the unsearchable riches of Christ, alone worthy of the affections and pursuits of rational beings. As a possession, they are equal to all our wants and fears. Earth has no ill they cannot cure, and Heaven has no good they do not give. Moths and rust cannot corrupt, nor can thieves break through and steal them. Prodigality cannot waste them, nor eternity exhaust them. They have a balm for every wound, and a cure for every ill. They have an anchor for every sea and a shield for every land; for "God is the confidence of all the ends of the earth, even them that are far off upon the sea." They are surer than the heavens or the earth, for

as a scroll they pass away, but the word of God is steadfast and abideth forever. *They give what is best for both worlds*, for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." We are taught to rejoice evermore, pray without ceasing, and in every thing give thanks, because all things work together for our good.

"There is no want to them who fear God, and they who seek Him, shall not want any good thing." The meek man is promised heaven and earth, for He who is faithful has said, "blessed are the meek, for they shall inherit the earth, and He will beautify the meek with salvation." Gideon wondered and said, if the Lord be for us, why then is all this befallen us, and Jacob, who "saw God face to face" said, "all these things are against me," yet time proved the hand of God was upon them for good. Shall the Physician give only pleasant medicine, or shall He give bitter pills, if life and health require it?

I will never leave thee nor forsake thee, so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. "He is a present help and strong hold in the day of trouble." He is our guardian and guide.

"Though our sins be as scarlet, the blood of Christ makes them 'white as snow;' though they may be red as crimson, He can make them as wool. Are we aliens from the kingdom of God? He provides for our safe return.

When the silver cord is about to be loosed, and the golden bowl broken, or the pitcher broken at the fountain, or the wheel at the cistern, God says to the parent, "leave thy fatherless children, I will preserve them alive, and let thy widow trust in me." "I will gather the lambs in my arms and carry them in my bosom, and gently lead the mother," and make the dying bed feel soft as downy pillows, and waft the anointed freed spirit upon an ocean of eternal bliss. Who would not be a Christian, for "this is the highest style of man." All men are in the pursuit of happiness, but the Christian alone is in the true way. The sinner seeks God in the world, but the Christian seeks the world in God. The highest good is God. "We are not our own" for we are bought with a price, and must make it a chief concern to glorify God with our bodies and our spirits which are his. Man wants God's promises here below, and nothing more. S. R.

All men wish to have truth upon their side—but few desire to be on the side of Truth.

REPORT OF THE CONSULTATION MEETING AT FRANKLIN, EMBRACING THE SECOND LORD'S DAY IN APRIL, 1856.

ADDRESS TO THE BRETHREN.

DEAR BRETHREN—In obedience to the wishes of the Disciples, in consultation at Franklin, we have prepared the following address in reference to the subjects discussed during the meeting, which we respectfully submit for your consideration.

The Church of Christ is presented to the world as an authoritative body, which was established about eighteen hundred years ago by divine appointment. The purpose of its establishment was to rule the race of man for good—to supply a place in the government of humanity, which none of the systems of human invention could fill. It is therefore superior, both in power and authority, to all the governments of earth. The latter have their origin in human wisdom, and are consequently imperfect. They are intended to regulate the *actions* of men in their relations to civil society, but beyond this they cannot go. The government of Heaven's Kingdom—the Church of Christ—goes farther still, asserting its sway over the *motives* by which man is actuated in all his varied relations, thus purifying the fountain whence the stream of human action flows. The experience of the world for four thousand years fully demonstrated man's incapability of governing himself—of devising any system of philosophy which could satisfy the demands of his spiritual nature in the relations of this present life, or give a rational hope of a blest immortality in a future state.

In this condition of things, after the world had experimented in philosophy and government sufficiently to demonstrate the weakness of human wisdom, the Lord of Heaven set up a kingdom through which alone he offers to mankind a release from the thralldom of sin and death, and sets before the world the inestimable blessings of life, everlasting life, and happiness, both in time and in eternity. All the glorious means and agencies which our Heavenly Father brought to bear—the mission of his Angels, of his Son, of his Spirit—were made subservient to the production and confirmation of this grand result. Hence our Lord and Savior no longer walks in person on the earth and communes with the children of men: the Holy Spirit no longer confers his miraculous gifts and powers upon the servants and hand-maidens of the Lord Most High: inspired Apostles speak no more to the world authoritative communications direct from the Throne of Heaven.

As the result of all these agencies the kingdom of Heaven stands complete—the embodiment of the wisdom, power and benevolence of God, put forth for the salvation of the world. It is perfectly adapted to humanity in all its grades, and is the repository of all spiritual blessings—Heaven's greatest and best gifts to man.

The Church of Christ, in carrying out its mission, has two distinct objects to which its labors should be continually directed:

1. The instruction, control and edification of its members.
2. The proclamation of the gospel to the world.

The means by which these purposes are to be accomplished are not left to be devised by man's wisdom. The new Reign is no popular democracy, in which the will of the majority necessarily directs the action of the whole. All power and authority, legislative, judicial, executive, is in the heavens. God has committed his Oracles to the Church, in which he has given specific directions for its guidance in the fulfilment of its glorious mission. It is therefore not for men in conventions and councils, with whatever wisdom composed, to pass authoritative decrees and legislative enactments for the government and direction of the Church of the living God. He speaks with supreme authority, and it is man's duty to hear and obey. We therefore earnestly recommend to the brethren, the consideration of the following proposition, which was discussed and approved by the brethren in consultation at Franklin: "The Scriptures constitute a perfect religious government."

By this we would be understood to mean that the Scriptures give all directions, plainly and specifically, to the Church, which are necessary to secure harmonious action in the prosecution of its designs.

Questions of much moment, in this age, are these: How far, in matters of expediency, has God given certain instructions to the Church? How far has he left the Church to be guided in its action by its own wisdom? Many there are who maintain that God has set forth, in the oracles of his wisdom, certain *general principles* to direct the Church in the fulfilment of its mission, and permits it to adopt any measures and concoct any schemes that may be deemed expedient, which are in consonance with these general principles. This position we believe to be one of the most prolific sources of that partyism which now distracts the religious world. The radical differences among many of the denominations of professing Christians in our country, are in regard to matters of "Church polity." In reference to Church organization and

discipline, they differ across the heavens; one deeming this line of human policy expedient, and another preferring that. Some of them have officers in their Churches whose names are not found in the vocabulary of Scripture, and for which they claim no authority beyond the Church's right to legislate for itself. Other officers they have, bearing Scripture names indeed, but to whom the different parties assign different positions and different degrees of authority. Take, for example, the words Pastor and Bishop. These words, in Scripture usage, evidently indicate the same officer of the Church. The word, which in our version is rendered Bishop, (*Episcopos*), is literally translated overseer, and the word Pastor all understand to mean shepherd; the latter being used as correlative with the word flock, which is often used in Scripture style to designate the Church. Now we find that the Bishop, in one party, is a very unpretending servant of a single congregation, often scarcely known beyond the boundary of his little neighborhood acquaintance; in another he is a more conspicuous character; while in a third he is the supreme dignitary, under heaven, of the Church militant, occupying the premiership, as it were, of the "Kingdom of Heaven."

Again, there is great diversity in the religious world with reference to the means necessary to be employed for the spread of the gospel, which gives rise to a great variety of systems. All this confusion and strife results from the false assumption, that God has left it to human wisdom to devise plans for the purpose of carrying out the great scheme of the world's redemption, and shows most clearly that men are incapable, when left to themselves, of setting on foot any plan of operations competent to secure united effort. One man has as much right to his opinions in reference to Church discipline and Church action as another, and whenever they begin to philosophise on these subjects as on others, they exhibit the same diversity of sentiment.

In view of these facts, it behooves every true Christian to examine well what, and how much, is revealed in Scripture on these important subjects, before he gives his assent to any human system.

We very much fear, beloved brethren, that we are still encumbered by some of the stereotyped errors of the religious world. The general idea of a Pastor is, and has been for centuries, that of a Sunday preacher, taking the lead in the worship of the congregation. Indeed so important is this character throughout all Christendom that few congregations, comparatively, ever think of assembling together without a

Pastor. That there should be in every well regulated congregation two or more Pastors, is clearly taught in the Scriptures, whose business it is to take the oversight of it—to instruct the members and encourage them in the exercise of their diversified gifts. When the Pastors or overseers understand the duties of their responsible stations, and discharge them faithfully, they exert a powerful influence in developing much useful talent in the younger members, which might otherwise have lain forever dormant; but under the present pastoral system the tendency is quite to the reverse. There is indeed a show made of teaching in the way of a set discourse upon some subject, often of no practical interest to any body, but then the members of the congregation are not encouraged to sing, to lift their voices in the congregation in prayer to God, and to exhort each other to diligence and faithfulness in discharge of the duties of the Christian life. Paul enjoined upon his brethren—not merely the Pastors or preachers—to “speak to each other in psalms and hymns and spiritual songs, singing with gratitude in their hearts to the Lord’s;” to “exhort one another daily,” as matters of personal observance, but now these responsibilities are too often taken off the shoulders of the “laity” and placed upon those of the “clergy.” This makes religion all a matter of form, without life; for no people can be alive to the cause of Christianity who are made to feel continually, by the influence of established customs, that they are of no use in the Church of God. They repair to the place appointed for worship on the Lord’s day, as a matter of obedience to a formal requirement, and often, alas! very often, the elder members of the congregation, who ought to be Pastors of the flock, sit and talk of their houses and lands, their farms and their stock, their merchandise and their banks, waiting for the appearance of some youthful *Elder* or *Pastor* to take the chief seat in the synagogue, and worship God for all the people. This is the state of the case with most of the denominations, Romish and Protestant, and it is getting to be the case with us.

After careful investigation and full discussion, we offer for your consideration the following propositions, being fully persuaded that they embody the teaching of the Scriptures on this important subject:

1. “When the Elders of the primitive Churches gave evidence by suitable labors, of capacity to teach the brethren, and to govern and direct the flock, the Evangelists ordained such Elders, or Seniors as Pastors or Overseers of the congregations.
2. “The Bishops described in Acts xx, 28; 1 Tim. iii chap.; Titus

i chap., and 1 Peter v chap., were the only Pastors known in the primitive Churches, and they were sustained by the respective congregations for which they labored.

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

The Pastor, then, as such, is not necessarily a preacher of the gospel to the world for the conversion of sinners, but an officer and servant of the Church, who labors for the instruction and edification of its members, and for the regulation of its internal affairs. His jurisdiction extends not beyond the limits of a single congregation. The idea that a single individual may be the Shepherd of four or five flocks at once, each of which he visits once a month, is unscriptural and pernicious. These Sunday Pastors usually know less of the internal affairs of their congregations than any of the other members. No wonder then that the sheep go astray when left to the guidance of such shepherds! No wonder the flocks perish, since they are fed but once a month, and poorly at that! Jesus is the Chief Shepherd of all the sheep, and each under-shepherd will find ample scope for the exercise of all his powers in the direction and pasturage of a single flock.

We now come to consider the Church of Christ as a missionary institution. As before intimated, the Church has all things necessary to constitute it an authoritative kingdom, which is destined to move onward to the conquest of the world. Now the question arises, how is this great conquest to be achieved? In this again we are not left to be guided by our own views of expediency. Our King directs. He reigns as a Sovereign absolute, and the dictates of his will alone constitute the law. He has both given to the Church the means and taught her how to use them. The great weapon which she must wield for the subjugation of all things to the Reign of Heaven is the "sword of the Spirit"—the mighty Word—the Gospel. Hence the Apostle says, "I am not ashamed of the Gospel of Christ, for it is the *power of God unto salvation* to every one that believeth." But, in-as-much as faith is necessary to salvation through the gospel, and since "faith comes by hearing and hearing by the word of God," there must be proclaimers of the word; for "how shall they believe in him of whom they have not heard? and how shall they hear without a *preacher*? and how shall they preach except they be *sent*?" We respectfully invite the attention of the brotherhood especially to the consideration of two important

subjects; first, the *preacher* or proclaimer; secondly, the means of *sending* him.

According to the general acceptation of the term, every member of the Church of Christ is constitutionally a preacher. Hence it is said of the members of the congregation at Jerusalem, who "were scattered abroad throughout the regions of Judea and Samaria" on account of the great persecution, that "they went everywhere *preaching* the word." The preacher's office is no office at all, and therefore the idea that a man cannot open his mouth to preach the gospel, or even to deliver an exhortation as is the case among some religious people of our country, without special license, is inconsistent both with Scripture and common sense. There was, however, in the Apostolic age a special proclaimer of the gospel, very appropriately called an Evangelist. Etymologically, the words *gospel* and *evangelist* sustain to each other a very close relationship, which their English rendering does not suggest. *Gospel*, in the original, is *Euaggelion*, and *Evangelist* is *Euaggelistes*—the former we have translated by a Saxon word, and the latter merely transferred with slight literal changes. The word gospel-proclaimer would, therefore, better suggest to English ears the office of the Evangelist. Hence Paul, in view of approaching death charged Timothy to "*preach the word*; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and patience"—"do the work of an *Evangelist*, make full proof of thy ministry."

We come now to consider the mission of the Evangelist—how he is to be called to the important work of proclaiming the good news of salvation. In the Epistle to the Ephesians, the Apostle Paul tells us that our Savior, after his ascension to Heaven, "gave some Apostles, and some Prophets, and some *Evangelists*, and some Pastors and teachers," &c. The Evangelists here, as the others, were probably designated in an extraordinary manner, and their labors directed, in part at least, in the same manner. Philip, for example, was specially directed in one instance by the Spirit in order to the conversion of the Ethiopian nobleman. But the age of miracles and special calls has passed away. True, there are many who *imagine* themselves called by special divine agency, and some few, perhaps, (sad relics of a darker age,) even profess to speak as the Spirit gives utterance to their stammering tongues, which cannot but speak the silly thoughts of empty heads; but the fact that many of them thus specially "called and sent," are without the least qualifications, either moral or mental, for their stations, goes to show that these special calls are uncertain, to say the very least of them. No

man now hears Christ say, "for this purpose have I appeared unto thee," &c. for he has given the authority to his Church to educate and appoint her Evangelists. Qualification alone must determine the proclaimer's call, just as it did that of the seven Deacons who were first appointed in the Church at Jerusalem. This being true, it follows that the Church alone, in her separate congregational action, is competent to say who shall be her Evangelists, for she alone can judge of their qualifications. The members exercise their gifts in their respective congregations, when these are well regulated, and there they soon manifest what their capabilities are—what part they are capable of performing of the labor of the Lord's vineyard. Every congregation is, or should be, a school for the education of its members, and if the Churches would just do their duty in instructing and encouraging their members in the exercise of their talents, there would be no lack of efficient preachers. Most of those we have are such as have stood up against wind and tide, and acquired character and influence by their own talent and force of character. The Churches, instead of encouraging their younger members to qualify themselves for preaching the gospel, often discourage them by their indifference. They look to independent co-operative bodies as inefficient as they are unscriptural, to call out and support preachers who shall perform the double office of *Pastor* and *Evangelist*, to keep the Churches alive and preach the gospel to the world at the same time! Beloved brethren, these things ought not so to be. Every congregation should and *can* be independent of all foreign aid. Let us go to work in earnest *at home* in our respective congregations. Let the overseers of the congregations encourage the younger members to take active part in the worship of the Church—to read the Scriptures if they can do nothing more, for thus they will acquire confidence to exhort, to sing, to pray, to do whatever their abilities fit them to do. Some congregations in Middle Tennessee have adopted this course, and they tell us that the result has been the development in their midst of talent which they had no idea was there. Let not a Lord's day pass without assembling at the house of God for the purpose of uniting in his most solemn and soul-elevating worship. Be religious at home, for no one who neglects to cultivate pious feelings in the walks of every day life, can be truly pious when he comes up to the Lord's house on the Lord's day. Pray in your families, in your closets, for the heart that is softened and purified by such continual devotional exercises is prepared to engage, with interest and zeal,

in the exercises appropriate for the Lord's day. Thus, instead of sending abroad for preachers, you will be able to raise up among yourselves earnest, truth-loving soldiers of the Cross, to send out to preach the gospel of peace to a perishing world. Never import what you can raise at home, is a maxim as useful in the affairs of the Church of Christ as in domestic economy. We recommend to your consideration the following sentiment:

"The Churches of Christ are the only bodies authorized to qualify, appoint and support Evangelists, and to direct their labors."

There are many, we know, who maintain that collateral associations are necessary to assist the Church in carrying out the great purposes for which it was established. Hence there is a prevailing disposition to create co-operative bodies, distinct from the Church, constituted with powers plenary to devise ways and means for the purpose of raising funds, sustaining missions, appointing and supporting Evangelists—to legislate, in short, upon all matters of expediency, and to execute whatever plans their wisdom may suggest. To these co-operative bodies, organized under constitutions and bye-laws, with officers and all the usual appurtenances of human institutions, we would suggest three objections. *First*, they take responsibility off the congregations which properly belongs to them alone. Wherever such an institution exists, the Churches around look up to it as their great dispensatory and executive department, looking to it to supply *them* with preachers, and to adopt and to carry into execution all measures for the proclamation of the gospel to the world. *Secondly*, their plans of operation are too general, and consequently inefficient. They propose to direct the labors of the Evangelists, and to carry on other practical good works in certain territories, States, or districts; and they expect the Churches to supply them with funds to be disbursed as they may think proper in carrying out the various purposes of these general systems. Some of the Churches contribute something to the treasury of the association, but the most of them feel themselves perfectly at liberty to withhold their support at pleasure. The consequence is, they usually have poor treasuries, out of which they give poor pay to poor preachers, whilst the more talented and more efficient laborers are driven, in discouragement, into other avocations. We have had Evangelists in Tennessee, who have labored under the direction of such associations, with very poor compensation. Why is this the case? Are the Churches less disposed to do right than they were anciently? Nay, the fault is not in the Churches, but in the systems. When people are called upon to

act and to give their money, they must have some special object in view, so that they may be stimulated by a knowledge of the good they are doing. A good brother at Franklin, during our meeting, appealed to the brothers and sisters present for money to send to a widowed sister, who was in needy circumstances; and they contributed liberally for her relief. Now if the same brother had appealed to the same people for funds to be devoted to *general* benevolent purposes, they would have contributed with reluctance, if at all, a pitiful fraction of the sum they so freely gave that poor sister, being prompted by true Christian sympathy. This illustrates the difference between general and special co-operation.

Our third and paramount objection to these collateral associations is that they are unscriptural. In Acts xiii and xiv, we have an account of a very arduous mission accomplished by Paul and Barnabas, and we find that they were not sent out by a conference, association, or even a missionary society of human origin, but by one of Heaven's own divinely constituted missionary societies—the Church at Antioch. To this they held themselves accountable, and to this they returned, after a long time, and gave an account of their mission. So also we find the Churches in Macedonia and Achaia co-operating together for a special purpose, viz: to administer to the necessities of the poor saints at Jerusalem, (Rom. xv, 25, 26.) The reader is referred to the example of the co-operation of the Church at Antioch and Jerusalem in the adjustment of a difficulty, (Acts xv,) as illustrative of the scriptural idea of co-operation, and also to the following scriptures: Rom. xiii, 13; 1 Cor. xvi, 1; 2 Cor. vii, 4; ix, 1, 12; Heb. vi, 10, &c.

We therefore approve and recommend to your consideration the following conclusions in reference to the subject of

CO-OPERATION, CHRISTIAN AND CONGREGATIONAL.

1. "The members of each Church are authorized in the Scriptures to co-operate together in any and every good work.

2. "Two or more Churches co-operated in primitive times in adjusting difficulties, in raising funds for the poor, in sending messengers, and in sustaining Evangelists; but Churches always co-operated for special purposes as individual congregations, and not as confederate bodies, such as General Assemblies, General Conferences, General Associations, or even by Missionary, Bible, or Revision organizations, as collateral with the respective Churches."

Finally, brethren, we would impress upon your minds, as of very

great importance, the truths embodied in the following propositions in regard to the influence of weekly meetings and contributions :

1. "No people can be truly spiritually minded who do not worship God for themselves.

2. "The influence of attendance upon the appointments of the Lord's house is to purify the heart—to build us up as lively stones in the great spiritual temple of our God ; hence the importance of the Disciples meeting together, according to the Scriptures, on every Lord's day, for purposes of worship.

3. "If the Disciples would thus meet on the Lord's day and put something into the treasury, according as they may have been prospered, the effect would be that they would be able to administer to the wants of the needy, and to contribute much to the spread of the gospel of our Redeemer ; and we should hear no more the complaint among the congregations of inability to support Evangelists for the conversion of the world."

These things, beloved brethren, we respectfully submit for your serious consideration, sincerely hoping and praying that we may all be able to apprehend the truth, on these interesting and important subjects, as it is revealed in the Oracles of Heaven.

J. J. TROTT,
S. E. JONES,
F. M. CARMACK.

QUERIES.

Bro. T. Sweeny of Solado, Texas, wishes to have an exposition of (2) Cor. 12. 4, in regard to one who *"was caught up into Paradise and heard unspeakable words, which it is not lawful for man to utter."*

In reply we wish to say in much kindness to our young brother and all who may feel the least concerned in the solution of matters unrevealed, that we are not at all ashamed to own our profound ignorance of the whole matter further than is so plainly stated that no one, need in reading err it. Paul, it seems, knew a man, whether in the body or out, he could not affirm—neither can we—"caught up to the third heaven." We comprehend not the idea of the third heaven, but believe it will be revealed, and as to the words heard or their meaning, we have not the most distant conception. It is said there are some *secret societies*, and also persons who deal with familiar spirits that can tell things

beyond what is written on the surface of revelation ; but we have not yet had evidence of the verity of such pretensions.

Secret things belong to God, but what is revealed belongs to us and our children.

CHRISTIANS NOT SINNERS, MATTHIAS AN APOSTLE WASHING THE SAINTS' FEET AND THE KISS OF CHARITY.

Brother W. H. Robbins of Agency city, Iowa, propounds some questions touching the above subjects correct answers to which may be of service to many.

1st, When John asserts (1) Jno. 3. 9. "Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God ;" are we to understand that frail mortal and fallible creatures commit no sin ?

ANSWER.—In reply we state that, we have ever regarded the language of the verse as strong and as pointed as it could be in regard to the perfect submission of Christ's servants to his will. It is literally true that men in whose hearts the good seed of God, his word dwells, are not habitual sinners. If they offend it is but incidental, and they generally seek the earliest opportunity to amend their ways. The idea, is, that there is a restraining and soul-strengthening power in the Christian religion to save the disciples from a wicked life.

2nd, *Was Matthias an Apostle ? If so, were there not thirteen Apostles ; and which occupied one of the 12 thrones, Paul or Matthias ?*

ANSWER.—Matthias, it occurs to us, was an Apostle in the place of Judas, and he was numbered with the eleven, was the twelfth of course. He occupied a throne representing one of the tribes of Israel. Paul was an Apostle to the Gentiles, and could not take one of the twelve thrones.

3rd. *Did the washing of the Saints feet cease with the days of Miracles ?*

ANSWER.—Washing the saints feet, is classed with lodging strangers, relieving the needy, and is denominated, in fact "a good work" Tim. 5 ; therefore we see no reason why it should not yet be practised by the Lord's servants.

In the parched and sandy land of Judea, before the introduction of complete protection for the feet, when indeed, small and great had to satisfy themselves with sandals—a sole of raw-hide strapped to the

foot—it was the custom to wash the feet before retiring to rest, and from the fact that it was considered a necessary performance, and an act of the greatest humility, it was classed with “good works.” It never was employed as a church ordinance, but when occasion requires, we see no reason why the disciples should not wash one another’s feet yet.

4th, *The kiss of charity; how are we to regard it?*

ANSWER.—With the purest in heart and in life, the kiss of affection has ever been regarded as indicative of the strongest attachment and deepest devotion; therefore, we can see nothing improper in it, even in this day of “progress,” if the thoughts of the flesh can be kept in subjection. In the days of the Saviour, no doubt kissing was employed in friendly salutations, and in all civilized countries, we presume, it is still witnessed with females. With our sex, it is rare. Possibly, men are ruder than in ancient times, and are not so much inclined to habits of refinement, particularly christian refinement.

T. F.

DISCREPANCIES IN THE GENEALOGY BY MATTHEW AND LUKE.

READYVILLE, APRIL 6th, 1856.

BROTHER FANNING:—Can you throw any light upon the statement of Matthew and Luke concerning the lineage of Christ?

J. R. TERRELL.

REPLY.—Matthew says, “Joseph” the husband of Mary, the mother of our Lord, “was the son of Jacob.” Mat. 1. 16; and Luke says, “Jesus, (as was supposed) was the son of Joseph who was of Heli.”

Is there a contradiction? We think not, but how to reconcile the difficulty is the question.

We are not disposed to enter into any argument on the subject or give reasons for our conclusions; neither do we assert that we are infallibly correct in our examinations; but we have read all we could find, and looked at the passages with what critical ability we have possessed. The result we can give in few words. Matthew relates the history of Joseph through his real father Jacob; and Luke gives the history of Mary the mother of our Lord through Heli, who was the father-in-law of Joseph, but not his real father. Notwithstanding there are two narratives, both are correct.

T. F.

CORRESPONDENCE.

CHILLIBOTHEN, MO., March 20th, 1856.

BRO. LIPSCOMB.—I have lately come to this place, for the purpose of preaching. We have a small Congregation. A house unfurnished; the cause is, that it is a partnership with the Baptists. We intend to have one of our own, that we may hold meeting every Lord's day, Sunday school, &c.

I feel happy to know that you are determined to "beard the Lion in his den," that is, *Infidelity* in all its *phases*, whether in, or out of church. "Cry aloud and spare not." Many are being taken captive by the Devil. I trust you will use all the means you have, against the wicked one, and his emissaries, whether under the garb of Spiritualists, Free Lovers, or Romanists, for all reject the Bible.

We need just such a periodical among us, as the Gospel Advocate, to present the great fundamental principles of Christianity before the church and people, and meet every error at the threshold of the great temple of Christianity.

Yours in Hope,

JOHN A. SIDENER.

THE WORSHIP AND CO-OPERATION.

WASHINGTON Co., Ark., May 2, 1856.

BROS. FANNING & LIPSCOMB.—The Gospel Advocate comes to us, laden with good things. You are striking at the right points, *first principles*, and *practical christianity*. This is the great *want* in all our churches, and I am pleased to see that you are directing the attention of the brotherhood to those all important objects. Nothing short of a correct understanding, and an humble submission to the *will* of the Lord, can redeem our fellow-creatures from *sin* and *death*. Much, very much depends on our brethren of this reformation; but *alas*, how few think of these things. Great and weighty matters are at issue. None should be idle if they wish to meet the approbation of their Master at his coming. There is among us too much conformity to the present world, too great a desire to have the praise of men, instead of God; to follow the footsteps of Jesus is too humiliating to some, the cross too heavy; but it must be borne, if Heaven is ever gained. Jesus says, "Deny yourselves, and take up the cross and follow me." This is the way to heaven marked out by the "Way, the Truth, and the Life."

Your plan for co-operation and evangelizing is to some rather new, but I think it will work well. It is much to my mind; and as I learn them from the Bible, I have had some experience in these things, and

have come to this conclusion: that a church which cannot, nor will not, attend to *all* the duties of the house, only when an evangelist is present, deserves not the appellation of "*the Church of Christ*." We need co-operation in Arkansas, and evangelist too. I am gratified to see that some of our brethren, in some parts of the State, are alive to the work. I would be pleased to open a correspondence with those brethren in our State favorable to co-operation. Something should be done in and for Arkansas. I would suggest the propriety of the brethren in this State adopting the "Gospel Advocate" as their medium of communication, until we can have a paper of our own. But my scroll is growing too long. More hereafter.

Yours in Christ,

J. S. ROBERTSON.

REPORT FROM ARKANSAS.

WASHINGTON Co., ARK., May 2, 1856.

BRO. FANNING—Some time since I intimated that I would give you some account of our labors in the good cause. I have been laboring as an Evangelist for the last 18 months, in this county, and have obtained about 240 accessions, mostly by confession and baptism.

We held a meeting on the Middle Fork of White River, in this county, embracing the fourth Lord's day in March, which resulted in 5 accessions. Error and sectarianism wanes, as the truth triumphs. We were favored with a visit from the highly esteemed veteran of the Cross, Elder J. J. Trott, of Tennessee, and we are much elated with the hope that he may make Arkansas his future home. He is much needed here.

Yours in the one hope,

J. S. ROBERTSON.

GOOD NEWS FROM NORTH CAROLINA.

LAVERGNE, TENN., May 19, 1856.

DEARLY BELOVED BROS. FANNING & LIPSCOMB—I have just returned from Yadkin county, N. C. On arriving at my brother's, I received numerous invitations to preach at different places, the meeting houses at the same time were very courteously tendered for my use. In Yadkin Institute, (which was also tendered me,) the largest house in the vicinity, I delivered some twelve discourses to very attentive and greatly interested assemblies—baptized fourteen, and planted a Church of as noble spirits as I ever saw collected into one little band. I

preached three times in the meeting house in Rockford, and three times in the court house in Yadkinville, to very large congregations, who seemed to be anxious to learn the gospel plan of salvation more perfectly. Never did I see a people more ripe for reformation than they are at this time in North Carolina. I believe we ought to send one or more to preach the gospel there. Will the brethren pray for the young converts at Yadkin Institute?

As ever your brother in hope,

J. K. SPEER.

With mingled feelings of *joy* and *fear* we read the reports of newly planted Churches. Without another conversion, the Churches of the nineteenth century must fail to accomplish the good which they should. The great misfortune is, that men and women are called converts when they, in the language of our Methodist brethren, merely "*desire to flee the wrath to come*," and join some denomination, with the idea there is little or nothing more to do than to attend preaching, and thus become ready "to fly away and be at rest." They are taught that all charity consists in giving liberally of their money to the poor starved preachers, and thus they run a speedy Christian race, in listening to reports of a goodly land, and die spiritually from inactivity and sloth, to the soul-energising and life-giving service of the Lord's cause.

Heaven has ordained that men shall eat bread by the sweat of the face—shall grow physically strong by the service of the body—and shall become full grown in spirituality by keeping the ordinances of the New Testament in a blameless manner.

In the plainest words we can use, we wish to say to our brethren in North Carolina, and elsewhere, that we can have no hope for the spiritual growth of any people, who fail to meet at least weekly to observe the ordinances, or to become religious in their families. The repeated failures with reference to these two points, have brought upon the Churches all the langor of which we hear so many bitter complaints. The sin lies at the door of us who preach. We fail to teach the converts that spiritual life depends exclusively upon the performance of spiritual labor. Churches and members that worship God for themselves must stand, whilst all others must fall.

T. F.

To believe in Christianity without knowing why we believe it, is not Christian faith but blind credulity.

In matters relating to the Deity, none need know less or can know more than the Almighty has revealed.

DALLAS, TEXAS, Feb. 29th, 1856.

BRO. LIPSCOMB.—I have thought that I would give you our prospects here.

We have succeeded in organizing a respectable congregation in this Place of some 12 members, though much opposed.

I speak to them once a month. We cannot do better than meet monthly, as the house we occupy is used by others the rest of the time. We hope for better things; though much of my time is employed, I do not forget that the Lord has a day; I speak to the people every Lord's day.

We will meet in Co-operation the 2nd Lord's day in April. I will write you when that meeting closes; I hope that our coming together may be for good. When our preaching brethren come through this State we would be pleased for them to make themselves known and assist us in the cause of truth. Be faithful, Dear Bros. and a crown will be yours.

Your Brother in the one hope of a blessed immortality.

A. M. DEAN.

THE MISSION OF WOMAN.

NEAR WYATT, MISSISSIPPI, April 13, 1856.

BROS. FANNING AND LIPSCOMB.—As you were so kind as to invite the sisters to contribute to the pages of your valuable Advocate, I hope it will not be improper for me to offer a few thoughts, particularly to Christian women.

While we would shrink from advocating the cause of women farther than sanctioned by the laws of God and man, still we believe there is much for them to do as members of the church of Christ. They can accomplish in a silent, patient and persevering manner, what might be attempted in vain by any other means. We can point to several who we believe have been humble instruments in the hands of the Almighty of bringing whole families into the service of their Maker, who have continued patiently to persevere in well doing, letting their light shine by their daily walk and constant example, making every thing subservient to Christianity,—until they have carried with them a weight of influence which has been irresistible. And shall we then fold up our hands and say there is nothing for us to do, when we are capable of such glorious results? Shall we say we are weak, both in body and mind, that we are obscure and have no influence; that every effort we might

make would not avail any thing? Never, no never, let it be said. Let us rather say, if we have but one particle of influence we will use that in the Saviour's cause; that we will look upon it as an inestimable privilege to make sacrifices both of time and of feelings, that we may have it in our power to say something or to do something that will be honoring God. Let us remember those holy women of old who were last at the cross and first at the sepulcher, and like Mary, Martha, Dorcas, Lydia, and Priscilla, do whatever our hands find to do with all our might and thank God for the opportunity.

We believe if every woman in our fair land could be induced to throw the whole weight of her influence to the cause of Christianity, the effect upon society in a short time would be so palpably felt that it would surprise some of our good easy sisters, who think they cannot effect any thing. But I fear I am trespassing upon time and patience. Our only apology consists in the zeal which we feel for the prosperity of the church. We know if there is meaning in the words of the New Testament, the cause which is pleaded by the present disciples of Christ is the same as pleaded by the ancient ones. That God has ever reserved to himself a remnant who have not bowed the knee to the false images, and just as sure as we continue steadfast in the apostles doctrine to the end, just so sure we may confidently expect to hear the welcome plaudit, come ye faithful of my Father, inherit the Kingdom prepared for you from the foundation of the world.

Your sister in the bonds of faith,

M. W. A.

SUGGESTION.—There is an eloquent earnestness in the communications of our sisters, which cannot fail to impress the reader with the momentous importance of the Christian life.

T. F.

SPIRITUALISM—A MISNOMER.

It is the extreme of profanity for men and women devoted to the wanderings and impulses of their fleshly desires, to call their animal feelings spiritual manifestations.

ERRORS IN PRINTING.

Much to our mortification two short pieces were inserted in the May No. of the Advocate, which had been previously published. It is an inadvertance which we trust will not occur again.

T. F.

FRANKLIN COLLEGE COMMENCEMENT.

THE Twelfth Annual Commencement exercises of Franklin College will take place in the College Chapel, Wednesday, July 2nd, 1856. The friends of the institution are very respectfully invited to attend. The Trustees are particularly requested to be present.

T. FANNING.

THE CHURCH IN NASHVILLE.

We are happy to suggest to our brethren at a distance, that there is a probability of adjusting the *property* question of the congregation without a law suit. Mr. J. B. Ferguson, on Lord's day, June the 1st, resigned his position as pastor. Some little time and prudence will be requisite to arrange the final settlement. Details will be given in due time.

T. FANNING.

SMALL ERRORS DANGEROUS.

FROM the Harbinger of Brother Wallis of Nottingham, England, we transfer a few valuable thoughts to our pages. The writer discourses thus: "A misstep may destroy life. One sin may ruin your character. Did you ever reflect on the consequences of a single indulgence in vice? The best of men have fallen through the suggestions of others. How careful you should be, while in the freshness of your days, lest a blight fall on you forever. If invited to places of resort, where it is difficult to decide, take the safe course, stay away and save your reputation. This is a jewel of inestimable value, too precious to be put in jeopardy. No man ever regrets that he kept aloof from temptation, and to the close of his life he expresses his joy that he was saved from the path of shame, by giving a decisive negative when the voice of pleasure beckoned him on. Be decided, and you are safe; yield, and you may be lost. Watch with diligence, and guard every avenue through which sin may reach you. Are you just stepping on the threshold of life? Secure a good moral character. Be slow to choose a friend, and slower to change him. You must make yourself. Be courteous to all, intimate with few—scorn no man for his poverty—honor no man for his wealth."

THE TERM REVEREND, APPLIED TO MAN.

When Cornelius met Peter, he fell at his feet to REVERENCE him, but Peter took him up and said, "I am a man—worship God." It is idolatry, rank and vulgar, to worship any being in Heaven or upon the earth, save the Father, whom we approach through the Son. Rome taught her slaves to reverence the priests, Protestants have adopted the custom, and worse still, modern infidels, and profane Unitarians, Universalists and flesh-serving Spiritualists, most wickedly apply the term "*Reverend*" to their scoffing priests. God will not suffer this insolence forever. Let no good man assume titles which are alone applicable to Deity. We assert not too much when we state that all such Popish designations are of the enemy, and become not an humble follower of Jesus of Nazareth.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NASHVILLE, JULY, 1856.

NO. 7.

THE CHURCH OF CHRIST.—NO. 9.

THE WORSHIP OF THE SAINTS.

In the church of Christ *alone* can the worship of God be correctly performed; and consequently, the statement that "men can as acceptably serve God out of the church as in it, is most pernicious teaching. The Saviour represents the kingdom as, "A man who went out early to hire laborers into his vineyard, and when he saw one standing idle, he said, go into my vineyard and work, and whatsoever is right I will give you. He went out also, the sixth, the ninth and eleventh hour and did likewise. The first step of the hired was to *go into* the vineyard," and although they might have toiled assiduously all the day in the streets, they would have performed unauthorized service, and therefore, no reward could have been claimed from the owner of the vineyard.

Our Lord spoke to the same effect when he said, "Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls." The weary are invited first to "come;" secondly to "*take the yoke*, and thirdly," the promise is—"rest to their souls."

But when men prostrate themselves in the very dust and implore Heaven to comfort them while yet in the kingdom of this world, and without the most distant idea of submitting to Christ's authority, the supposition must be, that there is no kingdom of safety.

But so confused are the views of many regarding the church and its objects, that we wonder not at the insignificant value placed upon church relations, or any authorized obedience. Wishing, however, to treat in the present number, mainly of the worship of the disciples

of Christ, and above all things, to render becoming service in the cause of truth, we are inclined, in obedience to our custom, to call attention to such distinct points, as will embody some of the most important practical features of religion; and we shall begin with

1st. *The feeling of personal responsibility which should rest upon Christians.*

The Great Webster, in one of his happiest moods, declared that his feelings of personal responsibility to God, were the most important in all his eventful experience.

But judging from the general indifference of church members in reference to practical obligations, we might infer the heart is not in the matter. No man can accomplish much in business, whether in a popular profession, in trade, or even in politics, whose heart is not thoroughly imbued with the feeling incident to his labor. We suppose the noble Greek, who declared that eloquence was the result of "action," "action," "action," would have been much nearer the mark, if he had said, eloquence is the direct outburst of deep emotion. Never did we listen to an earnest prayer, though delivered by the poorest African, that we were not satisfied, deep feeling is the only condition of genuine eloquence. The earnest farmer or mechanic, is sure of success; and we can call to mind no one who has struggled feelingly in any good pursuit, that success did not attend the effort. An old actor said of a new player who afterwards became distinguished, when he first appeared before the public, "*He is in terrible earnest.*" But our Blessed Savior on this point said, "The violent take the kingdom by force." The language most strongly indicates the state of earnest Christian minds. The Jews said, our Lord spake as one having authority, and not as the Scribes. Peter was a very son of thunder in his preaching; Paul made Felix tremble and exclaim, "I will hear thee again of this matter," and the primitive disciples did much more by their earnestness than their logic.

Martin Luther and John Wesley are illustrious examples of men accomplishing much by their hearts being fully in the work they were maintaining.

We would respectfully remind the beloved brethren, that it is not religion to "cease to do evil;" or merely live in such a manner that it may be said of us, "*they do no harm.*" God requires of us a *positive character*, and unless our "light shine before others, of course we can induce no one to glorify the Lord. The man who improved not his talent lost all. It might have been said of him, "*He was a harmless man;*

but it will be observed again, this is not sufficient. All human associations fail very soon, unless the members have much work to do. Labor indeed is the mainspring and life-giving power of all human associations, and we must ever keep in mind, if we profit from these suggestions, that religious and all other successful labor is, in fact, the result of anxious feeling.

2d. THE MEETINGS OF THE DISCIPLES.

When we form societies, we give up what the world calls freedom. We say "We are not our own, we are the Lord's," and our brethren have rights over us, to keep us in the path of duty. But Christians are bound by the most solemn obligations to assemble together, as circumstances may suggest, for mutual protection and defence. The Apostle exhorts the Disciples. "Not to forsake the assembling of themselves together, as the manner of some is, but to exhort one another; and so much the more as ye see the day approaching." "For" says he, "if we sin wilfully, after we have received the knowledge of the truth, there remains no more sacrifice for sins." The connection shows, that this "wilful sinning" consists in a failure to assemble and perform the service of the Lord. Absence from the house of prayer, and the society of the beloved ones, is generally evidence of apostacy. The idea of meeting to hear preaching, we think cannot be found amongst the first Christians. The *world* should go to preaching, to learn the way into the kingdom of favor; but the converted should meet for self culture and to qualify themselves to bring others into the fold. Romanists and Protestants have substituted, to a great extent, speeches called sermons, for the worship of the congregations, and hence the general practice of religionists listening often to speculating and empty declamation, with the view that this is the worship of God. The results are ignorance and sin, and a very wide departure from spiritual simplicity. In conclusion on this point, we must say we have never known a people grow in the spirit who failed to assemble together for the service of God.

3d. THE WORSHIP.

In our previous remarks we have endeavored by a kind of induction, to anticipate the main subject of our remarks, viz: the worship as displayed in the New Testament. Perhaps, too, it might be in place to say more of a negative character.

Worship, in the proper and scriptural sense, is not the mere performance of religious acts. These may be mechanical, unmeaning, and possibly might be "let out" as men "let houses," "hire farm work, etc."

For many years, it has seemed to us, that the practice of hiring preachers to make such flowery, startling and gorgeous sermons as would call together indiscriminately church members, gamblers, drunkards and thieves into the same admiring multitude, to say the least, is very far from primitive usages. The general tendency of these clerical orations, is decidedly immoral and corrupting. As an illustration, a short time since, we heard of a volatile girl of our acquaintance, who said she "was always delighted with Mr. ———'s sermons," for, said the light hearted creature, "He always makes me have such a good opinion of myself." Before dismissing this thought, we will add, that the chief object with many persons in securing preaching, is to hear what will reconcile them with themselves. We once heard Orville Dewey assert that the debauched in this life paid up to the last farthing, when the skeptics, drunkards and abandoned present chuckled most heartily that there was no more required of them. Men will pay the highest price for the preaching which will plaster over an immoral life, and enable them to die in sin without compunction. Preaching though valuable in its place, is not the food of spiritual progress. We must also be well guarded against that deceitful philosophy, which says, "*That is right to him who practises it flattering himself it is so.*" This system consecrates to Heaven all the idolatry of the world. It places the most lascivious impulses and brutal deeds upon a par with, if not above the precepts of Jesus Christ. "Worship is not what may *seem* good in our own eyes. It is the doing of the things which the Lord has revealed, with the understanding; it constitutes the service of God, and with the hope eternal life will be the reward. In the parable of the sower, there were but two conditions of thirty, sixty, and an hundred fold, viz: 1st, an *honest*; and 2dly, an "*understanding heart.*"

We wish the reader to know, that we do not suppose there is any talismanic power in the appointments of the Almighty to make us worse or better. There is no fitness in religious ordinances, so far as we can see, to make men good or bad. The whole power and efficacy of a law, are in the authority with which it is given. We can see no philosophical fitness in the sacrifices under the law, to take away sins, no more than medicinal ability in a brazen serpent to cure the bite of poisonous reptiles. There seems nothing applicable in belief,—a mere mental act,—to change the heart; or in baptism, to change the state; but the Lord of hosts is their author, and he blesses his appointments. This may serve as a general definition of worship, but there are special performances which claim our attention. The mere

abstaining from evil is negative, and although as a condition to do good, it is indispensable, religion is positive in its tendencies.

We have mentioned, and sufficiently examined for our present purpose, the necessity of religious feeling, and the importance of assembling with the saints; but under the head of *worship* it remains for us to point out briefly the order and the manner in which we are to discharge the various obligations which rest upon us.

READING THE WORD OF GOD IN THE CONGREGATION.

Upon the return of the children of Israel, Ezra read to them in the book of the law from morning till evening. The people stood, and bowed their heads at the utterance of the truth, and wept sorely, that they had departed from the covenant. "Jesus, as his manner was, stood up to read." "Moses was preached, being read in the synagogue every sabbath day."

The devoted are, in fact, much more deeply affected at hearing the word of God read than at listening to the most eloquent displays of human wisdom. Any people trained to believe and love the truth, will derive the highest consolation from reading, or hearing the words of eternal life.

It is in place, to make a single remark in regard to the *manner* of reading the Bible. Most persons have become so accustomed to efforts of eloquence—false eloquence of course—that they attempt to *embellish* the word of God, by Chinese, clerical, or some other kind of tones, or grace note, which they imagine give the highest value to the text. These peculiar and denominational twangs, it is possible, have much more influence with such as possess an ear for them than the word itself.

There is but one point to be studied in reading the Bible to others, viz: The reader should retire behind the writer. Let the Savior and Apostles speak so distinctly that we can see *them* and not the *reader*. In immediate connection with this thought, we wish to add, that many are so wedded to theories that their reading of the Scriptures, is in disjointed parcels, intended to support their theories. But while we are well instructed in reading the words of God in the congregation, we are solemnly impressed with its majestic power, so that they are to us, in the words of David "*sweeter than the honey and the honey comb.*"

We may be told, "church members will not assemble to hear the Scriptures—they must have a preacher to call them out." This argues either that such persons have acquired a most vitiated taste,—they do not love the truth, or that the reading and worship altogether

are performed without the simple and heavenly graces to which they are entitled, and which render them attractive and soul-inspiring, above all other exercises.

THE EXHORTATIONS OF THE CONGREGATION AS A MEANS OF SPIRITUAL GROWTH.

Christians were commanded to "*Exhort one another.*" This is the duty of all; it is the special duty of the overseers of the churches. The ancient disciples took much pleasure in confessing their faults one to another; and were not slow in exhorting the delinquent to amendment. Indeed, the strongest were exhorted "*to take heed,*" lest they should slip. We are always in danger of sin, and need the admonitions of the faithful. But here we are met with the difficulty of a very grave character. The members of the church are not willing to exhort, unless they can be eloquent. This is the result of ignorance and pride. The plain and sincere exhortation, is always well received, though delivered by the lowliest. Independence and humility in church members, to speak to each other in the love of the truth, are no ordinary acquisitions. But it should be known, that without Christian teaching and exhortation amongst the members, there can be no prosperity in the church—the members will grow sickly in spiritual matters and death to God will soon take place.

THE PRAYERS OF THE PEOPLE OF GOD.

In the congregation and out of it, the members of Christ's body should "pray without ceasing, and in every thing give thanks." Employing forms we admit is not prayer, neither is prayer to be considered apart from the other appointments of the New Testament. Men who pray for crops—bread—without laboring with the hand at the same time, should not anticipate a rich reward. Neither is it proper for men to pray who do not use the means the Lord has connected with his church.

The various obligations should be discharged, humbly calling upon God for his promised mercies. When we have sinned against our Father, it is good, upon repentance and confession, to lift our hearts and voices to Heaven in humble, fervent prayer. "Whatsoever, we ask," says John, "we receive of him, because we keep his commandments, and do those things which are pleasing in his sight."

Prayer should be in the congregation, in the family and in secret. It should be the very breathing of the Christian heart. The Heavenly Father delights to hear the cries of his children, and he never fails to comfort them when they ask his favors in proper circumstances.

SINGING THE PRAISES OF THE LORD.

The disciples are commanded to "teach and admonish one another in psalms, hymns, and spiritual songs, singing with grace in the heart to the Lord." We are to "sing in the spirit" and with a proper understanding of what we sing. It is scarcely necessary for us to say to our readers, that we regard the organ and violin worship, and even the fashionable choir singing of our country as mockery of all that is sacred. It is of a piece with "hiring out" the teaching, admonitions and prayers of the saints.

A spiritual mind gives sweetness to the roughest voice, and the hymn of devotion never fails to inspire a love of purity and goodness.

THE LORD'S SUPPER.

"Upon the first day of the week, the disciples came together to break bread;" (Ac. 20, 7.) and as certain as there are fifty-two Lord's days in the year, the people of the Most High, should meet fifty-two times, and no oftener, in the year, to commemorate the death of their Savior. This is the labor of the congregation, and Jesus Christ never intended that a preacher should be called to break the bread to them. There is indeed, no such a thing as keeping the Lord's day, if the saints fail to attend to this very solemn and important appointment.

But time would fail us to say all that might be said of moment in reference to the different departments of the worship of the Lord; and in conclusion, we can do no more than repeat the main points to which we have invited attention.

First of all, a feeling interest in religion, induced by an acquaintance of our Father's will, should be encouraged; secondly, the obligations to meet with the saints must have a place in our hearts; and thirdly, the service in reading, exhortations, prayer and singing, with the supper should ever lie near our heart. These constitute much of the service through which the Lord has promised to bring us off more than conquerors. "Blessed are they that do his commandments; for they shall have a right to the tree of life and enter in through the gates into the city."

May the lovers of truth in the nineteenth century learn and love the ways of truth. T. F.

Those who reach truth will reach unity, for truth is *one*. But men may and often do gain unity without gaining truth.

It is characteristic of Truth to bear discussion.

THE WISE AND THE FOOLISH MAN.

BY B. F. MANIRE.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon the house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."—CHRIST.

The instructions of Messiah are characterised by a simplicity of expression, an aptness of illustration, and a comprehensiveness of meaning, not to be found in the profound lessons of the most distinguished philosophers. They possess a power, a beauty, and a sublimity which will be sought in vain amid the artistic disquisitions of those who are most deeply learned in the lore of the schools. Upon whatever subject He touched, by a few artless strokes the whole meaning stood out in bold relief before His hearers, as though traced by a sunbeam. He grasped the mightiest themes, and brought them within the reach of the most ordinary capacity. Well might His astonished hearers exclaim, "*Never man spake like this man.*"

In the simple, yet very beautiful and forcible passage at the head of this essay, two well defined and very different characters are presented for our study and contemplation.

1. The individual who hears the precepts of Christ, and obeys them.
2. The individual who hears the precepts of Christ, and obeys them not.

The first is compared to a wise man who built his house upon a rock, the stability of which foundation enabled it to withstand the combined shock of flood and storm. The second is likened to a foolish individual, who built his house upon the sand, and when the rains fell his foundation was loosened, and when the floods arose, and the storm burst upon his habitation, it was swept away. There are two elements, and but two, entering into the composition of each of these characters.

The Wise Man—1. Hears the precepts of Christ. 2d. He doeth them, i. e., obeys them.

The Foolish Man—1. Hears the precepts of Christ. 2d. He doeth them not—he disregards—disobeys them.

Observe that one of these elements is common to both of these characters. They both hear the precepts of Christ. They both have the same opportunity of learning their duty. They are both capable of understanding the precepts delivered to them. They both have the way of life plainly marked out before them. The one walks in the way; the other does not. This constitutes the difference. This makes the one a wise, the other a foolish man. He is *the wise man*, then, who not only hears the precepts of Christ, but obeys them.

But what is it to *hear*? The word *hear*, as used by inspired writers, does not simply mean the impression of sound upon the external organ of hearing. This is indeed included, but it frequently has a much more extensive and important signification. Indeed, in many instances it is a word of fearful import. We will examine a number of passages in which the term occurs, and endeavor to ascertain its scriptural import.

"He that is of God, *heareth* God's word," says the Savior.

This not only means that the sound of God's word, when read or proclaimed, falls upon the ear, for thousands *hear* in this sense of the word who *are not of God*; but it also means that the word is apprehended by the mind and willingly received by the heart—thus embracing both the intellect and the affections. The individual receives it as the word of truth, understands it, and obeys it.

The word falls upon the ear, opens the understanding, and penetrates the heart. Nothing short of this is *hearing* the word of God in the sense of this passage. Christ says, "My sheep hear my voice and follow me." This implies that they not only hear the sound of his voice, but that they understand it. They recognize it as the voice of the True Shepherd, and not of a deceiver; hence they follow him.

"So I *spake* unto you, and ye *would not hear*, but rebelled against the commandment of the Lord, and went presumptuously up into the hill."

Here God emphatically declares the children of Israel *would not hear*, notwithstanding He *spake* to them. Yet in one sense of the word, they must have *heard*, and understood too, else there would have been no rebellion in their conduct. God had most positively forbidden them to go up into the mountain of the Amorites. This prohibition had been announced to them—they understood it—they knew it was from God; yet they heeded it not—they disregarded it, and went presumptuously up into the hill, and as a punishment for their disobedience, God abandoned them—they were overcome by their enemies, and

many of them were slain. "*Ye would not hear*" in this passage is equivalent to *ye would not obey*. Many passages of like import might be adduced from the prophetic writings. *To hear the word of God*, then, in the Scriptural import of this phrase, is not merely to hear the sound of the word when proclaimed, but to understand, receive, and believe it. This is the way *the wise man hears*. He receives the word into "an honest and understanding heart." His intellect apprehends the truth, and his affections embrace it. He makes it the man of his counsels, loves it, studies it, and confides in it.

2. But the wise man is not content with hearing alone. He knows that not the hearers only, "but the doers of the law shall be justified." He perceives that the end of the law is obedience—that "faith without works is dead, being *alone*." Hence that instead of attempting to prove that he has faith without works, he exhibits his faith by his works. Having heard the precepts of Christ, he *obeys* them. Having heard his duty, he performs it. Having learned the way, he runs in the pathway of obedience. In doing this he builds upon a sure foundation—upon a rock that cannot be moved. The rains may descend, the floods may come, the winds may blow and beat upon his house, but it will not fall. It rests upon a basis firmer than the "everlasting hills," and the wild war of elements, and the combined powers of earth and hell will assail it in vain, because it is founded on the rock of ages.

II. But what of the foolish man? He *hears* the precepts of Christ as well as the wise man. He understands them too, for if he did not it would be impossible for him to obey them. And no one will incur the displeasure of God by his failure to do what it is impossible for him to do.

But the foolish man cannot plead a want of knowledge or understanding in excuse for his disobedience. He has the means of information placed within his reach, and if he knows not or understands not his duty, the fault is his own. It is because he willingly neglects the means of information which God has given him. Any one who hears the precepts of Christ *can understand* them, by giving that attention which their importance demands.

Inasmuch, then, as the foolish man *hears* the precepts of Christ, he is left without excuse. It is his duty to receive the word spoken into "an honest and understanding heart," and to yield that obedience which the word of truth requires. But *this* he does not. He heeds not the word of truth. He disregards the precepts delivered unto him. He disobeys the divine commandments. He either stubbornly refuses

to do what he knows to be his duty, or else he settles down in indifference, thinking, if indeed he thinks at all, that hearing alone, or believing alone, will save him without obedience to the precepts of the Great Law-giver.

Such an individual is building upon a sandy foundation—a foundation which will not stand in that day when the works of all men shall be tried “as by fire.”

How awfully dangerous is the situation of that man who hears the precepts of Christ, but refuses to obey them! Better would it have been for him, had he never been born. “Indignation and wrath, tribulation and anguish” will be visited upon all those who “do not obey the truth, but obey unrighteousness.”

But, “blessed are they that do his commandments, that they may have a right to the tree of life, and enter in through the gates into the city.”

THE SPIRIT'S TEACHING.

NUMBER I.

“HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAYETH UNTO THE CHURCHES.”—Rev. 3, 22.

The Spirit of God strove with the world as a divine teacher in the antediluvian age. He was the divine teacher in the family of Christ, according to the flesh, from Shem to Abraham, from Abraham to Moses, and from Moses to John the Baptist. Then he began to prepare a people for the Lord, and became the divine teacher in the family of Christ according to the Spirit. In the days of John and Christ, he gave to this family the preparatory lessons of the Christian Institution; but his graduating advice was deferred till Messiah became President. Then he reviewed the past, and “guided into all truth.” Things kept secret from the foundation of the world, were now made known to all nations for the obedience of faith. Jews, Samaritans, and Gentiles were reprov'd of sin, and converted by his teaching. Many Churches of Jews and Gentiles were planted by his teaching throughout the Roman world. These Churches were taught by the Spirit. Hence the Patmos command, “He that hath an ear to hear, let him hear what the Spirit sayeth unto the Churches.”

THE MANNER OF THE SPIRIT'S TEACHING.

The Spirit taught *directly* and *indirectly*. He taught without and through *human agency*. Without and by the *word* of God. There was

no human agent between them and the Spirit. No previous revelation through and by which he instructed them. They were *inspired*. Their instruction was *direct, supernatural, miraculous, and extraordinary*.

The common people were also taught by the Spirit. But in teaching them, Moses and the Prophets were employed as his *human agents*, and the word of God previously revealed to them as his *moral means*. The differences may, for the sake of illustration, be thus stated—

1. *Miraculous, supernatural, extraordinary.*
2. *Moral, natural, ordinary.*
3. *Any and every other manner was knavish, superstitious, or imaginary.*

So teaches the Old Testament. Can we find a different manner in the New Testament? Let us see. John the Baptist was greater than all the prophets of the Jewish age. He was "filled with the Spirit from his mother's womb." He was taught by the Spirit directly. He belonged to the inspired, supernatural, and extraordinary class. The word of God came to him directly. He made many disciples. To which class did they belong? Did the Spirit teach them directly in their conversion? The whole history contradicts such an idea. The Spirit converted them, but he employed John as his human agent, and the word preached by him as his moral means.

The Son of God, at his baptism, was filled with the Spirit in the extraordinary manner. He taught and confirmed his teaching by the miraculous agency of the Spirit. He made and baptized more disciples than John. Were they converted by the direct influence of the Spirit? If so, then Christ and the word preached by him were not connected with their conversion! To be converted by the Spirit directly is to be converted without a preacher, and without the previously revealed word of God—by inspiration. This modern mystical notion contradicts all the facts of the New Testament.

The disciples, on Pentecost, were *baptized* with the Spirit, not to convert them, but to qualify them to convert others. He guided them into all the truth of the Christian age by his direct and miraculous manner of teaching. Hence they were "filled with the Spirit, and spake with tongues as the Spirit gave them utterance. All the disciples thus taught by the Spirit belonged to the extraordinary class of primitive Christians.

But in the same chapter, (Acts, 2 chap.,) we read of the indirect, the moral, the natural, and ordinary, as well the extraordinary, &c. These thousands were converted by the Spirit. Not by the "baptism,"

the "pouring on," the "shedding forth," or the "gift of the Holy Spirit." How then? The Spirit converted them through *human* agency, and by means of the *word* of God.

Many, if not all the Evangelists, of the Apostolic age, belonged to the extraordinary class. Philip was one of the number. He preached Christ to the Samaritans and the Ethiopian nobleman. He confirmed his preaching at Samaria by miracles, and the Angel and Spirit directed him to the Eunuch. But the Spirit did not "fall upon" the Samaritans till after their conversion. On their conversion they were brought in contact with the moral, afterwards some of them, by the laying on of the Apostles' hands, were connected with the miraculous. This distinction is as obvious as the difference between Adam and Cain in their creation.

Many of the members of the Apostolic Churches were taught by the Spirit directly. Hence the "Spiritual gifts" of which Paul speaks in the 12th, 13th, and 14th chapters of 1 Corinthians. But these gifts ceased with the creative age of the Church.

It is true that Saul had a vision previous to his conversion, and that the Spirit fell on the Gentiles at the house of Cornelius while Peter was preaching to them. But the Lord appeared to Saul to make him an Apostle, and the Spirit fell on the Gentiles to "bear them witness." Christ and Ananias spoke to Saul, and Peter preached to the Gentiles. The miraculous was not a necessary item in their conversion. The moral in these cases was for one purpose, and the miraculous for another.

The question now is, has the miraculous manner ceased? If not, we ought to have all the *real* signs and wonders of the primitive age. The miraculous of Romanism and Protestantism, when compared with the miraculous of the New Testament, to say the least, is superlatively ridiculous.

Since the Apostolic age, according to all reliable history, there has been no *direct* teaching of the Spirit. Where the *Church* and the *Bible* are unknown, the Spirit teaches not. The Church is the *agent* and the Bible the *means* employed by the Spirit to convert the world and perfect the Church. These combined do all the good in the world. These perverted and severed are productive of the greatest evil in the world.

J. J. TROTT.

Agreement in religion is not genuine Christian concord, unless it be agreement in the genuine religion of the Gospel.

THE JOYS OF THE CHRISTIAN LIFE.

The Christian religion was intended to give us the highest pleasure of which mortal beings are capable. The very end and purpose of the manifestation of God in the flesh was to free us from the fear of death and make us heirs of life and immortality. Christ by his death has conquered the King of Terrors, and opened a way of triumphant release from his icy bonds. So that every Christian man or woman on this earth trusting in the Savior's death and resurrection, may exclaim, "O Death, where is thy sting? O Grave, where is thy victory?" Both have been despoiled of their terrors, by Christ himself, and we are assured that we also shall rise as conquerors over this King of Tyrants. Thus made free from the fear of sin and death by the faith in our blessed Savior, as Christians we should always rejoice. True, we must not expect to be exempt from the trials and sufferings, of this mortal condition, but trusting in God we can say, as did the faithful servant of God, "I reckon the sufferings of the present time not worthy to be compared with the glory that shall be revealed in us."

Relying upon Christ as our best friend, we rise above the petty annoyances vexations and afflictions of this present life and view them all as utterly contemptible in comparison with that eternal weight of glory promised to us in the Gospel. This in the noblest victory on this earth, the victory over our own fears, troubles and even over death itself, through faith in Christ Jesus. The Christian conquest is the sublimest spectacle in this universe. Guilty, sinful man knows nothing of its cost, its trials and its triumphant joys. O how our hearts thrill with delight to see our fellow-beings of earth set out to run the race for this victory, by obedience to the requirements of the Gospel. But how much more joyous is the end of that race, when the Christian can in consciousness of a life spent in devotion to God, stretch his vision far away through the vistas of the future without a shudder. Truly is it worth all the toils and sacrifices of a Christian's life to be able to die a Christian's death.

The gloomy, doubting impositions of men make religion a matter of mourning, misgiving, and uncertainty, robbing it of all its living joys. But the Gospel comes to us as glad tidings of great joy. The wicked may have just cause to fear and be gloomy, but what Christian man or woman, believing in the Savior and trusting his love so richly manifested for us, can have a single fear.

With hopes, promises and blessings so abundant, why is it then that we enjoy the christian religion so little? Why is it that we take so

little pleasure in our Christian profession? Why are its duties so often burdens rather than sources of delight to us? These, brethren and sisters in the Lord, are earnest questions. The Christian religion with the early Christians was a constant, unceasing pleasure, recompensing a thousand times every privation and persecution inflicted upon them. Not a murmur once escaped them, but they "rejoiced that they were counted worthy to suffer shame for his Name." Can it not be a matter of equal joy to us? Is the gospel of less value to us because we have not the same privations to endure for its sake? Are we any more able to be happy without it? No truly, we are the same mortal creatures, utterly helpless and destitute, apart from the mercy and favor of heaven. We need all the help and encouragement that Heaven has offered. There is one simple reason why Christianity is not a matter of more earnest joy to us than it is. We are not devoted to it. With all the richness of the love of God, who so loved us that "he gave his only begotten Son to die for us," continually displayed before us in the word of life, we are at best careless, negligent creatures. The world absorbs the energies and powers that belong to God. We rarely think of looking to the religion of Christ as a matter from which to derive pleasure, but instead we turn to the empty, foolish frivolities of the world.

That Christians, young or old, should meet together to read the word of God, to talk of the matchless love of our Savior, and all the wonders of redemption, to praise and magnify the name of our exalted King, as *real christian enjoyment*, is not regarded as any part of our duty. We go to meeting according to custom, dose away an hour in careless indifference and return home without having a single feeling of devotion or one nobler aspiration after the things of God. No wonder religion is a burden to us, and we find it a task even to come together on the Lord's day to worship according to order of the house of God. We cannot in such a state of things, take any pleasure in the worship of God, or enjoy the divine and glorious blessings of the children of God.

But there is a way in which the Christian religion will be a fountain of endless peace and delight to us. Heaven's way is the only way. It is by an entire consecration of ourselves to the service of our Master by giving him our undivided allegiance and affection, by enthroning him in every purpose and motive of our lives. Thus we will become a spiritua, earnest, Godly and Holy people. But so long as we are creatures of sin and flesh, bound down with the shackles of corruption, we will be

feeble, weak and worthless to God and man, and a disgrace to the noble cause of Heaven, and stumbling blocks to our fellow-men. So long as we show by our conduct that the Christian profession is an empty, unmeaning show and not a living, vital, absorbing and overpowering subjection of ourselves to the will of Heaven revealed in the Gospel, we will find every duty and requirement a grievous task, and we will be a continual reproach to the sacred behest of Heaven. Nothing but an entire sacrifice of ourselves to God in heart and in life, can make us a joyous and happy people in the discharge of our obligations to Heaven, and commend our holy religion to the esteem and confidence of the world.

The Scriptures represent Christians as the "light of the world" and "the salt of the earth," and we do most firmly believe that all that has been accomplished in civilizing, educating and elevating man, is the fruit of the Gospel of peace. The honor of all the intelligence, benevolence, civil and religious liberty which we enjoy, is due to the preserving, purifying and exalting influence of the teachings of the despised one of Galilee. If such results have been attained amidst all the corruptions and apostacies of men from the truth, what glorious achievements may yet be reached by us, if we are but faithful to the trust of Heaven. How great the responsibilities that are laid upon us. Our influence is either for good or evil. In our intercourse with our fellow-beings we are continually commending the religion of Heaven to them by our conduct, or we are blasting by the poisonous miasma of indifference and irreligion every disposition which they have to respect the truth. The society in which we live takes its tone from our conduct. All men are disposed to respect genuine goodness and piety in others. It is in our power to exalt the character of that society by a fearless, uncompromising adherence to the law of God in all our intercourse. It is our duty as Christians, in the fear of God, to invite the attention of our friends, neighbors and countrymen to what is nobler than the vain frivolities of this life, or we may by a course of disregard to our solemn vows, and a sinful conformity to every practice in the world, bring continual obloquy and disgrace upon the religion of our Lord. Which, beloved Brethren and Sisters, in the fear of God and the love of his cause shall we choose?

W. L.

We should examine continually ourselves whether we are arguing for the love of *Truth* or the love of *triumph*.

THE BIRTH OF THE SPIRIT.

THE WIND BLOWETH.

BRO. FANNING:—I see from your January Advocate, that you misunderstood my letter, in which I called your attention to a Dialogue in the Christian Age, of Nov. 8, 1855.

If I was not plain and pointed in the Age, I will lay down my views in unmistakable language. I take the ground that Jesus absolutely spoke of the wind; that he (Nicodemus) did not know from whence it came, and whither it went, and that those who are born of the spirit, are like him—cannot tell; that none but Jesus himself, who came from heaven, knew all things. In the second place, I take the position, that Jesus did not intimate, that men knew not from whence the Spirit comes and where it goes, nor how it operates, in man's birth. Jesus made use of the language, to rebuke the presumptive spirit that was in man.

Nicodemus had one of two motives in view, in thus approaching Jesus. He either wished to entrap the Saviour, or he wanted to learn the "modus operandi," by which Jesus performed these miracles. But Jesus knowing the object he had in view, brought him to a stand, by telling him what he could not deny, viz: "The wind bloweth where it listeth," and that he heard the sound thereof, but could not tell from whence it cometh, and whither it goeth. "So is every one that is born of the Spirit." My understanding of which is, that every one that is born of the Spirit, is in the same situation as it regards the coming and going of the wind, as Nicodemus was. But Nicodemus asked him "how can these things be?" Jesus again rebukes the spirit that was in Nicodemus. "Art thou a master of Israel, and knowest not these things?" Are you a ruler of the chosen, the peculiar people of God; and knowest not these things? See what a difference there is between Jesus and the Jewish ruler; hear him: "We speak that we do know, and testify that we have seen; and ye receive not our witness." "If I have told you earthly things," showing, that he was speaking of earthly things such as the wind, and not the Spirit, which is a heavenly thing, "And ye believe not, how shall ye believe, if I tell you of heavenly things?" "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

For the life of me, I cannot see how any person can look upon the Scriptures in any other light; I cannot see any thing in it, about

the coming or going of the Spirit, nor the manner of man's being born of the Spirit. But says one, do you make the point of analogy or comparison, between Nicodemus, and every one that is born of the spirit?" I certainly do, for Jesus does not say any thing about the how man is born of the Spirit, but simply speaks of every one that is born of the Spirit. If you want to know the how a man is born of the Spirit, I would tell you, that it looks reasonable to me, that if a man is born of Jesus Christ, he is also born of the Spirit. Well if this is granted, read 1st John, 3. 29. "If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him." What is the righteousness, you must do? Jesus was baptized to fulfill all righteousness, and was not pointed out to John by the descent of the Holy Spirit until he was baptized. And now if you think you can be born of the Spirit, before you do this righteousness, please give me your authority for thinking so, by pointing out the thus saith the Lord, and I will submit.

But says another, that verse surely does convey the idea, that we cannot tell from whence the Spirit comes and where it goes, for Jesus neither contradicts himself, nor his Apostles. This being the case, see Mark 1, 10, 11. "And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, and there came a voice from heaven, saying, Thou art my Son in whom I am well pleased." The historian was a man, who testified to the facts and he testified to the truth. But the Harbinger John says, see John, 1st Chapter. It seems that John came baptizing, that he might see, and know these things, 31 to 34 vs. "And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost. And I saw and bear record that this is the Son of God." Then, how the world has been drawn into so many vague, vain, and whimsical notions from reading the third Chapter of John, is a greater mystery to me, than the Chapter itself is.

Sincerely and affectionately submitted by M.

Chesnut, Bluff, Tenn., March 20th, 1856.

RESTITUTION, AND NECESSARY CONDITIONS FOR BAPTISM.

Bro. Geo. Waters, of Missouri, propounds some questions regarding restitution and preparation for baptism, which we think are worthy of the serious consideration of our readers.

1 Bro. W. says, "Bro. Fanning, I understand you to teach that Restitution is included in the Bible repentance, and whilst I am disposed to regard your position as true, I would be pleased to learn the proper evidence of restitution and sincere repentance."

2. "Why are so many persons the same after baptism they were before? How would you proceed in the following cases? A. is a drunkard, B. is a thief, C. is a busy body in other men's matters, and D. is a moralist,—they all confess, but how should the preacher act so as to clear his skirts and honor the Lord and his word?"

GEO. W. WATERS.

REPLY.—If we have wronged our fellow mortals in property, and it is in our power, we should restore all with interest, and should it be beyond our ability, we would be compelled to rely on the clemency of the injured party, and the mercy of God for complete remission. The only satisfactory evidence of Scriptural repentance, is an exhibition of sufficiently deep regret, as to lead the penitent to full and perfect amendment of life. The profane quits his profanity, the double tongued tells the truth without equivocation, the thief steals no more, and the drunkard touches not the unclean thing. *Policy* may lead the designing to *affect* a reformation, but time alone will prove its sincerity.

In regard to many persons exhibiting the same character after joining the church they did before, we not only admit the fact, but we think it not difficult to assign adequate causes. We doubt not this lamentable mockery of religion is attributable to excessive wickedness. Much of the preaching of the age tends but slightly to the reformation of conduct. Our zealous partisans impress the converts mainly with a love for the sect; and badly tempered teachers, too often make converts by instilling a deadly hatred for others into their deluded admirers. Persons who are taught correctly and who receive into "honest and understanding hearts" the truth, never fail to bring forth "thirty," sixty, and an hundred fold. But such as survey not well the appropriate foundation of religion and do not carefully count the cost, always fall and prove stumbling blocks.

Others turn to the weak and beggarly elements of the world after receiving the truth in the love of it. In this connection, it is proper to say that worldly policy, evidently influences many to profess faith in Christ, who never entertained a serious thought on the subject of religion, and of course, we cannot anticipate purity of life in such after confession and baptism. The best require constant effort to stand, and such as have not their hearts in the work of the Lord must fail to enter into life. In conclusion, we desire to say to the brethren, that we can not expect a change till the teachers of religion instruct the converts that there is constant and valuable labor for each to perform from the moment of entering the kingdom till the exit from time.

T. F.

THE CENTRIPETAL AND CENTRIFUGAL FORCES OF THE CHURCH.

BROS. FANNING & LIPSCOMB:—The Jan. No. of the Gospel Advocate has at length found my *locus*. I hail it as an old friend visiting me in my new home, I hope it will never be absent so long any more. I am glad to see you so ably discussing the "First principles," and doing so much to call back the minds of the brotherhood, to the consideration of the very first lessons of Christian life. I am satisfied that it is more wise to fortify our own positions, among our infant communities, than to be breaking down the old fortifications of opposing communities. For, if our positions be found worthy to stand, in due time all others will, of necessity, fall. Worthy men or worthy *associations of men* will, as a general rule, make themselves felt and respected, whatever untoward circumstances may, for the time, threaten them.

There are with churches, as well as individuals, *two antagonistic forces*; the one, we shall call the internal, and the other external power or pressure. The one of these forces always tends to expansion and growth; the other to contraction, decay, littleness, contempt, "Ruin."

These two forces, we find acting on all the Congregations, of all denominations in our country. The internal forces acting as an expansive power in the church of Christ, are the Truth, *Faith* in the truth, and in the God of truth, and the united moral energies of its members;—while the external forces are the World, the Flesh, and the Devil. Hence, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth

itself against the knowledge of God, and bringing into captivity every *thought* to the obedience of Christ.

A church organized after the model of the Bible, panoplied with the whole armour of God, having the internal forces above named in full play, and all its machinery in full operation cannot fail to succeed. For the internal forces are more puissant than all the powers of the kingdom of darkness combined. The church cannot fail then, unless she throw off her armour, retire from the conflict, and seek easy quarters, in the shady groves of worldly philosophy, where alas she has too long been held in the witching dalliance, to the utter detriment of the highest interests of her own being and well-being.

Every legally constituted church has within its own bosom, the world-conquering forces of which we have been speaking, of which she cannot be disarmed by any force the enemy can bring. But alas! she *can* adandon her position, throw aside her arms, as a burden no longer necessary to be borne; she can seek easy quarters in the world, by admitting the "Orthodoxy" of every creed, winking at every silly philosophy, that wears on its brazen front the appearance of mystery or novelty, and by thus admitting every thing, she may presume that at least every thing will tolerate her. But, with this effort to become popular, has flown that "faith that works by love,"—"that purifies the heart,"—that zeal that conquers all things, that burning desire for the triumph of truth, that *loyalty* to Christ, in short, every thing that distinguishes the churches of saints, from the communities of the world. Of these things, I have many things to say, and hard to be uttered; but I hope that metallic tongue of the press will speak my words, and keep my *secrets* until I see proper to divulge them. If so, I will write a few essays for the good of the church in general, and the Ministry in particular.

HARRISON.

THE TRUTH MUST TRIUMPH.

The following letter is from a most worthy Sister, and breathes an earnest Christian spirit.

MARSHALL Co., Miss.

BRO. LIPSCOMB.—It gave us pleasure and strengthened our hope to hear from your letter that the troubled sea of infidelity would ere long engulf itself; we feel assured that the pure and unadulterated Gospel of our risen Savior, if properly directed, will gain the ascendancy over the world—Satan and all his inventions. It is painfully depressing to the

heart of every true follower of Jesus, to witness the insults offered to the blood-stained cross of our Redeemer by those who scoff at the Bible and its wooing overtures of mercy; yet the poignant grief produced by such, falls into insignificance when compared to that inflicted by those who sever the chain of Christian confidence and love, and who crucify their Savior afresh and put him to an open shame; they are raging waves of the sea, foaming out their own destruction and shame; wandering stars, to whom is reserved the blackness of darkness for ever; murmurers, complainers, walking after their own lust, and their mouth speaking great swelling words, having men's persons in admiration because of advantage. From such we should learn to shun the awful vortex of skepticism and speculation; withdraw ourselves from the propagators of such noxious principles (if principles they can be called.) We should not be discouraged and faint by the way, but let the falling of others embolden us, who have set to our seal that God is true, to press forward to the prize that is set before us in Christ Jesus; that we may have a strong consolation, who have fled for refuge to lay hold upon the hope that is offered, which hope we have as an anchor to the soul both sure and steadfast.

We are the salt of the earth; if we live practical Christians in strict obedience to the command of our lawgiver, the church of Christ *must* and *will* reign triumphant over all prejudice, ignorance, and misrepresentation; the prejudiced will be subdued by our humility, our love to God and love to man. Our reverence and abiding faith in the blessed volume of Heaven as our only rule of faith and practice will induce the darkened mind to search and investigate for light and truth. Misrepresentation will sink in that dark and foul abyss from whence it emanated, ashamed and afraid to meet the gaze and stand the test of an enlightened and regenerated age. I am more than delighted with the Gospel Advocate, it fills its mission and import of its name. Would to heaven its soul-stirring truths could be read and appreciated by all. I hope the brotherhood will sustain it and disseminate it throughout the land.

We are very weak in this portion of the State; but few preaching brethren, none that evangelize in the State, (at least I am not aware of any.) I have heard only two discourses since my visit to Franklin College.

I intend to be a constant reader of the Gospel Advocate, so long as it stands upon the one foundation, Jesus Christ being the chief corner stone.

A. J. I.

IMPORTANCE OF CHRISTIAN CHARITY.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffering long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether *there be prophecies*, they shall fail; whether *there be tongues*, they shall cease; whether *there be knowledge*, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity—1 Cor. 13 Chap.

In the twelfth chapter the Apostle treats of the miraculous of Christianity. In the thirteenth chapter, he developes the moral as the more excellent way. "Spiritual gifts" are the miraculous. Christian charity, or love, is the perfection of the moral. Let us attend to his inspired reasoning.

1. *Christian charity is greater than all the miraculous of Heaven and earth.*

Though I speak with the *tongues* of men and of angels, and have not charity, I am become as *sounding brass*, or a *tinkling cymbal*. And though I have the gift of *Prophecy* and understand all *mysteries*, and all *knowledge*; and though I have all *faith*, so that I could remove mountains, and have not charity, I am *nothing*.—1 & 2 vs.

2. *Christian charity is greater than all the sacrifices and sufferings of professed Christians.*

And though I bestow *all my goods* to feed the poor, and though I give my body to be *burned*, and have not charity, it profiteth me *nothing*.—v. 3.

We may have a *partizan* zeal, such as some of the Corinthians had, that will prompt us to bestow all our goods to feed the poor, and give our bodies to be burned, or give our property and lives to justify our

party ambition, and yet be destitute of the true soul of true Christianity. This soul is love. A thousand such Christian bodies will profit us nothing without the Spirit or mind of Christ. The love of party is selfishness, the love of man is true benevolence.

3. *The intrinsic nature of Christian charity gives it the pre-eminence.*

Charity *suffereth long*, and is *kind—envieth not—vaunteth not itself—not puffed up—doth not behave itself unseemly—seeketh not her own—not provoked—thinketh no evil—rejoiceth not in iniquity—rejoiceth in the truth—beareth all things—believeth all things—hopeth all things—endureth all things.*—4, 8 v.

What a cluster of delicious fruit! They are Christ-like, Angel-like, God-like. True Christian love is the pulsation, the aspiration of the divine nature.

4. *Charity is important from the eternity of its existence.*

Charity never faileth. But whether there be *prophecies*, they shall *fail*; whether there be *tongues*, they shall *cease*; whether there be *knowledge*, it shall *vanish away.*—8 v.

All the Spiritual gifts of the Apostolic age could furnish only partial knowledge of the divine in his infant state of man's existence. They accomplished their object in the primitive, creative age of the Church, and soon "failed," or "vanished away." But love continues through all time and all eternity. Love is as eternal as the divine nature; for God is love, and will continue the supreme principle of God, Angels and men, through all the endless ages of immortality.

5. *Christian charity is greater than all other intellectual and moral qualities of Christianity.*

And now abideth *faith, hope, charity*, these three; but the *greatest* of these is *charity.*—13 v.

Knowledge is indispensably important. For without the knowledge of God and man, we could never love either. But it is not the *end*, but only the *means* leading to the end.

Faith is vastly important; for without it we cannot please God, and whatever is not of faith is sin. But it is only important as one of the means or conditions of the attainment of love.

Hope is essential, important and desirable as the anchor of the soul in this dark and stormy world. It is the twin sister of faith, born of the exceeding great and precious promises of God, by which we are made partakers of the divine nature. But love is still greater than hope. Hope is the means, love the end.

Love is the perfection of God, Angels, and men. The law of love is the supreme constitutional law of the primitive, patriarchal, Jewish and Christian ages—of the family, State and Church—of heaven and earth—time and eternity—the highest law of the universe.

And what important lessons do we learn from all that is said of the superlative excellencies of love?

1. All that is said and done by individuals pass for nothing, and worse than nothing, if not prompted and directed by love. We may be filled, clothed, and be accompanied with all the intellectual and miraculous of the universe, and if destitute of love we are *nothing* in the estimation of infinite wisdom!

2. All the teaching, governing, and direction of the family should be in strict accordance with the law of love. Love should be the controlling principle of husbands and wives, parents and children, brothers and sisters, masters and servants. The want of this is the ruin of many families.

3. Love to God and man should be the spirit of all civil governments. All constitutions and all laws should harmonise with the higher law of the universe. All governments in violation of this law are unconstitutional, abominable, and subversive of the highest and best interests of man.

4. The Church of Christ was and ever should be the most perfect embodiment of love. To be in the Church without love, is to be like the foolish virgins—the slothful servant who buried his Lord's money—Judas who sold his Lord for fifteen dollars! But all the Bibles and Churches, knowledge, faith and hope, and all the sacraments in the world will do us no good, if not *so used* as to attain the blissful end of love out of a pure heart.

How important, then, that we use all the means, and comply with all the conditions of love, so as to make it the moving, controlling, and consummating principle of our lives!

And now abideth faith, hope, charity; but the greatest of these is charity.

The Lord help us to love!

J. J. TROTT.

THE DANGER OF POLITICAL EXCITEMENT.

BELOVED BRETHREN IN THE LORD:—We think it by no means improper to offer a few friendly suggestions upon the dangerous tendencies of political excitement.

As Christians, our labor is *in* the vineyard of the Lord; and although

we see nothing improper in casting our vote in elections, we are more than persuaded the early Christians intended neither to make war upon the powers that were, nor direct in the governments of earth. Moreover, since every experiment in political strife has proved not only injurious, but often fatal to piety, it well becomes us to remain free from the whirlpool. Any one can plunge into the tide, but it may require more than the strength of a giant, to save, after committing ourselves to the fearful surges of so muddy waters.

The governments of this world are not for the good, they are for the men of the flesh who require physical restraint; but the Heavenly Father, has employment for his servants in a much higher sphere. We have but barely time on earth to educate ourselves for eternity, and if we waste our precious moments in the bitter political controversies of our age and country, we may lose the promised inheritance, and what can it profit us to gain all the honor that belongs to the frail establishments of earth, if in its acquisition, like Esau who sold his birthright for a mess of beans, we forfeit our title to eternal life. Let us watch and pray, lest we enter into temptation. The flesh is weak at best.

T. F.

POPULAR INFIDELITY OF THE DAY.

It is not Atheism I fear so much in the present times as Pantheism. It is not the system which says nothing is true, so much as the system which says every thing is true. It is not the system which says there is no Saviour, so much as the system which says there are many saviours and many ways to peace. It is the system which is so liberal, that it dare not say anything is false. It is the system which is so liberal that it dare not say any thing is unjust. It is the system which seems ready to honor other religions as well as that of Jesus Christ—to class them all together, and hope well of all who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran—the Hindoo Vedas, and the Persian Zendavesta—the oldest wives fables of Rabbinical writers and the rubbish of Patristic traditions—the Racovian Catechism and the Thirty-nine Articles—the Revelations of Emanuel Swedenborg and the Book of Mormon of Joseph Smith—all are to be listened to: none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal, that it calls a man a bigot if he dares

to say, "I know my views are right." This is the system I desire emphatically to testify against and denounce. What is it but a sacrificing of truth on the altar of a caricature of charity? Beware of it if you believe the Bible. Has the Lord spoken to us in the Bible, or has he not? Has He shown us the way of salvation plain in that Bible, or has he not? Gird up the loins of your mind, look the questions fairly in the face, and give them an honest answer. Tell us that there is some inspired book besides the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired, and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible, is God's truth, and then I know not in what way you can escape the conclusion, that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of of truth, may the good Lord deliver you!—*Ryle.*

ORPHAN GIRL'S SCHOOL.

JEFFERSON, Marengo Co., Ala.

BROS. FANNING AND LIPSCOMB—We applied the last winter to our Legislature for a charter for our Orphan Girl's School, but our application was too late to be reached, and we commenced without a charter with the same number you began your now flourishing College, and if we can only meet with half the success you have, we shall be amply paid. As yet there are no donations from the brethren to this great work, with the exception of one hundred dollars from our well beloved brother, Thos. Caskey, of Jackson, Miss., and half that amount from our equally well esteemed brother, P. B. Lawson, of Crawfordsville, Miss. The brethren are few in this section, yet there are many of them wealthy, and will help us. We have at our own individual expense purchased a very beautiful location in Marengo co., Ala., at a cost of two thousand dollars, which we have given, with other property to the amount of thirteen thousand dollars and the life-time labors of ourself and lady, to the poor little parentless and pennyless orphan girls from the age of five to twelve.

Any person, company, county, town, city, lodge, church, or State, can take a scholarship in this institution, at one thousand dollars each, which amount is placed into the hands of fifteen as responsible men as

trustees as this county can afford, who can use the interest alone in support of the institution. The principal cannot be spent. This scholarship fund is to be and will be refunded back to the donor, should the institution ever fail. But, brethren, as good a cause as this certainly cannot fail, hence we have set out for a life-time campaign. Any one who might wish to send us aid from any quarter, in the way of money, books, instruments, clothing, &c., will please address us at Jefferson, Marengo county, Ala., where we hope to be found during life, laboring for the good of the little helpless orphan.

Your brother in Christ, as ever,

N. HACKWORTH.

REMARKS.—The mere existence of an "*Orphan Girl's School*" most evidently manifests great deficiency in the organization of religious society. T. F.

SUCCESS OF THE GOSPEL.

Bro. Christopher Mitchell, of Wellsburg, Va., writes under date of June 14th: "We have had an excellent meeting here. It continued two weeks, during which time sixty-eight were added to the Church. Bro. Moore, of Bethany College, was the principal laborer."

Bro. J. C. Matthews, of Hopkins county, Texas, writes from Clarksville, June 4th: "The cause of Christ is advancing slowly but steadily in this country. I am now with Bro. S. E. Williams on a round of protracted meetings. We met in this place Bro. E. D. Moore, who has been preaching for near half a century. He is still able to contend for the faith. There are but two disciples in this place, both females. Bro. Williams immersed two persons last Lord's day, upon a confession of their faith."

CORRESPONDENTS.

Bro. P. G. Saylor, of Cuna, Ark., has furnished us many valuable suggestions upon "*Contributions*," which may yet appear in our columns, but we have had so much on this subject, that we think proper to direct attention to other matters for the present.

FRANKLIN COLLEGE—COMMENCEMENT.

Wednesday, July 2d, 1856, was the twelfth commencement day in Franklin College. As early as 9 A. M., an anxious audience had convened in the College Chapel, and we were much more than gratified to see in attendance quite a number of the friends of the institution from a distance.

Addresses were delivered by the young gentlemen of the senior class, which seemed not only to afford much satisfaction to the hearers, but also to reflect high honors upon the institution. The following was the order of the exercises:

PROGRAMME

OF THE EXERCISES OF THE TWELFTH ANNUAL COMMENCEMENT OF
FRANKLIN COLLEGE, TENNESSEE.

PRAYER.

MUSIC.

J. J. JOLLY, ALABAMA—Salutatory.

MUSIC.

WM. M. T. THOMPSON, TENNESSEE—Decay.

MUSIC.

WM. L. COLLINS, TENNESSEE—Party Spirit.

MUSIC.

W. C. BROMLEY, MISSISSIPPI—Woman.

MUSIC.

M. A. JOLLY, ALABAMA—Power of Knowledge.

MUSIC.

T. T. BAUDOUIN, LOUISIANA—American Revolution.

MUSIC.

J. T. SETTLE, MISSISSIPPI—Valedictory.

MUSIC.

DEGREES CONFERRED.

MUSIC.

ALUMNI ADDRESS BY

C. N. ANDERSON, A. M., LEXINGTON, KENTUCKY.

MUSIC.

BENEDICTION.

SELECT SCHOOL FOR YOUNG LADIES.

MRS. C. FANNING'S school for young ladies will open September 29th, 1856, and close July 4th, 1857.

Address

T. FANNING,
Franklin College, Tenn.

VISIT TO WILSON AND SUMNER.

In the month of June we spent a few days most pleasantly on a visit to some of the brethren in Wilson and Sumner. We spent an evening in Lebanon, and addressed quite a good audience, mostly of young people, in the meeting house of the Baptist brethren. We were glad, indeed, to meet once more the few disciples of Lebanon and vicinity. We trust the Lord has in store "better times" for these scattered sheep. Next, we spent a couple of days with the Church at Hartsville, in Sumner county, and were most thankful to God to learn that the beloved brothers and sisters still much prefer serving the Lord for themselves to letting the worship out for hire. These brethren know the truth, and hence the great matter with them is to bring themselves under the gospel restraints, and grow in grace and in the knowledge of the truth. Strenuous efforts, however, have been made to poison the citizens against the truth and its friends. This is the cunning wish of a few persons who reject the authority of the Church of Christ and his word, and who call themselves spiritualists. We trust they will repent of their wicked deeds. The Lord is judge!

The third Lord's day in the month we met the brethren in the neighborhood of Castalian Springs. There are many true hearted disciples in that neighborhood; but strange alienations of feeling have occurred with a few, through the influence of the unfortunate *family* that has inflicted so many deadly wounds upon the cause in Tennessee. The brethren need the help of a faithful evangelist a few months. May the Lord send more laborers into the vineyard.

T. F.

Bro. Dr. W. D. Jourdan, of Glasgow, Ky., informs us that a meeting was held in that place in April, which resulted in twenty-five additions. We rejoice exceedingly with the disciples of Glasgow.

Bro. Dr. S. B. Aden, of West Tennessee, writes, June 10th: "We have been recently visited by Bro. Davis, of Middle Tennessee, and Bro. McGinn, of Hickman, Ky. The meeting continued two weeks, with nineteen additions by confession and baptism. On the Sunday following, seven were immersed by our stationed Methodist preacher. Whether the seven were immersed into the Methodist, the Church of Christ, or to keep them in the party, I have not been informed."

FRANKLIN COLLEGE,

FIVE MILES FROM NASHVILLE, TENN.

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Address

T. FANNING, President, or

W. LIPSCOMB, Secretary,

Franklin College, Tenn.

OBITUARIES.

ELDER COLMAN MULLINS.—Bro. L. Shirly, Elder in the Church of Woodbury, Cannon county, furnishes a very satisfactory account of the death of our old friend and co-laborer, Colman Mullins. We became intimately acquainted with Bro. Mullins in 1852, and have been conversant with his general course since, and feel gratified to know that he never staggered at the truth. Bro. Shirly says:

"Before his departure, he said he was prepared. Not more than an hour before he died I asked him if he still retained his confidence in God, and if he had no doubt regarding his position in taking the Bible as the only rule of life. To which he replied, 'Bro. Shirly my way is clear, and I fear not the truth of our religious position.' Soon after he whispered a few words in praise, and breathed his last. His death was calm and triumphant, and my confidence is, he has gone to the rest prepared for the people of God."

DEAR BRETHREN:—We have within the last nine days lost four little children—all that we had. They died of Scarlet Fever. Though they are gone from us, yet we hope that if we prove faithful to our Lord we shall enjoy their presence again.

FEB. 29th, 1856.

W. J. GRIFFIS.

Departed this life on the morning of the 1st of May, 1856, after a long and severe affliction, Sister Mary Charlton, wife of Dr. James H. Charlton, of Davidson county, aged 30 years. The deceased had been a member of the Christian Church for several years, and left this world with entire resignation, fully in the faith of the gospel and in the hope of eternal life. She left a kind husband and five little children to mourn her departure, and who has sustained a loss that this life can never repair.

R.

We should offer much violence to our views of propriety, were we to neglect adding a word in regard to our Sister Charlton. It was our privilege, with Bro. T., to instruct her in her school days—we witnessed her marriage with Dr. C., have intimately known her since, and were present at her funeral. A more frank and affectionate woman is seldom found, and as to her devotion to God, no one could be more sincere. We do most heartily sympathise with the afflicted husband and children, as well as with our Bro. Dr. J. W. Richardson and family, in this sad bereavement.

T. F.

AVOYELLES PARISH, LA.

Died on the 16th of January, 1856, Mrs. MARY BARKSDALE MARSHALL, in the 53rd year of her age,—wife of Col. Roger B. Marshall. She made a public profession of her faith in the blessed Savior, and was buried with him by baptism into his death, in 1826, and united with the Christian Church. Since which time, she has been a consistent member of the Church, an humble, pious, confiding Christian. Although she never knew what it was to be in want herself, yet she had the deepest sympathy for the afflicted—visiting the habitations of sorrow and poverty, to administer to their wants, attending upon the sick, encouraging the downcast. The trials and storms of human life, were met and overcome by her, with christian grace and courage; her acts will endear her to all of her acquaintances, both in and out of church. She was a kind and an agreeable wife, a tender and affectionate mother. She was the sun in the domestic firmament which imparts light, life, and joy in the family circle. But home, sweet home, is shrouded in the deepest gloom. The church deeply feels the loss of one so much loved, yet feeling their loss to be her gain.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!"

W. H. STEWART.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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THE CHURCH OF CHRIST.—NO. 10.

EVANGELISTS.

Although in our various essays relative to the Church, and on "First Principles," we have made many incidental remarks in regard to Evangelists, we deem the subject of such practical moment that we are disposed to devote at least one article exclusively to it. It is, indeed, not only the most important subject for deliberation, but clear views touching preachers and preaching will enable the candid enquirer after truth to examine other questions with much greater confidence. We are the more anxious also from the fact, that not a few, especially amongst the brethren of the ministry, seem not to see clearly our true position in regard to preachers. Our purpose is to treat the whole subject in a manner that will leave no doubt as to our teaching. We beg permission to suggest very respectfully, that we profess to have discovered no new light on the Scriptures of truth, and especially in reference to the gospel ministry; but we most conscientiously believe that many have erred, and are still disposed to err, on questions connected with it, and therefore we feel that there is a positive necessity for maturely considering the whole matter. If the denominations and many of the brethren of "This Reformation" inculcate theoretically or practically the truth on this subject, we will be forced to begin all our investigations of sacred literature, *ab initio*; but if we are right, the evils arising from current views and practices are too enormous for Christian endurance. But to the law and the testimony. If we speak not according to the divine oracles, we hope our brethren in kindness will point out our error. We desire very much indeed a fair understanding with all who fear God, and more especially do we pray

that the people who profess to take the Bible alone as their only government, may really and truly see and practise the truth. For the purpose of aiding in bringing the brethren to unity, we are not only willing to write the fullest statement upon every point, but we are also desirous to publish every thing they may wish to say, having the least bearing upon any question in reference to which there is any real or apparent disagreement. In union there is strength, and if our forces in the South-west, particularly, cannot act in concert, our efforts must remain feeble, and of course the cause of Christ can but suffer. Will the brethren, and especially our preaching brethren, deal frankly with us? We have no selfish purposes to accomplish, but most devoutly desire the prosperity of Zion. With these prefatory thoughts we submit our teaching, fervently desiring all to read with care, and compare every conclusion with the sacred oracles.

1. THE TERM EVANGELIST.

The word *Evangelist* signifies a gospel preacher. There are two classes of Evangelists described in the New Testament—extraordinary and ordinary. An extraordinary Evangelist was an inspired man, as Peter, Paul, John, &c. They were not to study or premeditate either the matter or manner of their discourses. They were ministers to whom the Lord promised to be “mouth and wisdom,” and who, in the language of Paul, “brought forth glad tidings of good things.” These were the ambassadors of Christ, and “earthen vessels” in which dwelt all the treasures of knowledge and wisdom designed for the redemption of man. Through these agents, the Lord Jesus gave the will of the Father, perfected the Christian ministry, revealed “all things that *pertain to life and godliness*,” and the vision closed, miraculous displays ceased, the “testimony was bound up,” and consequently, since the death of the beloved John, no additions, changes, or emendations have been made to the law of the Spirit, and as there has been no occasion for an extraordinary Evangelist, no inspired man has been found, and no one can exist whilst the Lord sustains the truth of the Christian religion. Were another messenger to descend from heaven, or were another gospel preached, we could no longer respect Jesus of Nazareth or his appointments. Hence the utter and hopeless infidelity of all who are seeking for new lights, and are professing progressive developments in the science of religion.

Ordinary Evangelists were “faithful men,” to whom the Apostles committed the revelations with which they alone were favored, and

were to "study" the word of life to enable them to teach the lost. From the close of the first century to the present, all that men have known of God, the resurrection, the judgment and eternity, they have learned by patient research, and during the existence, we repeat, of the present dispensation, we must necessarily look through the Apostles and extraordinary Evangelists to Christ and to God for all light.

2. THE CALL TO THE MINISTRY.

Special messengers were needed for the perfection of the Christian institution, and as they were wanted, the Lord specially called them. Hence all the Apostles were called. Peter was called to go to the house of Cornelius, Paul was called to go to the Gentiles, and Philip was called to go down to Samaria. This call was no matter of *impression* or doubt, but calls—divine calls—were always in *word*. Hence the Spirit "said" to Peter, "go" with the messengers, and Philip was directed to "join himself to the chariot." The angel said, "Come over into Macedonia and help us." But after the completion of the Christian system, no special or extraordinary messenger has been needed, and hence there has been no special call.

All, however, who enter the body of Christ are required to labor according to the *ability* of each, and hence the demands of Christianity are equivalent to a call for all the saints to exert their influence to spread the truth of God. Such as suppose there is no requirement resting upon them, have poor conceptions of Christ's government. In a very short time after the planting of a Church, if the members are taught to exercise these gifts, it will be seen that some are qualified to perform one part of the service, and others are better fitted for other departments. Some can exhort, some can teach, and others are capable of overlooking the flock. Whenever the different members give demonstrable evidence of usefulness in the different departments, the Spirit substantially says, "Separate the members to their various labor." With this view not only are some, in the language of Paul, made "overseers by the Spirit," but they are also made exhorters and preachers by the Spirit.

Our conclusion then is, that the Spirit calls not specially, but generally, yet the call is as binding upon us to act well our part as if he were to call us each by name to our different departments of labor. It is the duty of the Church to call all her members into active exercise, and to see that each labors in his proper department; but no man should be consecrated to a work, who has not given practical evidence

of ability to discharge the duties with credit to himself and honor to the Church.

3. THE EDUCATION OF PREACHERS.

There is perhaps no subject connected with the Christian institution in regard to which men differ more widely, than ministerial education, and in our investigations of the matter we shall take the liberty of noticing some views which we think most detrimental to the cause of Christ. In fashionable circles, a kind of light theological literature is preached with the best success. A class of men who fear not God, and who generally believe not his word, are the preachers. In the days of the Apostles, the ministers of Satan were transformed into messengers of light, and it is most singular that about two-thirds of the popular clergy in Germany at this hour, regard the sacred oracles as mere *myths*—representations of false facts. In England perhaps most of the truly attractive clergy not only doubt the truth of the Bible, but preach a kind of philosophical skepticism; and in the United States many manifest much more confidence in their own peculiar views of expediency and powers of system-making, than in preaching the word of life. Unitarians, Universalists modern Spiritualists, *intuitive* theologians, new-light seekers and speculatists, universally profess not to believe the written oracles as the highest religious authority. Hence they rely not for success upon a preached gospel, and of course they must possess a varied and popular learning for which their adoring auditors will pay the best price. The consequence is, the flowers of Shakspeare, Bulwer, Milton, Young, with the more recent novelties, are retailed for gold under the sacred garb of religious teaching.

If we mistake not, many Christians, or such at least as profess the Christian name, are disposed to join with the parties in acquiring this kind of "a theological education." The consequence is, we have in our country many seminaries styled "Divinity Schools." Into these institutions no doubt many pious men are received, but from the character of most of the preachers made, we suppose young men are matriculated and pass through the course without a serious thought upon the high and holy responsibilities of a minister of the word. On this subject we find some sage declarations in the April number of the London Quarterly for 1856, in an editorial connected with the Haldanes, which we suppose may interest our readers. It seemed to be the ambition of Robert Haldane, to spend a large estate in combatting the "Protestant infidelity" of Europe. Though unlearned in the languages and popular literature, he courageously attacked the theological semi-

naries of Geneva. The reviewer says, "The Socinian professors of Geneva were shallow and flippant Sciolists, utterly unacquainted with Scripture exegesis, and ignorant of the plainest statements in the Bible." Mr. Monad, a student of theology, says, "During the four years I attended the theological teachers of Geneva, I did not, as a part of my studies, read one single chapter of the word of God, except a few psalms and chapters to study Hebrew, and I did not receive one single lesson of exegesis of the Old or New Testaments." This may serve as a specimen of what the world is pleased to call theological education.

But our space admonishes us not to pursue this vein of thought. A truly useful theological education is easily defined. The gospel minister should—

1. Be able to read and speak English.
2. He should know what is written in the Bible.
3. He should be in earnest in telling the truth.

These qualifications will make a successful minister of the gospel.

While circumstances permit, we are in favor of preachers learning all science and all the languages. But languages and science are more important in affording their possessor *independence* than otherwise. The best preachers in the world depended not upon human learning, but the teaching of the Spirit, for success. Indeed, we never knew a preacher through whose discourses a rich vein of literature ran, that the word of God was not obscured in exact ratio of the exuberance of the learning. The gospel needs no embellishment, and therefore the more plainly and forcibly the words are spoken, the better. We may be told that "preachers should have much school learning in order to be qualified to entertain educated and refined assemblies."

This intimation suggests the necessity of defining our position at once regarding ministerial education. The Church of God is the only authoritative theological school on earth; and it is the only one which Christians can consistently encourage. We are more than willing that young men should have the best means of improvement in school education; and we have during our whole life in the ministry also encouraged preachers deficient in the learning of this world, by all means to avail themselves of every advantage in their power. Indeed, after we had devoted several years to preaching the gospel, we took a full college course, and have had no cause to regret it. Still, we maintain the important learning is obtained in the Church, and if we are correct, each Church of the Lord Jesus Christ is a seminary for instructing the

members in the various departments of labor they are to perform, and if we as a people would be successful advocates of the Christian religion, we must rely upon the learning, wisdom and goodness of the Church for the world's conversion.

Before dismissing this branch of our subject, we wish to suggest very respectfully, that the most of our misfortunes in Churches have arisen from the criminal *incompetency* of the preachers. Men who knew not God, and loved not his Church, have flattered the unsuspecting till they have gained a position so elevated that their fall could but crush the cause. There are several classes of these uneducated preachers. The first is composed of the light hearted, though popular preachers, who sell their pulpit exercises to the highest bidder; and the second, of the indolent who prefer preaching to honest industry; of the ignorant and ambitious, whose highest aspiration consists in abusing their superiors; and of the ill-natured and self-conceited, who preach *themselves*, to flatter their own vanity. The genuine ministers of the word are all educated in the same school, and whether learned or unlearned in the world's view, they speak the same thing; and indeed there is not a discordant note throughout their ranks. It is the glory of the Church that she brings down the high and exalts the humble. We take this occasion to boast of having heard men from the old world and the best parts of the new—black, white, old and young, rich and poor, educated and uneducated—and we most solemnly declare that we know of no people on earth so uniform in their matter and manner of preaching, as the disciples of Christ. We sincerely believe we never heard a preacher superior to Alexander Campbell, and yet we know several sons of Africa, even in Tennessee, who understand the truth as clearly, love it as dearly, and preach it as plainly as he. This is owing to the fact that our theological school is the same. "Jerusalem alone is the mother of us all;" and hence we have but one gospel to preach.

4. THE ORDINATION OF EVANGELISTS.

The Church at Antioch consecrated Paul and Barnabas to the work for which the Spirit called them through her prophets and teachers. Acts 13, 1. "As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands upon them, they sent them away."

Timothy was commanded to "Neglect not the gift that was in him, which was given him by prophecy, with the laying on the hands of the

presbytery," and from the fact that Paul exhorts him to "Stir up the gift of God; which is in thee by the putting on of my hands," it is clear Paul constituted a part of the presbytery. From this teaching it is obvious that the congregation not only has the training and education of the preachers in charge, but it is her peculiar province, when men give practical demonstration of preaching talent, to *separate* them for the work to which the Holy Spirit calls them.

The modern idea of preachers ordaining preachers, is wholly unauthorized; and the plan usually adopted of calling ministers to perform the work of the Church, by one preaching the ordination sermon, another giving the charge, a third making a prayer for the occasion, and a fourth presenting a Bible, is a consummate farce of all that is sacred. Surely it is time for Christians to examine the Scriptures on this matter. The word of God will enable us to adopt the same practice.

5. THE WORK OF THE EVANGELIST.

His first service is to preach the gospel to sinners; his second is to plant Churches by taking the confession of the taught, attending to their baptism, and congregating them as brethren; the third step is to teach the converts; the fourth is to set in order the Churches; the fifth is to ordain elders, or experienced members in all the Churches, to the bishop's office; and the sixth is to supervise all the congregations of the Lord. In their teaching and supervision of the Churches, the preachers are to see that no one shall be permitted to teach any doctrine save that of the Apostles.

The practice of teaching and baptizing the people, without congregating them and helping them to keep house till they not only learn to serve God, but also learn to *love* the service, has been productive of immense evil amongst us. From the nature and extent of the work of Evangelists, it must appear that the office is the most important by far; that preachers should be wise and good men; and also that they must have the constant help and co-operation of the brethren, to be successful. We would be pleased to elaborate the points stated under this head, but we must wait for a more favorable season; and in the mean time we most earnestly request our brethren to scrutinize all our propositions. We cannot, however, forbear suggesting that if our teaching is sound, the modern idea of preachers, young and old, seeking pastorates which tend so powerfully to prostrate the spiritual energies of the Churches, is foreign to the Scriptures of truth. Evangelists, although they ordain the bishops, or overseers of the respective

Churches, they cannot assume the bishop's office, or perform the pastor's service in the Churches, and still remain Evangelists, unless it can be shown that Evangelists and Bishops are identical in office and labor.

6. REWARD OF EVANGELISTS.

In the present number we feel no disposition to examine the practice of gospel ministers taking *salaries* for performing pastoral service in the congregations. To be sure we are much opposed to the whole plan, and believe it will destroy, in an incredibly short time, any congregation on earth; but we are aware that many of our brethren are opposed to our views on this point, and we are not disposed at present to do more than respectfully suggest our convictions of truth, and leave the results to time. We entertain, however, an abiding confidence that, so soon as we understand one another, all will speak the same thing.

The Churches that send out Evangelists are to see, as far as possible, to their comfort and to the support of their families. There are at least two considerations in determining the support of Evangelists. First, The size and wants of the family should exert an influence on the Church, and especially upon the officers of the congregation, whose business it is to attend to such matters; and secondly, the brethren should be much influenced by the *character* and *amount* of service performed by the preachers.

Wherever the Evangelists labor, the brethren are bound to promptly do their duty towards them. This should be the serious study of the respective congregations and members, *as circumstances may require* their action. It will be observed this plan entirely precludes the idea of raising salaries the first of the year for preachers, and before it can be known where they *should* labor, what they *can* do, or indeed if their services can be of any value, by subscribing the amount the first of January that we will give for the cause of religion. This system, it must be seen, interferes very seriously with the constant encouragement of benevolent feelings in our hearts, and we conscientiously believe it is *a* cause, and perhaps the chief reason, that so many of our preachers are driven from the field for want of bread for their families, or a decent support for themselves.

But we are not complaining. Our effort is to encourage the brethren to adopt a better system, and to endeavor to call forth a hundred well sustained Evangelists, where we have one at present. We believe the brethren are disposed to do justice at least on this subject, and all

that is wanting is time, with patience and a little more grace, to determine upon the proper course. We are sorry to think we have had evidence that some of our ministers are displeased with our plain teaching on this subject, but we will have a better understanding. Our self-sacrificing and devoted ministers must be sustained on earth, and for their labor in this world of poverty and sin, the Lord will enable them to "shine as the stars" when they shall have finished their work on earth.

T. F.

VISIT TO MURFREESBORO', SHELBYVILLE, LEBANON, AND ALEXANDRIA.

With the hope that we may be able to make some important practical suggestions, we desire to mention some very pleasant Christian visits made to Churches in the month of July. On Friday, the 11th, with our sister and wife, we journeyed to Murfreesboro', and in the evening preached to a very orderly congregation. There has been a small Church in this place for more than twenty years, but it is yet considered feeble. Our judgment, however, is, that the brethren in the town and country round about are much stronger really than they appear to be. If they could be satisfied that they are fully competent to "admonish one another" and "so to let their light shine before others, that they seeing their good works, might be constrained to glorify our Father who is in heaven," there is no telling the good influence which they might exert. In Rutherford, some three or four of the finest "stump orators" of the country are members of the Church, and might be very good, useful and great men, if they would but give themselves to the ministry of the word. There are two things at least which the brethren must do in Murfreesboro', if they would prosper or enjoy, as is their privilege, the blessings of Christ. They must first take courage to do their own religious service; and secondly, they should secure a neat and commodious house, at a suitable point for meeting. Could we be induced to believe the brethren will ever attempt to make a serious effort in these particulars, we would take much pleasure in offering our assistance. What will the disciples of Murfreesboro' and Rutherford county say?

Saturday morning, the 12th, we took the railroad to Shelbyville, which place we reached at dinner, but could find no brethren till we had secured a house, engaged a sexton, and given notice that we desired to preach to the people. Late in the afternoon we found a few

kind brethren, with whom we spent Lord's day very pleasantly. We delivered four discourses to small, but most attentive audiences, and from prospects we were inclined to believe, by a proper effort, the beloved disciples could be greatly revived; and, indeed, that it would not require a long period to build up a Church. The condition of the cause in Shelbyville offers but another mournful example of exceeding langor, in consequence of failing to meet and keep the ordinances of the Lord's house. More sincere and kind hearted brothers and sisters cannot be found, but they attend not to the worship, and the light is well nigh out. Will matters always remain thus? If the few disciples in Shelbyville will make the effort in the proper direction—not in raising money again to pay some incompetent preacher to perform their work for them—but in letting their light shine as a happy band of disciples, the Lord will soon send them artillery to take the town.

Friday, July the 18th, we visited Lebanon, in Wilson county, and delivered a discourse at night to a very good audience in the Baptist meeting house, upon the "Key to the Bible." On Saturday, the 19th, we journeyed to Alexandria, in DeKalb county, and met with Brethren J. J. Trott and J. L. Sewell. At 11 A. M., we delivered a discourse upon "The mission of the Church," and whilst we were more than gratified that the disciples were generally pleased, we felt that there was cause of sincere regret that our brethren, O. D. Williams and Elder Sewell, were not hearty in some of our teaching regarding Christian responsibility. We are sorry to think that from an over sensitiveness in regard to our opposition to "salaried pastors," our teaching is not understood. The brethren seem to entertain the idea, that we are opposed to preachers having a suitable support. We candidly believe that the current system is calculated to foster envious feelings amongst preachers, and to starve from the gospel field the best men amongst us. We believe that Churches able to perform their own service are the only bodies on earth fully competent to sustain men in bearing the glad tidings to others. If our preaching brethren will re-examine the whole subject of Church organization and co-operation, we shall hope for the best results.

We regretted to hear one of the brethren assert that the system requiring the members of the Church to perform their own labor, as "kings and priests," *"had been tried and had failed;"* and we were much mortified to hear him assert that the Nashville Church split on this rock. We declare with all the premises fresh in our memory, that while the members of the Church in Nashville kept the ordinances,

never did a more happy people live, and but seldom has a congregation given stronger evidence of prosperity. In the month of May, 1836, the brethren consented to hire a cunning pastor to take charge of the innocent and happy flock, and never has the Church seen a day's Christian prosperity since. We know what we say, and whereof we affirm. The last pastor only finished the work of destruction commenced by others.

Saturday evening, the 19th, we returned to Lebanon, and remained till Monday. We delivered in the time five discourses, baptized one, and feasted with the beloved disciples on Lord's day, and returned home deeply impressed with the conviction that if the brethren of Lebanon and vicinity will but summon up the moral courage to honor the Lord as a worshipping assembly, there will be but little trouble in greatly increasing the numbers of the faithful. We are heartily opposed to calling any people a Church, who do not, in their families, in the public assemblies, and in all suitable places, manifest the proper zeal for the Lord, and the deep Christian devotion which so eminently characterized the saints of God. It is with the few disciples at Lebanon to say whether the cause shall prosper in that place, or time must seek other agents to carry forward the work of the Master. Every thing depends upon the resolution which they may form. Should they consent to keep house for the Lord, they will become pious men, prove ornaments to the cause, and shine in the courts above; but should they conclude otherwise, indifference will gain the ascendancy, Satan will soon assert his rights, and the cause must be trusted to others. But we know the disciples love the truth, and we shall not cease to pray them to live for God.

T. F.

THE CHRISTIAN CHARACTER.

The character of the truly devoted Christian, as exhibited in his daily walk and conversation, is one of the most interesting themes contemplated by the lovers of moral worth. There is something about it so gentle, so lovely, and so pure as to attract admiration, win respect and enforce its claims in any circumstances.

The Christian character—not those gaudy, or mere floating baubles so often assumed and boasted of among men—but that developed from a knowledge and practice of the Christian scriptures, is the combination in one being of all the Christian graces—fidelity, meekness, and charity; and it is the consummation of the design of the Almighty, when he

placed the means of its attainment at the disposal of man. All the beauties that can enter man's nature, adorn his mind, or ennoble his soul, shine forth in the character of the true disciple of the meek and lowly Jesus. There really seems a divinity—a guarding Angel directing and presiding over his being manifest to those around him; for let the man of God but enter a wicked assembly as he passes down the street, and the half uttered oath is smothered, the blasphemous tongue is palsied, and the low jester is dumb, as if by instinct; they recognize the power of moral worth, and hence must cower before its approach.

At such times a judiciously spoken word may cause one wanderer in the wilds of pleasure to turn 'an enquiring eye into the dark future, and commune in spirit with the thought that eternity awaits him, while he has been neglecting the God that made him, and despising the time, the blessing and inducements to godly actions, which if embraced, will result in the reward of a blissful immortality. Such is the weight, power and influence of the refined Christian character, that it leaves its divine impress upon the mind; and were it not for the deplorable fact that there exists among men so many kinds of character, destitute of godliness, styled Christian, there would be more piety, more harmony and more devotion than now exist among the children of men.

Those untentioned strings—those mere formalists and approvers—those noble resolvers and only beginners—those theorists and non-practicers, and those backsliders who form so large a portion of christendom, have made more infidels—furnished the strongest arguments against christianity and robbed God the Father of more honor and glory than the combined powers of all other men. True Christianity does not consist of an *assumed* appearance of piety, set forth in long faces, unwonted soberness and a contemptuous curl of the lip at that which is distasteful to *us* individually; but it *is* composed of *little things*; such as “to weep with those who weep, and rejoice with those who rejoice,” to administer to the necessities of saints and sinners; and to go about doing good as opportunity opens the way.

To set forth the gospel in sublime language is not sufficient, to discourse learnedly and eloquently on its adaptation to the wants of man; to exhibit its elevating, renovating and efficacious powers—though necessary, edifying and instructive—is not all that is to be done. No; verily no. It must be heartily embraced, zealously adhered

to, and eloquently advocated by a life conformed to and moulded by its divine precepts. Hence christianity is a personal matter; there can be no sponsors—no representatives—no second or third person acting for another in forming the Christian character—in obeying “from the heart that form of doctrine” which is the “death, burial and resurrection” of the Lord Jesus—in “working out” “salvation with fear and trembling”—in wielding “the sword of the Spirit,” and adorning that life dedicated to the service of the Lord of hosts.

Christianity has for its objects the purification of the soul—the fitting of the immortal spirit of man for the presence of its Maker; and the glorification of God the Father. Hence to “pray unceasing”—to assemble on the Lord’s-day and celebrate his love—to search the scriptures—and especially, “to bring up children in the nurture and admonition of the Lord” by family worship—though each of these is a *little matter*—were not enjoined without good reason by the Messengers of heaven.

For these constitute the happiness of the Christian, and make him “an heir of God and a joint heir with Christ his elder brother and advocate with the Father.”

To go to church and unite in prayer—to sing praises and partake of the emblems of the Savior’s broken body—to cast the mite into the treasury of the Lord—to listen attentively to the reading of and remarks on the scriptures—and to note the text, is but the evidence, the public exhibition, of a Christian devoted to the cause he has espoused; but these, though forming an absolute part of a Christian’s duty, alone are not sufficient, any more than “faith alone,” to save the soul. There is a private duty to perform—a *feeling* to cultivate—a conscience to instruct in the lessons of wisdom and truth—and a soul to purify and exalt at the altar of prayer. At home, from the closet and domestic circle, sweet incense of the heart must arise to the Great Deliverer of souls, to render outward public acts available in the great day of reckoning—to have a “name written in the Lamb’s book of Life”—and to be counted a gem worthy a place in the casket of heaven “when the Lord shall come to make up his jewels,” and with them adorn the mansion of the skies.

C. H.

Woodville, Miss.

God has not authorized man to suppress any part of what he has revealed; and it is an impious presumption even to enquire into the expediency of such a procedure.

THE FRUITS OF THE SPIRIT.

The clear intimation of the Scriptures is that all men are led either by the flesh or the Spirit. The guidance of one leads man to wickedness, corruption, infamy, and everlasting destruction. The other to glory, honor, peace, and life eternal. There can be no mistake with us in determining by which we are guided. The spirit of the gospel is as distinct from the will of the flesh, as noonday from midnight gloom. "By their fruits you shall know them," says our blessed Savior. Vain and empty professions, without a genuine faithful determination of the whole man to God, are wicked and worthless. In Christ Jesus we are new creatures, with hearts renewed, quickened, and made alive "by the word of God, which liveth and abideth forever." Being born of God, and having purified our souls in obeying the truth, every purpose to follow the flesh is quickly cut short, and we permit sin not to dwell in us. Guided by the Spirit of Christ, we manifest the fruits of that Spirit. These the Apostle most distinctly sets forth to the Galatians, (v. 22, 23,) "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." When any people, in the fear of God, and in honor of the authority of Christ, are endeavoring to produce these fruits, as sure as there is truth in the word of Heaven they are the people of God, beloved and accepted of him.

It is a most ruinous notion that people can be in the body of Christ without manifesting a single fruit of the gospel; that they can day after day and week after week live in utter indifference to their solemn vows of consecration to God. If Christianity does not make us a better people, there is no use in it. There is no hope of heaven for us except upon an upright, faithful, and patient devotion to the things of God. It is in fact the great matter of this age—to induce men and women who profess to believe the gospel to live the gospel—to bring forth, not on stated occasions or in times of much feeling, but through seasons of outward coldness and depression, the fruits of peace and righteousness.

The grace of God manifested in Christ Jesus is the source of all our strength, confidence, joy, hope, and love. Trusting in Him as our Savior, and daily toiling with unceasing vigilance for the cause of our Master, the fruits of the Spirit manifest themselves in all the words and acts of our lives. We love Him who has so richly loved us, and we love His people for His sake. We have joy in our Christian life,

springing from our acceptance with God, and our hope of eternal life. Peace dwells in our hearts, we being reconciled to God through the obedience of the gospel. We are forbearing toward our fellow creatures of earth, knowing that without the mercy of Heaven we were altogether hopeless and miserable. An earnest, sincere goodness exhibits itself in all our relations with our fellow beings; faithfulness to God and man, meekness in our tempers, and temperance in curbing every unlawful desire, and in following in the footsteps of our Heavenly Exemplar. Thus living, young and old become an intelligent, earnest and Godly people, ready at all times with deeds of true kindness and gentle and fitly-spoken words, to commend to all the wisdom and benevolence of the glorious mission of the gospel. But if on the contrary we serve the flesh, we will reap its rewards. Whatsoever a man soweth, that shall he reap. He that sows to the flesh, shall of the flesh reap corruption; but he that sows to the Spirit, shall of the Spirit reap life everlasting. We cannot serve two masters, my brethren. The honors, the wealth and distinction of this world are not the things of God. And in setting our affections upon these things, the sure hope of a better life takes its flight forever. It is a vain delusion to hope for glorious rewards of a Christian life, upon the barren pretext that we are nominally members of a Church. Jesus has promised to reward men upon no such condition. The heavenly welcome, "Come ye blessed of my Father," will be to those only who have brought the fruits of the gospel and manifested the works of Christian love. "I was a hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me." For *these acts* done in obedience to the law of love in Christ Jesus, the faithful servant of God will be permitted to "inherit the kingdom prepared for them from the foundation of the world." W. L.

GOOD HITS.

There are many subjects which may be better examined by simply *pointing* attention to them, than by lengthy arguments. We take the liberty to give a few extracts from a Kentucky correspondent, which may perchance awaken an interest on some important practical questions. He says:

"I cannot sympathise with the mock charity in some of our religious

newspapers. Follow out their teachings, and revealed religion would be obliterated from the world. Will not my Bro. F. feel it to be within the bounds of Christian prudence to review the report of the last Kentucky annual meeting, with the "pastoral sermon" connected therewith, and endorsed by the "religion of the State?"

In reply, we would say that we desire to find no fault with our Kentucky brethren, but we do not well see how we can avoid opposing their "*wise schemes*" of doing good. Again, our correspondent says:

"We move in Kentucky with a steady step towards a hierarchy as unscriptural as that of Rome or England, and the preachers who seek to make themselves the Church, appear to think all is well. It seems some are endeavoring to degrade the Church into an auxiliary to the more than foolish societies of our age and country. The report of the meeting at Franklin is a good thing; but some who attended have made the impression it was not very heartily adopted, and that Bro. Fanning was signally rebuked for offering a resolution in opposition to the religion of secret societies."

During the concluding deliberations at Franklin, we never saw brethren more cordial in their agreements, and as to Bro. Fanning's rebuke, we heard nothing. He offered no resolution against Masonic, Odd-Fellowship, or Know Nothing religion. It is true that, however useful these associations may be to the world, we have never seen the propriety of Christians having any thing to do with them. Connection with any one of them is a clear admission that the Church cannot best employ our time, talents and means of benefitting our fellow mortals of earth. But we repeat, as institutions of the world we have not a word to say against them, while at least they occupy their true position.

Our correspondent on this point remarks:

"Had you opposed these moral societies as auxiliary to the Church, I should have loved you yet more for your work sake. I hesitate not to say that every cent of money expended, hour of time given, and all the talents and energy directed to advancing these institutions, contribute very much to dishonor the institutions of the Savior, and to degrade Him before the world."

Whilst we desire no controversy on these matters, we think it proper to let the reader know something of the views of very wise and good men, regarding the points introduced by our fellow servant in the bonds of truth.

T. F.

THE DUTY OF THE CHURCHES.

PUNCHEON CAMP, TENN., July 4, 1856.

DEAR BRETHREN FANNING AND LIPSCOMB—I send you a short extract from a work in my possession, which I hope you will publish:

“A missionary church would encourage the itinerating missions of its pastor, by showing to him that the members can derive profit from religious ordinances in his absence, by cheering his fatigues with their smiles, and supporting his hopes with their public prayers. Our churches are at present in a very different attitude. So much is expected of the minister on the Lord’s day, that he cannot take bread to the hungry in a neighboring hamlet; and his absence from the religious services of the week produces either the grief of his disappointment, or the frown of discontent. A missionary pastor will find that the dissatisfaction of his own flock will be the most harassing obstacle to all his attempts to gather those who are as sheep without a shepherd; he will feel the force, and the keenness too, of the warning of our Savior, that in the propagation of his interest, a minister’s foes shall be they of his own pastoral household. This smothers and quenches a missionary spirit in the church, even while it presents to the attention of the world a splendid pile of missionary collections. He that hath an ear let him hear what the Spirit saith unto a church professing to be apostolic. “Remember, therefore, from whence thou art fallen, and repent and *do the first works*; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent.”

THE CHURCHES OF THE “CURRENT REFORMATION.”

P. S. The churches of the “Current Reformation” used to send out their pastors and evangelists to preach the word, and churches then sprung up almost as by magic. Preachers were reared up, who, in a short time, were able to teach others the way of life; but now, the churches are not sustaining the laborer anywhere, except at their own places of worship. Therefore the bread of life is not taken to the hungry and dying multitudes. “My people are destroyed for lack of knowledge;” and again, “Therefore my people are gone into captivity because they have no knowledge, and their honorable men are famished, and their multitude dried up with thirst.”

E. DAW.

We invite especial attention to the foregoing suggestions. The churches, instead of struggling for popular pastors to make and keep them respectable with the world, should be continually “sounding out” the truth to the sinful sons and daughters of earth. This is the labor

of the gospel minister. Our continual prayer to Heaven is that the brethren may study and correctly understand this subject. There is no philosophy in the ways of God, and therefore we are not to act as may seem good in our own eyes, but as the Lord may see proper to direct.

T. F.

WHY DO MEN DIFFER IN RELIGIOUS TEACHING?

Two or three very kind brethren have written to us, expressing much opposition to some of our statements regarding "*salaries*," "*hirelings*," "*proxy-worship*," etc., etc.; others have told us that some of the brethren are "*deeply mortified*" at our teaching, and no doubt there are others still opposing, who do not feel disposed candidly to specify their grievances. We have reviewed the whole matter again and again, and we see no cause to change what we have written. The brethren who are not cordially co-operating with us surely do not understand us. Really, but two objections have been urged against us. First, it is feared our opposition to what we are divinely authorized to call the "hireling system" will lessen the amounts now paid to our servants in the field. We oppose the system because we believe it will effectually starve the preachers bodily, and the people spiritually. But this is the tender point. Secondly, we have been told by some of the brethren who employ monthly preachers to call the flock together, that "*they do not feel that they are hiring others to worship God for them.*" This doubtless is true. The brethren do not *feel* that they are "*letting out their worship to the lowest bidder*," neither do Romanists or Protestants; still the tendencies, to our mind, are all in that direction. If we err it is of the head. The heart is sincere. But we must take a glimpse at the other side of the picture. One of the most reliable teachers in the South-west wrote under date of July 17:

"Dear Bro. F.—I am delighted with the Gospel Advocate. It is certainly the best paper we have amongst us. The essays on First Principles and the Church of Christ, I think richly worth the subscription price, and have done more for the cause we plead than all that has been written for fifteen years. Just enough has also been said upon the infidelity of Spiritualism, and not a word too much.

J. H. D."

Our readers will pardon us for this apparent boasting. We rejoice to *know* that we are directing our forces aright, and we are happy under the reflection that most of the brethren are with us, heart and soul, and we fear not that all Christians will soon be with us.

But we have not answered the question, "Why do honest men differ?" We answer, because other besides the influence of the word exert a power over us. We are generally blinded by adopting practices in obedience to *our* philosophical cogitations, but whilst we look to the word and to God we have no difficulty in deciding what is best. Christianity corresponds with no man's wisdom. T. F.

THE CHRISTIAN'S TRUST.

The great principle of the Christian life is trust in God, through Jesus His Anointed Son. There is no such thing as living the Christian life, without trust in God. The very foundation of all our joy, love, and strength, is that we rely upon God. He sent his Son to die for us, not because we had power or ability to save ourselves, but because we had it not. If there had been strength in man, he would have needed no help from above. But being a poor, destitute, and utterly helpless being, Christ came as a Deliverer. For him He suffered the bitterest and deepest sorrows of mortality, and being made perfect through suffering, ascended to heaven and offered himself as a sacrifice for our sins. Now exalted by His Father as both Priest and King, to Him every knee in heaven and on earth, and under the earth, must bow, and every tongue must confess that He is Lord, to the glory of God the Father.

Being made partakers of His grace through adoption into the family of God, all our strength to master the trials and sorrows of this life, and all our hope of that better life promised in the gospel, are by firm and unshaken trust in Christ as the Son of God. The faith of the gospel is trust in Him, the great personal fact of the gospel. To talk of *believing* in Christ without *trusting* Him, is the sheerest mockery and deception; and a deception, too, which daily leads myriads of our fellow-beings to destruction.

All our hope is from trust in Jesus as our Savior. Without confidence that he is both able and willing to bring us from the grave "by his Spirit that dwelleth in us," we are utterly hopeless, and "of all men most miserable." The hope which is set before us—the sure and steadfast anchor of the soul—we lay hold upon through trust in our risen and ascended Lord.

Finally, He is the source of all our love. His life of sacrifice, of self-denial, suffering and death, was all a manifestation of His love for us. Unregenerate man knows no such love. The best precepts of

the wisest men of earth are cold, lifeless, calculating selfishness, compared with the ceaseless streams of *living* love gushing forth in every act and word of our blessed Redeemer. Oh what a fount of undying freshness and gladness to the weary pilgrim's heart! By it we are strengthened to "endure hardness as good soldiers of Jesus Christ"—to bless them that persecute us—to feed our enemy when he hungers, and to give him drink when he thirsts—to be forbearing, long suffering, gentle, patient, good, tender-hearted, and to be ready at all times to administer relief to our erring and sorrowing fellow-beings of this earth. To think of such pure and disinterested love being the outgrowth or development of poor, wayward, selfish humanity, is an infidelity of the vilest cast the world ever saw. Christ Jesus is the centre and source of all. "Love is of God," says John, "and he that loveth is born of God." God first loved us, and we ought to love Him and to love one another. Such is the motive presented, and such the requirement made of us.

Jesus Christ stands forth, then, the only object of Christian confidence—the centre of all our faith, our hope, and our love. O let us delight in Him, and in His laws. He is worthy of all our faith, hope and love.

W. L.

TERMS OF THE GOSPEL ADVOCATE.

Our paper has been published more than a year without a single allusion to money. From the fact that we had seen so many disastrous results to papers from the "*credit system*," we determined to "keep no books," but send the Advocate to such as paid, and those who are not able to pay. The plan differing so far from other periodicals, many brethren who wished to read the work *neglected* to send the money, and of course received not the numbers. Some few were displeased because we stopped their paper, but brethren, by another year we will better understand each other, and we feel encouraged to believe that all thinking men who want the paper will approve of our course. We have reason to be most thankful for our most excellent success. We thank God also to know that the work has not only been favorably received by the pious, but has in fact contributed to rouse a church-interest in some sections not before manifest, or even anticipated. From every indication, our beloved brethren seem inclined to believe the work is destined to exert an excellent influence. It is our constant prayer to God that it may be the means of directing many to the word of life. Will the brethren co-operate with us?

T. F.

 QUERIES AND ANSWERS.

"BRO. FANNING—In Romans, 7th chap., 24th verse, the expression, "O wretched man that I am," does the Apostle refer to himself?

What does the "Body of this death" refer to in the same passage?

A. W. O."

ANSWER.—The Apostle, in our judgment, had no reference to himself, or in fact to any being on earth. The expression was employed to indicate the exceedingly awkward position of all who had obeyed the gospel, and at the same time were under obligations to keep the law of Moses. It was the assumption of the uninstructed Jew he was answering. The Jewish and Christian religions did not correspond in details, and therefore the writer desired to show the utterly hopeless condition of any one who should attempt to obey opposing institutions.

We are inclined to the belief that the writer had the identically same idea before the mind in the expression, "*Who shall deliver me from the body of this death?*" The suffering arising on the supposition of the Jew to obey Moses and Christ at the same time, is what the Apostle refers to.

The best scholars agree that the 25th verse of the 7th chapter should not be separated from the 1st verse of the 8th, and to convince the doubtful that Paul was endeavoring to show the absurdities of a position impossible in its inception and nature, exclaims, "Oh wretched man that I am, who shall deliver me from so great a death, if I as a Christian am required to observe the institutions of the law while I am a Christian?" This is made still more clear from the 1st verse of the 8th chapter. The language is, "There is therefore now no condemnation to them who are in Christ Jesus." But deep and lasting condemnation would have rested on all Christian Jews, if they were not freed from Moses when they fled to Jesus for guidance and protection. This is the key to the 7th chapter of Romans, and indeed to much of this very logical letter of the Apostle. T. F.

One of the most striking peculiarities of the gospel of the Lord Jesus is its constant appeal to the affections. "If you love me keep my commandments." Here is the best principle set forth, and the best application of it; the purest motive and the most perfect practice. The love of Christ is the proper ground of our obedience; and our obedience the proper effect and sure test of our love for Christ.

The fruits of the Spirit is the only test of being led by the Spirit.

DALLAS COUNTY (TEXAS) CO-OPERATION.

In pursuance of a previous notice, the Dallas county co-operation, composed of the several Christian denominations worshipping in the county of Dallas, met in the town of Dallas on Saturday, June 7th. The meeting was opened with prayer by Bro. L. J. Sweet, after which Bro. Amon McComas was called to the chair, and Bro. A. M. Dean appointed secretary.

On motion, the delegates came forward and were enrolled as follows:

White Rock Congregation.—Amon McComas, Henry Gale, A. G. Collins.

Mountain Creek Congregation.—J. A. Cope, Robt. Ground.

Lancaster Congregation.—L. J. Sweet.

Dallas Congregation.—A. M. Dean.

It was unanimously agreed that Bro. L. J. Sweet should give his whole time to the ministry of the word within the limits of this co-operation, for a period of one year. After which the following resolutions were read and adopted:

Resolved, 1st, That we believe it to be our duty as Christians to co-operate with each other for the promotion of the cause of our Lord and Master.

Resolved, 2d, That as the cause of our Lord is in a languishing condition in our country, it behooves all who sincerely love the Lord to be using all diligence to revive pure Christianity in our midst, and build up the cause in our country by often meeting together and freely communicating with each other, watching over one another for good, and striving to arouse the lukewarm from the state of indifference into which many have fallen.

Resolved, 3d, That we who are here convened do now solemnly pledge and covenant with each other to continue our already good work of co-operation, until our beloved brethren shall be fully alive to the interest of the cause of our Lord and Master, and those who have backslidden, that will, may be re-instated into the Church of our Heavenly Father.

Resolved, 4th, That a copy of the proceedings of this meeting be sent to the Christian Philanthropist and Gospel Advocate, with a request to publish them.

The meeting adjourned to meet Saturday before the second Lord's day in June, 1857.

AMON MCCOMAS, Chairman.

A. M. DEAN, Secretary.

MODERN INFIDELITY.

In our first number we promised to give special attention to some of the modern forms of infidelity, which are so well calculated to deceive ; but so far, our labor has been to prepare the way for such examinations. Our readers will bear witness that we have been striving with all the ability we possess, to set forth the two following *canons*, viz :

1. The Bible contains all the revelations of God, concerning the origin, life and destiny of man.

2. The Scriptures are really and truly the interpretation of the mind of the Lord—are explanations themselves—need no expounder—are for the sovereign people—and must be believed as they are written by the Spirit, in fair translations.

All other views in regard to religious teaching we regard as infidel. We will mention a few of the infidel forms of religion—current in our country—but for their examination we must wait a season.

1. Speculatists—Roman and Protestant—with many of the world—teach that the Bible contains great principles, and absolute truths, which we may deduce *a priori*, from ourselves, or from external nature, but it is only a reference, a text-book, and affords no perfect system of religion.

This we regard as infidel in its tendencies.

2. Modern metaphysicians—self-styled philosophers—deny every miraculous feature of the Bible, but speak of the inspiration of Moses, the Prophets and Apostles, as comparable to the inspiration of Homer, Shakspeare, etc. This system gives to every man an *inspiring natural divinity within*, called *reason*, which teaches all the human family need.

Such is an insidious, yet unmistakable form of infidelity.

3. Modern Spiritualists receive all the former sect maintains, and add a kind of celestial telegraph of spirits that draw the veil from the invisible world, and demonstrate the narrowness, selfishness, untruthfulness and immorality of our Bible; and worse still, make the recent revelations consist in *animal emotions*.

This form of infidelity terminates in vulgar brutality.

When opportunity offers we may look at these matters again. We should watch and pray.

T. F.

The preaching of the truth will not produce its appropriate effects, unless the *whole* truth is preached, and *nothing* but the truth.

SERIOUS QUESTIONS ANSWERED.

QUESTION 1. Why is it more difficult to convince the people of the truth where brethren live, than where there are none?

ANSWER. Because the brethren honor not the Lord in keeping his ordinances, and hence they prove stumbling blocks to the world.

QUESTION 2. Why is there so little zeal in the Churches?

ANSWER. The Churches were either never taught to perform the only service which encourages Christian zeal, or they, like the Jews, "*have forsaken the Lord, and gone away backward.*"

QUESTION 3. Why do not preachers generally speak well of each other?

ANSWER. Because instead of having learned that when they are aiding others they are strengthening themselves; they have generally made merchandise of the Gospel, and in order to sell their own services at the highest price, they have thought it incumbent upon them to disparage the claims of their fellow servants. There are noble exceptions.

QUESTION 4. Why are not isolated members in the various sections of our great country, more anxious to have the cause progressing amongst their associates?

ANSWER. The brethren without religious associations soon die to all spiritual interests, and can have no soul to serve God. Hence when a preacher goes amongst them, it is often with difficulty they attend meeting. Many are ashamed of their profession, and are unwilling for the world to see them the least concerned on the subject of religion.

QUESTION 5. What is the remedy for all these evils?

ANSWER. *The belief of the truth*, as it is written, without the least *embellishment*, and the constant service of God amongst the brethren, in the family and in the congregation, will correct all the Church evils which can be remedied, and will give a complete and glorious triumph to the cause of truth.

T. F.

"CONCERTS, FAIRS," &c.

A good brother from Texas desires us to speak a few words of warning in regard to "concerts," "fairs," and such like schemes for raising money to build meeting houses, or for some other benevolent purposes. He intimates that there is a disposition in some places with our brethren to engage in these things. We must confess that the thought of Christian people engaging in any scheme of this kind is most humiliating. I know

that with some of the religious parties of our country, it is not regarded as at all improper to raise money by such means. But the whole thing is utterly opposed to the spirit of benevolence, inculcated in the gospel of Christ. The Christian institution is a self-sustaining body, and any alliance which it may make with any worldly scheme for the sake of any pecuniary advantage is a degradation of its pure and sacred character. The spirit of benevolence in the gospel is, that whatever we do, must be done for the honor of God, simply because we know it to be our duty. Any other notion subverts the whole matter and turns it into a mere worldly transaction, and often into a dishonest and fraudulent transaction. I would have just as much hope for blessings from God in keeping a gaming table or a race track for the good of the Church, as in engaging in any of the wicked abominations which are practised as schemes of benevolence in our land. If we cannot meet the responsibilities of our Christian life fairly and discharge them honestly before God and men, we have no business in the Church of God. If we cannot be induced by all the love so richly manifested for our sakes, in the sacrifice of Christ Jesus for our sins, to endure a few privations and hardships, and to make a few sacrifices of personal ease or luxury, that the cause of Christ may prosper, let us give it up at once, and confess frankly and openly that we are unworthy of such love. But if we are ready to toil and struggle with privations and difficulties for a few days here, that we may be richly rewarded hereafter, let us do it fearlessly, bravely, and nobly, asking help from no man or woman but those who with us are fighting the good fight of faith, that they may lay hold on eternal life. God will bless us in so doing.

W. L.

PROSPECTS OF THE GOSPEL IN TENNESSEE.

We remember no period, within twenty-five years, in which the people generally in the South-west manifested so great anxiety to hear the unadulterated word announced, as at present. In every city, village, and neighborhood we have visited for two years particularly, the masses have manifested much more anxiety than in former years to hear and honor the gospel of Jesus Christ. More strange still, the preachers in the various denominations, many of them at least, preach quite a different gospel from what they did years ago. Few, indeed, can be induced now to rely upon abstractions, secret influences "*in the altar,*" at "*the mourner's bench,*" or "*in the silent grove,*" as formerly,

and one who will preach his *impulses* as revelations, or the *mystical sounds of tables*, is readily suspected of sorcery, and in many instances of fleshly and even brutal tendencies.

Furthermore, wherever the brethren preach the gospel in the love of it, the people were never readier to submit. There are substantial reasons for this result, two of which we beg leave most respectfully to suggest. First, there is but little vitality, to say the least, in the *mechanical* and *hired* service of most of the Churches. There is not to be found what satisfies a soul in earnest; and in the second place, the word of God as it is, "is sweeter than honey, and the honey comb," in the words of Israel's sweetest singer. It possesses attractions found not in other communications.

We have every reason, in our humble judgment, to be encouraged, and if the brethren scattered through the land would rouse their energies, and we could start a few more preachers, who really *believe* the Gospel, into the field, marvellous would be the results.

T. F.

THE PERSONAL RESPONSIBILITIES OF CHRISTIANS.

PERSONAL effort has been the source of every noble achievement in the world's history. It has been the power that has shaped the destinies of the nations of the world. The might that has given character and shape to an age or a nation of men has often lain in the arm of a single individual who dared with bold heart to meet difficulties from which other men shrunk in trembling fear.

Especially is this true in Christianity. The gospel is addressed to man personally, and he is by it made personally responsible. It admits of no service by agents or proxies, but every being on the earth is held personally responsible to God. The language of the great commission is, "Preach the Gospel to *every* creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned." Neither father, mother, brother, sister, husband, wife, nor any friend can obey the gospel in our stead. So also in Christian life after submitting to Christ, the good deeds and Christian conduct of no being on earth will be put to our account. Unless we in person serve God we cannot be accepted of Him.

I fear the question of personal responsibility to God in all things is not a matter much considered among Christian people. This we fear could hardly be called a day of earnest men and women. Men and women who are so completely overwhelmed by the love of God as to

live in continued watchfulness and prayer before Him. Of men and women in whom we see constant, daily exhibition of the meekness, joy, forbearance, forgiveness and love of the Gospel, and whose entire lives are but an unceasing sacrifice to God. The hold which the Christian profession has upon the religious people of this day is very feeble. How few of us are disposed to obey its plainest and most clear and positive injunctions! How few of us have yet learned to curb our passions and to drive from our hearts all malice and hatred and ill-will toward our fellow beings! How often are our lips defiled with the poisonous breath of slander and evil-speaking, and with what eager ears do we listen to the tale of any idle tongue laden with detraction and deprecation of our neighbor! Have we yet learned, in transactions with our fellow-men, to speak nothing but the simple truth and the whole truth—and to defraud not, but in every deed to act in strict fear of God, with the full consciousness that He sees and marks every act of our lives? If Christianity has not done this much for us, I can see but little hope for us according to the conditions of promise in the word of God. The loudest attestations of holy life cannot avail us while we are in every act of our lives setting at defiance the commands of Heaven. Unless we personally manifest the spirit of Christ we are none of his, and can have no hope of participation in the joys and honors of immortal bliss.

There is another feature of Christian responsibility which we would consider. It is responsibility for the means and talents which God has given us. If we are the people of God all we possess is his also, and he claims the service of it all. It does not seem to me that we so regard it. Men toil and struggle in this life for the accumulation of wealth and heap together large fortunes, but the thought never occurs to them that this all belongs unto God the giver of all. They can see the cause of Christ driven from place to place, contemned and despised by men, yet never extend to its aid aught of the means with which God has so abundantly blessed them. And yet such men profess to be "laying up treasures in Heaven." Scant indeed we fear will be their portion in that good land.

Men, moreover, with powers of intellect, and such as would make them mighty men of the Gospel and pillars in the Temple of our God, think it their right while professing to be servants of Heaven, to turn aside from the demands of the Gospel for every power they possess, sell themselves, soul and body, to the vain schemes of earthly ambition, and drown every noble disposition of heart in the maddening strife of

worldly honor. Young men, consecrated by the most solemn vows to the cause of God, regard not the claims of the religion of our Lord Jesus as infinitely higher than every earthly demand, but slight it as a trivial matter for any scheme of earth that offers the brightest future of wealth or renown. Indeed with all our boast of wisdom we have learned some things that are *really new*. We have learned to "present our bodies as a living sacrifice to God," by selling ourselves to the flesh and the Devil. We have learned "to seek those things which are above, and to set our affections on things above," by devoting every energy of soul, mind, and body to the plans of ambition and aggrandizement of the world. We have learned to honor Christ and his body by deserting them and attempting to do the acts of Christian love and benevolence through some scheme of human concoction. We have learned to give of our means without letting "our left hand know what our right hand doeth," by making "gifts," "bequests," and "donations," to be heralded from one end of our land to the other. Christ has said of such, "They have their reward." Are we so deluded as to expect that the cause of Christ will prosper, the mission of the Truth be onward and the church of Christ be respected by men in this state of disregard to the law and spirit of the Gospel? We, my brethren and sisters, to Heaven are individually and collectively responsible. The burdens of Christianity are upon our shoulders. We can courageously endure the toil and see the cause we have espoused as the servants of God, march bravely onward, blessing and glorifying humanity, or we can desert it and render such service as will be worse than open desertion. On the one hand shame and dishonor and ignominy awaits us from men, and the disowning of the Ruler of the Universe. On the other for faithful, hearty service men will respect and honor the Truths which Heaven has committed to our trust, and God will bless us and richly reward us in his everlasting mansions on high.

W. L.

"JESUS WEPT."

How significant that short, sweet expression, "Jesus wept!" How expressive of that pure, disinterested sympathy which our Lord Jesus Christ ever felt for the woes of suffering humanity! He wept at the grave of Lazarus;—wherefore did he weep? Was it the same cause which makes us shed the bitter tear of sorrow over the grave of our dead? Was it that Lazarus, as Martha supposed, was sleeping to wake no more till the Resurrection morn? Nay, he

knew he had power to arouse him from his dreamless slumbers, for he came to "awake him out of sleep." Why, then, did he weep? He wept on account of the woes which sin had entailed upon a fallen world.

"Dying thou shalt die," was the penalty connected with the first law given by God to man; and the transgression of that law planted deep in human nature the seeds of suffering and death. Our Savior was here brought in contact with the consequences of this curse upon humanity, from which he came to redeem it. Lazarus lay beneath the stone, cold and dead, and his bereft, heart-stricken sisters, with numerous friends, were sorrowing for his loss. These afflictions of poor mortality touched his benevolent heart, and "Jesus wept." How touchingly sublime must have been the spectacle, when the Son of God—the heir not only of the scepter of Judah but of the universe—wept at the sight of human woe!

In this impressive scene we have an exemplification of our Savior's two-fold nature—his divinity and his humanity—"God manifest in the flesh." As man he wept. As man—"the man of sorrows"—subject to all the ills to which humanity is heir, he wept as he contemplated the sorrows and afflictions of earth; but as God he spoke, and by the word of his power the spell of death was broken, and Lazarus arose.

How worthy of our highest admiration is the character of the Redeemer of sinners as manifested in this one among many deeds of benevolence! How well adapted to the great purpose of his mission to earth—the salvation of a lost world! In the scene we are contemplating he showed, first, that he possessed a heart overflowing with the purest, deepest benevolence; and, secondly, that he possessed power to put in execution the dictates of that benevolence. He is indeed "a merciful and faithful High Priest," and can be "touched with a feeling of our infirmities." O that sinners could be brought to look at him in his true character—to realize that "He is the fairest among ten thousand and altogether lovely;" for thus, methinks, they would become ashamed of their infidelity, and be constrained to ground the arms of their rebellion against the government of his peaceful reign. Why need any be lost? Why need any of our friends and fellow-citizens live out of Christ—out of "heavenly places"—the subjects of Satan's empire and co-heirs with him of death and hell? Has there not been ample provision made in the covenant of grace? Yea enough! The plan of human redemption is complete, and fully adequate to the ac-

complishment of its glorious mission, for infinite wisdom shaped the wondrous design, and almighty power and eternal love consummated it. Why then, O sinful man, art thou not saved? All heaven and the good of earth are interested in thy repentance. God wills not the destruction of any, but rather that all may turn to him and live. "Look unto me," saith He, "all ye ends of the earth, and be ye saved." Angels strike their golden harps and sing anthems of joy in the heavens, whenever a poor, wandering prodigal returns to his Father's house; and the same Jesus who loved Martha, and Mary, and Lazarus, still loves the race of man, and offers them life and salvation through the gospel.

F. M. C.

INDISCRIMINATE COMMUNION.

An aged and much respected brother of Alabama propounds the following pointed interrogatory, viz:

"Should the disciples commune with the sects? If I read correctly, many partisans have not entered into the fold of Christ, and it seems to me the Lord's table is a part of the furniture of his house.

J. T."

REPLY.—It betrays a want of Christian intelligence, or Christian sincerity, for a disciple of Christ to think of breaking bread out of the body of Christ, or with persons who have not believed with all the heart the Lord, sincerely repented of their sins, and put on Christ by baptism. No one who fails to respect the Church of God, in the ordinances, has the least right to partake of its blessings. "In the vineyard" alone can the service be performed.

T. F.

OATHS.

Bro. R. L. Brown, of Lewis county, wants to know how we reconcile *swearing* in court with the declaration of the Savior, "*Swear not at all, but let your yes be yes, and your no, no.*"

We are disposed to admit that a slight shade to our vision has always hung over this matter. The result of our investigations, however, we most freely give. The connection inclines us to the belief that our Lord was cautioning the disciples against *curses* pronounced upon one's self, for they could not change the color of a single hair of their head. But still there is "an oath of confirmation, which is an end of controversy." The exact difference between the forbidden oath and Paul's "calling God for a record upon his soul" may not be seen, but still there is a difference."

T. F.

FRANKLIN COLLEGE.

We feel in duty bound to say to our brethren and others who have sons to educate, that Franklin College, without doubt, offers advantages inferior to no institution in the country. The retired and beautiful location cannot easily be surpassed, and the order of the pupils and constant vigilance of the Faculty give unmistakable evidence that the influences are most favorable for moral and intellectual improvement. During the twelve years existence of the College, the patronage has been encouraging, and we have no reason to doubt the interest will be increased. We erected the buildings mainly at our own charges, and while we make no sympathetic appeals for patronage, we feel thankful that so far we have been able to sustain the high character of the College. We look for success through our pupils, and while we have failed in some instances, we believe our success has been good with an unusually large number. Will the friends of the College think of these things?

T. F.

OUR PATRONAGE.

We think it somewhat remarkable that "The Gospel Advocate" has found its way to so many devoted brethren and friends, when so little has been done to give it circulation. In our travels, however, during our vacation, we have been much mortified to find brethren who had not heard of such a work. At the town of S., from which we received a subscription list from thirteen friendly aliens, a sister said to us, "I do wish you would publish a paper in Tennessee!" We were gratified to send her the Advocate. After our paper disasters in '52 and 3, the brethren had no convenient medium of communication, till many well nigh forgot their brethren. By another year we will likely have a better understanding with the friends of truth. Brethren, let us unite our forces to do good. The Lord has blessed us with the power, if we will but use it.

T. F.

CHURCH NEWS.

DONEGAL, MISS., July 8th, 1856.

BROTHER FANNING—In Wilkinson county the cause progresses slowly. Some additions have been made, but some delighting more to "trip the light fantastic toe" than "to walk in Zion's ways," and longing for the "flesh pots of Egypt," have "gone a whoring after strange Gods." We have, perhaps, as much genuine piety as we ever had to

strengthen our growth in godliness, and quite as much pride to hinder. Modern Christianity seems to have a broad face, thinly covered with piety, and that piety, like the chalk that whitens a lady's face, is most visible in streaks and spots, showing greater deformities by the contrast.

Bro. Wm. Baxter, assisted by Bro. Ellet, is now holding a series of protracted meetings. At Kellertown three were added to the Church. The next meeting was held at or near Clinton, La. I do not know the result.

Yours in hope,

J. BATY CHAMBERS.

CHENEYVILLE, LA., June 29th, 1856.

DEAR BROS. FANNING & LIPSCOMB—We have been much refreshed by a visit from our much esteemed brother, Bobt. Graham, of Fayetteville, Arkansas. He arrived here on the 24th of May; he was with us some three weeks, one week at Big Cane and two at Cheneyville. There were some forty accessions at Cheneyville, and twelve at Big Cane. O may they be lively materials in the spiritual temple of God, and employ all the means of grace for their own instruction and edification, meeting on every Lord's day with the old and well tried members of the Church of God. In this school of Christ they will qualify themselves to exercise their talents profitably, in perfecting themselves in love—"endeavoring to keep the unity of the Spirit in the bond of peace."

W. H. STEWART.

Bro. S. E. Jones, evangelist of the congregation at Franklin College, reported to the congregation the following result of his labors for about three weeks:

With the Church at Berea, in Logan county, Ky., in connection with Bro. Mulkey, fourteen additions to the good cause.

With the Church at Gordonsville, Ky., in connection with Bro. J. T. Johnson, ten additions. He left the meeting still in progress, with prospects of further additions.

With the Church at Hartsville, Tenn., in connection with Bro. J. J. Trott, six valuable additions, by which the hearts of the brethren were made to overflow with thankfulness to God. The whole number at these three points is thirty.

Children are the to-morrow of society. If we will duly take care of them, grown people would generally take care of themselves.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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THE CHURCH OF CHRIST.—NO. 11.

"THE WORK OF AN EVANGELIST."

IN the August number of our paper we merely *suggested* a few items in the Evangelist's labor, but the transcendent importance of the subject demands a much fuller examination than we have been able to give it. So important, indeed, do we regard the services of the minister of Christ, that when we clearly see the breadth, height, length, and depth, there is but little more wanting for the perfection of the church and the conversion of the world. From the fact of Paul's exhortations, to "preach the word," to "be instant in season," "make full proof of thy ministry," etc., etc., we can but conclude that the whole future prosperity of the church depends upon the labor of the ministers of the gospel. But as the value of the service will appear in the examination of the various departments, we enter at once upon our pleasant labor.

1. *The first service of the Evangelist is to "Preach the Word."*

The examples of the apostles of our Savior carry with them the highest authority. Jesus of Nazareth said: "Go teach the nations." "Go into all the world and preach the gospel to every creature, he that believes and is baptized shall be saved, and he that believes not shall be damned!" The first preachers, it is true, acted under an extraordinary commission—were not to study or premeditate what they were to say, for it was not they that spoke, but the Holy Spirit that spoke through them. These "brought glad tidings of good things," and gave to the world "all things which pertain to life and to godliness," and hence left no ground for *successors*. It would be vain, indeed, to talk of a successor, without inspiration and the power to work miracles. But

if we have in the scriptures a sufficiency to make men "perfect" and "thoroughly furnish them unto every good work," as already intimated, there is no labor for an inspired messenger in this age. All the testimony has been confirmed, and inasmuch as a *sign* now would demonstrate the necessity of new and more perfect developments, it would at the same time most eminently prove the insufficiency of the revelations in the Bible. It is, indeed, a well established fact, that no one who seeks new developments or looks for new light regards our Scriptures as of the least authority in religion. But spiritual gifts ceased with the apostles. Timothy and Titus were taught by the ambassadors of Christ, but were required to "read" and "study" in order to enable them to maintain their position as teachers. They were also exhorted to "commit the things they had learned from the apostles to faithful men who should be able to teach others." It is proper to notice in this connection an effort with some of the brethren to make of Timothy and Titus, with "the faithful men" to whom they "committed the things they had learned," an *independent* order of men. We regret any insinuation from the brethren of a class of men not under the immediate direction and supervision of the church. But we forbear.

The preachers of the gospel who lived immediately after the apostles exhibited the identical imperfections of ourselves—were the servants of their brethren—and were under the necessity of diligent study to qualify themselves for usefulness. We are in like circumstances. No one should be regarded as a minister of the Christian religion who cannot rejoice in a commission from his respective church. Paul and Barnabas, though under miraculous influences, boasted of the "commendation" and "recommendation" of the church at Antioch.

But the chief matter under this head is to present, in a becoming manner, the subject of preaching the gospel; and we think it very important to notice a few indispensable prerequisites to sound teaching. In the first place, preaching the gospel consists not in sermons on theology, true or false, but in preaching Jesus Christ crucified for the redemption of sinners; secondly, such miscellaneous discourses, to saints and sinners, as we are compelled to deliver, were unknown in the first age of the church; and finally, the system of regular sermons was unknown to the apostles. The preaching of the Word of Life should be to sinners, as the time, occasion, and circumstances may demand. Moshheim tells us, that "*Origen was the first who made long discourses to the public, and in his discourses expounded the sacred volume.*" The preaching of the gospel consists in giving no one's views, creed, or

theology, but in announcing the *facts* of the New Testament narrative in the words of the Good Spirit. These words contain the explained mind of God to a world in ruin, and, therefore, cannot be expounded. Fairly translated, no man on earth can make them plainer; and every attempt to improve the diction of the Spirit seems but to darken counsel. Neither does the gospel require human embellishments, rhetoric, or logic to give it force and effect. The word of God as it is written, in a fair translation, is his power unto salvation to all who believe it.

As to the *manner* of preaching, a few words must suffice. Jesus, as it is said, spoke as one who had "authority, and not as the Scribes." The Scribes, like all other speculative and rhetorical preachers, so *disputed* the word that it had little or no force, but the apostles and early ministers created a trembling in men's hearts. So did Luther, Whitfield, and Wesley. What was the secret of their success? *They were in earnest.* We never heard an earnest, truth-loving preacher who was not eloquent, and whose words did not thrill through the hearts of their hearers. Affectation is disgraceful, and of course wicked, but an earnest advocacy of the truth is by far the most valuable labor performed by man. But our time and space forbid a full elaboration of the style which *must* be observed by every successful preacher of the gospel. We mean not every one who pleases the people, but every one who "turns men from darkness to light, and from the power of Satan to God."

It is no ordinary achievement for the minister of the word to gain the independence and dignity requisite to speak the truth in the love of it; and with a power that is felt by all who hear.

2. *The Evangelist is the only authorized servant of the Lord Jesus Christ to plant Churches.*"

For evidence to establish this proposition we appeal to the facts recorded in the Acts of the Apostles. Peter preached on Pentecost, about three thousand gladly received the word and were baptized in the name of Christ. Having given themselves to God, they gave themselves to each other and continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. From Solomon's porch Peter again preached, and about five thousand yielded their hearts to God. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." The second church planted was at Samaria, and

Luke says, (Acts viii. 12,) "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."

Next, God "granted repentance unto life to the Gentiles," (Acts xi, 18,) through the preaching of Peter. "They who were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch preaching the word," and at Antioch, "a great number believed and turned unto the Lord." Afterwards Paul and Barnabas came to Antioch, "and a whole year assembled themselves with the church, and taught much people, and they called the disciples Christians first at Antioch."

Paul and Barnabas, as apostles of the church at Antioch, preached throughout Asia Minor, and organized churches in every city. Paul also preached at Philippi, baptized Lydia and family, and the Jailor and his family, and saw the brethren together, of Lydia's house particularly, and "comforted them." Next Paul established the cause at Thessalonica, at Berea, at Athens, (Acts 17th ch.,) at Corinth, (Acts 18th,) at Ephesus, (Acts 19th,) and finally, the truth reached Rome, and "all the world."

It is scarcely necessary to add that no church of Christ in the days of the apostles came into existence without a preacher and a preached gospel. No one has been organized since but by a minister of the word; neither can we anticipate the increase or multiplication of the congregations of the Lord, without "faithful men" sent out by the respective churches.

If these things are true, how zealously should all the churches strive to raise up more laborers in the Lord's vineyard! Every thing, indeed, depends upon the *number* and *competency* of the preachers of the gospel. If the churches direct their talents to the ministry, many gifted brethren will arise to bless the world by preaching the glad tidings to the poor and needy.

Perhaps no people, however, are more delinquent than ourselves in regard to educating the members of the church with a view to their usefulness. Instead of developing our own resources, many are thinking of *importing* preachers to keep the cause alive, or of raising strange institutions called "Theological Schools," to manufacture preachers. Unless the churches take this matter in hand in good earnest, we cannot hope for the conversion of the world.

3. *The preachers of the Gospel are the only authorized agents to "wa-*

ter" the tender plants and instruct the disciples in all the elements of the worship.

Says the Apostle, "Paul planted, Apollos watered, but God gave the increase." All the examples in the Acts, and all the instructions, admonitions, and encouragements of the Epistles, clearly show that the ministers who planted the churches considered not their work finished till the members were "able to admonish one another" and keep the Lord's temple in proper order.

Possibly the most fatal error amongst us has been, and is, the practice of abandoning the feeble lambs of Christ before they are sufficiently strong to contend with the difficulties of the world. In many instances it would have been much better for the people never to have heard the word. They have learned not enough to love the truth and its practices. Hence the lamentation "our coldness, our coldness!!"

There is but little room for apology for making converts and leaving them exposed to the merciless temptations which await the disciples of the Lord. Let each preacher consider himself under the most solemn obligations to instruct the young converts till they can walk alone, rejoicing in the truth.

4. *It is the province and duty of the preachers to guard the church as far as possible against false teaching and false teachers.*

We deny not that each church is the guardian of the faith of its members. Each disciple is to receive and believe the words of the Spirit for himself, and not for another, and when one begins to falter, or speculate, it is proper for the church to offer the appropriate remedies, and if they are not sufficient to restore to spiritual health, it is the duty of the members to cut him away as a withered branch. Furthermore, it is proper for the churches to "prove" them "who say they are apostles," or the "great power of God," and to reject them.

But the Evangelists have more to do, particularly with the teachers and officers of the churches. Paul "besought Timothy to abide still at Ephesus, that he might charge some that they teach no other doctrine, neither give heed to fables and endless genealogies which minister questions rather than godly edifying." (1 Tim. i, 4.) He added, "Some have turned aside from the faith to vain jangling, desiring to be teachers of the law, understanding not what they say nor whereof they affirm." Again says Paul to this young Evangelist, who was not to "rebuke an old man," (1 Tim. 5,) or to "receive an accusation

against an elder, but before two or three witnesses." "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, etc. These teachers Timothy was to watch, "charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

But Paul to Titus is full on the subject of evangelists guarding against incompetent teachers in the church. He says: "There are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre (*hirelings these*) sake. Wherefore rebuke them sharply, that they may be sound in the faith." Every word of this instruction we regard as strictly applicable to the evangelists of this day, and hence the exceedingly great responsibility of their office.

5. *It is the duty of the Evangelists to "set the churches in order."*

Diseased bodies require the physician; and as no church ever reformed itself, agents for putting in order things that are wanting must exist. These agents are the evangelists. Paul "left" Titus "in Crete to set in order the things wanting;" (Titus i, 5;) and a very slight examination of the work of evangelists in their travels will satisfy all that this putting right the matters that are wrong is the peculiar work of the ministers of the gospel, and if preachers would employ most of the time they spend in efforts to enlist the unconcerned in putting the churches in order it would be far better for the cause. Of all the work this is most needed in the congregations generally. Perhaps not one church in ten throughout the world is walking in the commandments and ordinances as prescribed in the New Testament. This marked deficiency in order is the chief obstruction in the conversion of the perishing sons and daughters of earth. Ministers of religion must remember, that it is through the church mainly they can have access to the world, and if they would be successful in turning many to the Lord, they must make the churches of Christ attractive by their order and spiritual mindedness. The temple of Christ is, or should be, as a city on a hill that gives light far away.

6. *The Evangelists are the only authorized agents of the New Testament to ordain elders and deacons.*

We have read and heard much about the congregations appointing,

electing, and ordaining their own overseers, but there is neither precept nor example for it in the New Testament. As stated in a previous number, so soon as churches are planted they at once set about the work of developing their gifts, and so soon as the different members give *practical* evidence of ability in the various departments, the Holy Spirit says to the evangelist, separate them for the work for which I have called them. Hence, it is the Spirit that makes overseers, deacons and all the officers.

It is true, this consecration by the ministers is not done without the knowledge and consent of the members of the respective churches. The work to be performed is clearly defined by the preachers, and the brethren are exhorted, as in the example at Jerusalem, (Acts 16th,) to "look out amongst themselves" men who have given evidence of competency, and when such are found as give no room to doubt their capacity, they are consecrated by the evangelists.

7. *The preachers of the Gospel are the proper agents to take the general care of the churches.*

There is no congregation of the Lord entirely independent of any and all others, and whilst preachers need no special appointments to take the bishopric of a county, State, or district, every where they travel it is their duty to look well to the order of the churches. Paul felt that "*the care of all the churches*" was resting upon him.

We think we know the abuses of this part of the labor, by Romanists, Episcopalians, and others, but this abuse of popes and unauthorized State and district bishops should not deter the faithful minister of Christ from duty. The Heavenly Father no doubt is much displeased at the failure of his preachers to exercise a prudent supervision of the churches and to see that their order is divine. The disciples of Christ should study this matter with much care.

8. *The Evangelist's titles of honor.*

1. Preachers are called *evangelists*.
2. Of course evangelists are denominated *preachers*.
3. They are styled the "*servants of Jesus Christ*."
4. They are known as "*the ministers of the New Testament*."
5. They are styled "*the servants of God*."
6. They are called "*the apostles*" of the churches.
7. The ancient preachers called each other "*Fellow-laborers*," "Dear-ly beloved," etc.

There are, perhaps, some other *titles*, or rather modes of address in

the Scriptures, but these are sufficient to show their spirit. The most usual style is "*servant of Jesus Christ*," and we can but suggest that every designation of the New Testament is most expressive, and presents at once an amount of unaffected dignity not elsewhere to be found.

We think it not out of place to as respectfully suggest as possible, that the modern popish titles are quite unlike these. "The Reverend John the Baptist," "Right Reverend Doctor Peter," "Parson Paul," are degrading in the extreme. As it seems not to be immediately in our way we might refrain from severity in regard to the denominations, but we can see no apology for a Christian man styling himself "*Reverend*," as some are doing amongst us. We think it is a serious mistake, to say the least, and we are not sure, judging from various examples amongst us in days past, that when men assume any foreign title, some motive is moving the heart not acknowledged in the Book of Life. A hint to the wise is sufficient.

9. *The support of the Evangelists.*

Although we noticed this department in a former number, we deem the subject of such moment that there is ample room for much more. Men, it is said, cannot live on the wind, and we maintain that it is the duty of the brethren to *divide*, if need be, all their earthly goods for useful purposes. Amongst the useful appropriations the living of the evangelist stands first. Preachers and their families must have food, raiment, and education, and with these they must be content. Preachers have no warrant for collecting money from the brethren, however, to bring up their children in idleness and dissipation, and luxury should not be known in their families.

Whilst we strenuously oppose salaries for any work, we are conscious it must be most embarrassing to the preachers to feel that they are *dependant*, and degraded *beggars*. Most unfortunately, too, many of the brethren when they *slip a quarter* into the preacher's hand feel that it is a charitable pittance to a menial. This could not be the case if contributions were regularly and scripturally made every week as the Lord blessed the brethren. The treasury would overflow, and the bishops of the respective churches would order the distribution according to the *wants* and *labor* of the various *servants* and needy members.

Let the preachers inculcate these things with the authority of God, and they will be saved from painful references to themselves and their bread will be sure.

T. F.

THE SOURCE OF CHRISTIAN STRENGTH.

THE fact, that our best condition, tried by the standard of Heavenly excellence, is one of weakness, inefficiency, and shameful failure, is we believe undeniable. The conviction of this state of things forces itself upon us from almost every quarter of our land. The cry almost universal is, "We are weak, feeble, languishing, almost dead;" "send us help." Leaving out of view a few sections to speak particularly of our own State, the spectacle presented is one of entire dearth of every thing like faithful, diligent religious worship or energetic, worthy service in the cause of our Master. I speak not of these things in comparison with the various religious parties of our land. Compared with them there might or might not be reason for boasting. Be that as it may, when brought to the great standard of Christian service—the Word of Truth—our best efforts appear feeble and imperfect indeed. There has been much speculation as to the cause of these things. Much has been written in regard to the "signs of the times," and many reasons have been presented why these things are so, and how they may be remedied. We doubt, however, very much whether the cause or the remedy has been generally fairly set forth. Some attribute this state of things to the isolated independent condition of our churches—having no common directory to keep them all in proper rank and duty. Others again to a want of spirituality in the teachings of our preachers. Our preachers, they say, do not preach enough about the Holy Spirit and its influence, and the consequence is that those converted under such teaching are a shallow, unspiritual, irreverent people. Whether these are the causes or not it is not our purpose now to examine, though, as we have already said, we doubt very much whether these or any other of the commonly assigned causes is the true one. There is a cause which reaches deeper into the matter than any of these things. It is a want of faithful adherence to the law of the Lord in form, letter and spirit. It consists in forsaking—giving up in fact the high and responsible ground taken in the beginning of this struggle for gospel liberty—that the Word of God of itself alone was a full and complete guide and instructor in all things pertaining to life and redemption, and that the teachings and examples of the New Testament in exact purport and form were the only sources of Christian knowledge and obedience. I repeat, our mistake has been in giving up this high ground. We may not have renounced in form, but it cannot be denied that there has been a fearful departure from it in both the

style of our worship and the matter and manner of our teaching. Men and women made Christians under the teaching that the Word of God, without guess, speculation, or comment, contained all that was to make them wise unto salvation, and that was to make them strong men and women to do battle for the Truth, regarded it as of the first importance to know and understand that word. The consequence was, that they were ready at all times, with their Testaments with them, and moreover well and deeply treasured in their hearts, to meet either priest or layman with weapons of warfare, not carnal but spiritual. They may have been wanting in the graces of school-taught logic, but they possessed—what far outweighed this deficiency—hearts made fearless by the love of the Truth, and the sword of the Spirit, with which they dared to make fearful havoc with the corrupt impositions of men. There may be many things which we could wish had been otherwise, but they were what we fear we are not, lovers of the truth for its own sake, and unwilling to compromise it for any favor or advantage in the universe. In this state of things the cause prospered, and men every where, whose hearts were not wholly enslaved in sectarian ignorance and prejudice, acknowledged and respected the authority of the Truth. While denounced and persecuted by united Christendom, as the most dangerous heretics, we continually made conquest and were utterly invincible to every attack. But this persecution has in a great degree lost its bitterness—occasionally only some of the venom of past malignity is spit at us. We have been admitted to a rank and station in many places among the popular sects of the day. And what neither persecution, contumely nor derision could do, is about to be done by popularity. In justice to our newly acquired rank, as one of the countenanced and respected religious bodies of the day, of course it becomes us gratefully to conform to the customs of our peers, and ape their extravagancies. Thus we have worked on until the simplicity of Christian worship is in many places well nigh swallowed up in the gulf of fashionable religion. These things we know are not universal. There are still churches and individuals who cling to the simple unvarnished word, and are content to worship God just as he has appointed. The strong tendency I fear, however, is for the popular way.

We write these things in all kindness, blaming no man, and censuring no man or set of men. They are things which all God fearing Christians see and deplore. The burden of shame is upon us all.

And the earnest question is, What is the remedy for these things? Is there one? Or shall we go on and become daily less godly, less devoted, less spiritual, and more conformed to the vanities of men? We think, yea we *know* there is a remedy, if Heaven's message be true. The gospel of joy, and peace, and love to wretched mortals was not intended to make a heartless, insincere, and frivolous people, but as we have said repeatedly, it was to make a better people than any body now known on this earth. A change, a deep and radical change, must be made or all our professions must result in sheer failure. The great question is, How shall the work be done? Many remedies have been proposed, but we doubt the efficacy of most of them. We doubt whether the greater part of the religious teaching has any tendency to help the matter. Beautifully fitted up systems, no matter how true, cannot do it. Abstract discussions of the nature of Faith, Repentance, Baptism, Spiritual Influence, Religion or any other matter connected with man's redemption cannot do it. We might as well expect our physical bodies to become strong and active upon husks and chaff, as to expect to derive spiritual life from dry abstractions. The gospel itself is no abstraction, and there is not an abstract regularly wrought-out systematic idea connected with it. It is personal in its origin as the purpose of the God of the universe to bless man; personal in its manifestation in the person of Jesus Christ the Son of God, and personal in its application as addressed in words of love and mercy to the heart of every individual man or woman who hears its affectionate voice of warning and entreaty.

There is no hope then from abstract speculation about any religious duty, but it is all a waste of labor and a vain philosophy which men endeavor to substitute for the gospel, deceiving both themselves and others.

The only hope is in a return to the primitive order, to the ancient platform in word and form, in letter and spirit, to receive the teachings of the New Testament as the only authority in religious belief and practice. Till we do this we cannot expect any better results than such as already surround us and even worse than these. The longer we neglect it the more difficult the task, and harder will it be for us to nerve our hearts to the effort. We cannot gain strength by neglect and procrastination, but we only lose what little vitality we yet possess.

The work, my brethren, will cost labor, toil, and self-denial, but we

have every motive to urge us on in it. It must reach the very foundations of our lives. In every dealing with our fellow-men we must exhibit the power of the religion which binds us to God. In our families and with our daily associates there must be clear and distinct manifestation of the love of the truth and our devotion to it. Not only in family worship must we give proof of our reverence for God, but in every word and act of our lives. The formality of family worship while our lives are wicked, our tempers unruly, stubborn and devilish, and our tongues continually laden with evil speaking and bitterness toward our neighbor, is a mockery in Heaven's sight.

But not alone privately but publicly our duties and responsibilities are great, and we fear but poorly discharged. The idea of Christians being in a community without ever letting their light shine before the world, is most ruinous. Wherever there are even two or three it is their duty to come together at least upon every first day of the week to recognize each other as brethren, to encourage, admonish and exhort each other, and to feed upon the heavenly food of the new Institution. It is useless to call for help from abroad until they do this. What use can there be in an evangelist turning people to God when there is no church in whose fostering bosom they may come for nurture and growth—no school of Christ in which they can perfect themselves in holiness and love. In old and long established churches we fear that the duty of the bishops, to train, instruct, and guard from evil those who are but babes in Christ, is far from being faithfully executed. Most persons, we believe, in submitting to Christ have dispositions of heart to do his service faithfully, and to become intelligent, pious, and godly followers of our Lord, but what a shame it is to us that so few become able even to read intelligibly a chapter of the Word of Life, or offer an acceptable petition to our God. There is a sad error with us some where.

If we expect to prosper with the work of Heaven these are the matters which claim our attention. We must begin in our own lives, with our neighbors, in our families, in our churches. Till these are active, earnest, and zealous, till every member of the Church of God is made to feel personal responsibilities in the religion of our Lord, all our boast will be in vain. We may give money to colleges, missionary societies, ministerial educational societies, and have preachers manufactured of all grades to suit the demand, and still the cause of truth will languish and we ourselves become dead and spiritless in our Christian life.

There is but one means appointed by Heaven for the work. It is the Word which is both spirit and life. The might of the gospel alone can arouse us from torpor and weakness. It can make us strong, active, vigilant soldiers of the cross, ready at all times, with willing hearts and faithful hands, to endure toil, labor, and privation for the blessed cause of our Master. Till we bring ourselves to the point to take it as our guide, our counselor and our Hope, our efforts will all be fruitless abortions, and our speculations and contrivances consummate vanity.

W. L.

THE GOSPEL A FACT.

The gospel is a question of fact. It is no speculation. It is either true or not, that more than eighteen hundred years ago, a babe whose name was Jesus was born in the town of Bethlehem in Judea. If it is true, its evidence is the testimony given by the inspired Evangelists, and no evidence of Christianity either from sacred or profane historians can make that evidence stronger. If it is not true, all the Rabbis and Reverends and Doctors of Divinity in Christendom and Paganism cannot make it so. If men believe the Gospel at all it must be upon its own inherent evidence, which it has pleased God to give in attestation of its truth. Men may talk as learnedly as their vain wisdom will prompt them about other "lights," the lights of nature, the internal light of conscience and such stuff, but it is all the vilest infidelity. If they do not believe in Jesus as the Christ, the only begotten and well beloved Son of God, upon the testimony which God himself has given of his Son, they can be regarded as nothing short of infidels in every just sense of that term. The aged and beloved John says: "He that believeth not God, hath made him a liar, because he believeth not the record which God, hath given of his Son." 1st Epistle of Jno. v. 10. He also says, "these are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name." Jno. xx. 31. If it is true that we are to believe in Christ from the facts which are recorded of him by the pen of Inspiration, of course we need no other evidence. Whenever we go to look for other evidence, either from nature or intuition, or ask God to give us stronger testimony than he has already given, we virtually announce that the testimony which God has given is not enough, and *we make God a liar*.

The world is full of this disposition, to doubt and set at naught the witness which God has given. Men lift up their hands in holy horror

at the thought that God makes communications through table legs, "writing mediums," and by other more subtle means to those more deeply learned in this modern witchcraft. But what has been the practice of all parties of religionists in our land? What is the meaning of the long agonisings of deluded sinners at the mourner's bench, in secret groves and elsewhere? What mean the jerks of the days of Lorenzo Dow, and the scenes of excitement witnessed now yearly in the months of July, August and September? What does it all mean, but that men and women are seeking and praying for, and professing to receive more light to convince them that Jesus is the Christ, the Savior of the world. Men and women who believe that the Gospel—the recorded word of God, is his power unto salvation, have no need for these things. We sincerely trust that intelligent men of all parties are beginning to see the true bearing of these things and will ere long have the courage to set their faces against them.

There is out one way of believing the Gospel. We must believe that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." We must believe that this Son was born of a virgin, born under the law—that till about thirty years of age he followed the occupation of a carpenter—but that at this time he was immersed of his forerunner John, in the river Jordan, and immediately receives the Holy Spirit in the shape of a dove and is acknowledged by God as his beloved Son in whom he was well pleased—that he then commences His wondrous mission of instruction and miraculous deeds of mercy and love to suffering and afflicted humanity. We must believe that He taught in the synagogues and upon the mountains and by the sea-shore, lessons of wisdom such as the people before never had heard. We must believe *from the record given* that he turned water into wine at the wedding feast in Cana of Galilee; that he raised the widow's son at the gate of Nain; that he said to the man with a withered hand stretch forth thy hand and he stretched it forth and it was made whole like unto the other; that he fed the five thousand and four thousand with a few loaves and fishes; that he said to the lifeless damsel arise, and she forthwith arose; that he said "Lazarus come forth, and he that was dead **came** forth bound hand and foot with graveclothes"—these and all other wonderful acts of His benevolent life we must believe just as recorded. We must still go farther. We must believe that we was betrayed, condemned and put to death, and upon the third day rose again in

glorious triumph over death and the grave. That after forty days association and conversation with the beloved disciples he ascends to his Father and offers himself as a sacrifice, "without spot," for the sins of the people, and was then constituted by his Father both "Lord and Christ;" "Prince and Savior," "King of Kings and Lord of Lords." These facts of the birth, the life, the death, the resurrection the ascension and coronation of Jesus, every man or woman who believes in Him at all must believe. They are the Gospel facts, and to talk of believing and obeying the Gospel without believing these facts, is worse than idle nonsense. Men may talk about independent operations of the Spirit to make men christians and every other sort of delusion which their stubborn wilfulness can invent to keep their fellow-beings from believing the truth, but the fact still stands sure and true that nowhere on the broad earth have the people been turned to God, except where these glorious facts of Redemption have been proclaimed. God's power to save man is in them, and whenever faithfully, fearlessly and earnestly presented, earth's sinful and wretched inhabitants have turned to the living and true God. He who knows these facts, knows the Gospel as fully as the wisest philosopher in christendom. If the world is saved, this is the means. Heaven has offered no other. If these records be not true the world is hopeless, utterly hopeless. If true, they present to wretched mortals the depth, the breadth, the height of Divine Compassion and Love. If they are not true we are heirs of no hope in the universe. But if they are true, the treasure of the world is not to be compared to the inheritance of the humblest heir of Salvation.

W. L.

REGENERATION—DIFFICULTIES.

DEAR BROTHERS FANNING AND LIPSCOMB:—The Gospel Advocate is at hand and I am much pleased with it, and can only say, I think it is just the kind of a paper we need in this region of country. Its plainness respecting first principles is calculated to ensure it success.

There are some things, however, Brother Fanning, you say in treating on first principles that I am at a loss about. On page 36, second number of the second volume, in speaking of regeneration you say, that "the theory to which we refer makes faith a part of regeneration, or the first step, and repentance another part, and baptism the finishing operation in the process."

There is no fitness in such assumptions. The regeneration of the Bible is not a process but an institution. Thus you say, "Scholars will see that the regeneration, renovation, and kingdom or new institution are identical." You almost leave me to conclude that you do not believe in man's being regenerated at all. Now I am loth to believe or to think that you would thus contend. Man must be changed in heart, (you understand) in practice and state before he is a new creature. Now, Brother Fanning, I believe a man's heart is changed by faith, his conduct (or behavior) by repentance, and his state by baptism. What think you? Let me hear from you fully on this subject. You say a little further on, that "it was a most unfortunate error for some of the brethren many years ago to make baptism equivalent to the new birth or regeneration." You say, "No man amongst us believes it now." I must say, in all candor, I would like to know who of our brethren ever did believe it. I must think that some of them have done so or you would not have penned such a sentence. I can say for myself, I have never heard one of the brethren make such an admission, but have ever heard them deny the charge. I am sure brother F. made no such admission or assertion while I had the pleasure of hearing him speak, but the very reverse, for this has been charged again and again upon us as a people. If any of the brethren hold and teach such errors, I would beg them at once to cease and acknowledge their error, for we should, in my humble conviction, hold nothing so dear that we would not give it up for the truth.

But I must ask you, in conclusion, what regeneration is, or whether you believe that a man must be regenerated? You must know I am not writing to appear as a controversialist; but I write for information, that I may learn all the truth that my poor mind can grasp on this important subject. And now, brethren, I commend you to God and his grace, which is able to build you up and give you an inheritance amongst the sanctified.

W. P. C.

July 5, 1856.

REPLY.—We believe, as the Scriptures teach, that a sinner, in order to be saved from his sins, must be renewed in heart and life; but the change of heart, life, and state, is not the regeneration of the Bible. The Savior says, "The twelve shall sit on thrones in the regeneration." (Mat. xix, 28.) And Luke recording the same thing says, "They shall sit on thrones in the kingdom." (Luke xxii, 29.) Hence we conclude, that the regeneration, renovation, new institution, or

kingdom of God are identical. Paul speaks of "the washing of regeneration," or the washing of the church, and we cannot agree with Rome or England, that the washing of regeneration or of the church is regeneration or the church, any more than the fruit of a tree is really and truly the tree.

Our correspondent wishes to know who of our brethren, many years ago, made regeneration and baptism equivalent. We answer, brother A. Campbell, in his *Christianity Restored*, p. 207, said that the "*Holy Spirit calls nothing personal regeneration except the act of immersion.*" At the time Brother Campbell penned this statement, the subject had not been critically investigated by him, but since he has given evidence that he does not believe regeneration is baptism. It is the washing of the new creation, or church, but baptism is not the church.

T. F.

JOHN 3, 8.

BROTHER FANNING:—In number 7, I gather from brother M., that Jesus, in John 3 ch., reminded Nicodemus of *earthly* things which he could not understand, by the principles or reasoning and philosophy by which he had attempted to reject the idea of being born again when he was old, and to content himself with a birth of Jewish parents into the Jewish Church.

I suggest, that Nicodemus was greatly troubled with the "wisdom of this world," which caused the religious difficulties of ancient Corinth, and the two epistles of Paul to the Corinthians, and that when our Savior revealed to him the necessity of another birth he appealed to his philosophy, and could not make the matter reasonable. Nicodemus had once been born into the Jewish Church or kingdom, and by his fleshly birth and worldly wisdom became a ruler, and now to be born again to get into another church or kingdom did not suit his reasoning.

The Savior then introduced the fleshly character of that religion which Nicodemus and all the Jews gained by the fleshly birth of Jewish parents, and also the revealed history of the wind in contrast with a birth of water and Spirit, and the superior nature of heavenly things, to show Nicodemus that he ought not to reject the supernatural revelations about heavenly things when he could not understand matters about the wind and his fleshly birth without revelation.

But did brother M. every reflect, that Nicodemus was familiar

with the Jewish Scriptures, and knew that a birth of Jewish parents made him a fleshly member of a fleshly church when he was reminded of it, and knew from Psalms xiii, 5-7, and Jer. x, 13, and li, 16, as well as from other parts of his Bible, where the wind came from, and in many cases where it went to. If, then, Nicodemus could not understand so as to believe in these earthly things without referring to his Bible, how could he expect to believe, or understand so as to believe, in the Spiritual birth or heavenly things without the superphilosophic revelations then being made by the Savior?

Why, then, not understand the Lord, in verse 8th, to mean that Nicodemus could not tell without revelation where the wind came from, although he could hear it, and so is every one born of the Spirit. No one by reasoning can tell how the Spirit comes and goes.

But did not the Savior and the Holy Spirit more fully explain where the Spirit came from—how he makes his home in the Christian's heart, and how he operates upon, converts and sanctifies the sinner, than the *prophets* ever explained matters about the wind and fleshly membership in the Jewish Church to Nicodemus?

No, Nicodemus, you can much less probably understand these supernatural things by reasoning than you could your fleshly blessings and membership in the Jewish Church, and origin and cause of the wind, and so it is with all who inquire into the sublime and spiritual reign or kingdom of Jesus. All alike have to depend on God to reveal what we cannot learn by philosophy or vain deceits, and we should not "marvel" that we have to be born of water and Spirit to enter so glorious a kingdom or church as that over which Jesus reigns.

But who, since the Holy Spirit, in the blessed Bible, has explained where the wind originates, and where, in special cases, it started and ended, and where the Spirit of God came from to the church—where it remains—how it approaches the sinner and leads men to God. I ask, who dare say his "new birth" is like the wind, and that he knows not where either of them came from?

My dear brother, I have often belabored myself to the very verge of death, and concluded to write and be anxious no more, but brother M. comes so near relieving the difficulties thrown over the 3d of John—during the darker ages—that I could not easily refrain from trying to help him. Let these views go forth and be criticised, and I pray and believe good will come of it.

I am now receiving five times as many papers as I dare read, but your style and arguments are so concise, simple, and logical that I can

read more matter from you in one hour than from any other paper I receive, and some of the topics discussed encourage me to subscribe for the Gospel Advocate.

May God bless you and all the world through your labors,

ALLEN KENDRICK.

Hamburg, Tenn., Aug. 2, 1856.

EDITORIAL.—Many of our readers will sincerely rejoice to learn that Brother Allen Kendrick has become a correspondent of the Gospel Advocate. While he labored as an evangelist in Kentucky, no man exerted a wider influence, or was more devoted to the cause. We are happy to learn that he is exerting himself in favor of the Master's cause in the South.

We suggest, however, very respectfully, that we fear we do not see very clearly the matters connected with John iii, 8, as he and brother M. seem to see them; but let the brethren examine for themselves. We hope to hear from brother K. often.

T. F.

CHRISTIANITY A PLAIN MATTER.

DEAR BRETHREN:—An astonishing ignorance and uncertainty seems to possess the minds of the people on the whole subject of the Christian religion. Many, indeed, possess a zeal for God but not according to knowledge. The whole matter is confusion. Men lack confidence in the Word of God, or surely they would learn the Gospel of redemption and come to a perfect knowledge of Christianity as an institution signally distinguished from every other institution.

Christianity is an institution full and complete within itself. Jesus Christ is its author and founder. The conditions of admission, the terms of reception, were first proclaimed at Jerusalem—there the door of the Savior's kingdom was first opened—there the terms of Gospel salvation were first offered to man—there the law of pardon, issued under the reign of Messiah, was first announced, and from thence was preached abroad to the whole world.

Christianity still retains its original identity, and will until the end of time. The wise and beneficent author of this institution originated it with a design to accomplish a specific end. It is therefore calculated to carry out and consummate that design. Whatever his wisdom regarded as needful to effect this end, he included in its organization. All evidences and testimonies to those facts which man is required to believe—all the motives and influences that could possibly be brought

to bear upon the human mind, without arbitrarily coercing the will and violating the right of moral agency, all belong to and are incorporated in the organization of this institution. Christianity possesses peculiar constituent elements, which are legibly and definitely specified. Every characteristic feature is fully developed and fairly presented to view.

The Christian character is also a peculiar, a specific and definite character. Destitute of a correct Scriptural knowledge of this institution no individual can be a Christian. Preparatory to becoming the children of the kingdom, we are commanded to believe and to repent; and in order that we may believe, God has given us ample and sufficient evidences and testimony proving the facts that we are required to believe; and in believing the record which God has given of his Son, we are brought to feel the weight of all those truths inseparably connected with it. The heart is hereby led to feel the necessity of repentance and reformation. Reasons, arguments, and persuasive motives stand connected with the truth, that Jesus is the Son of God, which brings the heart to bow in submission to the authority and government of Christ. "No man can come unto me except my Father draw him," says the Savior. Paul says, that "God hath in these latter days spoken unto us by his Son, Jesus Christ, whom he hath appointed heir of all things." And again, Jesus said, that "the Gospel of this kingdom should be preached in all the world for a witness to all nations." And again, Paul says, "The Gospel is the power of God unto salvation to every one that believes." Hence we find that God speaks to the human family by his Son, Jesus Christ, through the Gospel, and by the influence of that one radical truth therein announced draws men unto the Savior.

This is made evident by the word, and corroborated by the fact, that where the Gospel is not, Christianity is unknown. No man can come to Jesus until he believe that such a personage and character as Jesus does exist, and he cannot believe this until he hear it from the word of revelation. None can come to Jesus until they learn the way. Gospel light must direct them in every step. The belief that Jesus is the Son of God is the faith that overcomes the world. It is this faith that overcomes the rebellious will—subdues the enmity of the heart, and moves the soul in willing obedience to the Savior. This truth apprehended, that Jesus is the Messiah, the Son of God, is the embodiment of all the influences, all the power and causes that reach the heart, that operate upon the soul in leading it from the wilderness of sin and death to the rich banquet of grace in the Redeemer's kingdom.

If this faith, with the arguments, the reasons, and motives which it carries with it, fails to enlist the understanding and to awaken the soul—if it fails to turn the desires of the heart and will to seek for pardon, peace and reconciliation with God, no power will ever reach its case—no greater influence will be interposed for its rescue—no call more effectual will ever be given. The Jews had Moses and the prophets, if they heard not them they would not have been persuaded though one rose from the dead.

We have the Son of God and his inspired apostles, if we hear not them, we would not be saved though an angel from heaven entreated us. God recognizes no faith that is not based upon revealed testimony. He regards no obedience that is not the fruits of the written word, the fruit of the incorruptible seed. Neither does he regard or recognize any faith, any repentance, nor reformation that does not embrace obedience to the law of pardon or remission of sins. The blessings of grace, the rich fruits of redemption that flow from the death and resurrection of the Son of God belong exclusively to the children of God—those born (into his kingdom) of water and of Spirit. To change the institutions of the Savior's kingdom and transfer the glorious blessings and divine promises that belong to those who have been born in obedience to the teachings of the Holy Spirit, is more than the gates of hell shall be able to accomplish. "Verily, verily, I say unto you, except a man be born of water and of Spirit he cannot enter into the kingdom of God." Now I would ask the honest mind to think for a moment and seriously ponder upon the positive declaration of the Savior.

Natural life is possessed before the individual is born; it is not obtained in the act of birth. So then to be born is not to receive life, but to change the state and condition or mode of life—an entrance into a new life. In like manner when we speak of being born of God, (if the figure be appropriate, which we dare not doubt, inasmuch as it was selected by infinite wisdom,) we describe the change in the following manner: first, the natural man cannot discern the things of the Spirit, for he is dead to all knowledge of the Savior and the scheme of redemption wrought out by his sufferings and death, the life-giving rays of God's holy word have never given life to the spiritual faculties by giving a knowledge of Jesus and the plan of redemption. Such are said to be dead, and wherefore are they dead? because the sound of the Gospel has never fallen on their ears, the name of Jesus they have never heard, the word of life, the Gospel of our salvation, they

have not seen with their eyes nor heard with their ears. They cannot believe, for faith comes by hearing of the word of God. Hence it is the work of the Spirit which through the word gives a knowledge of Jesus Christ, and by that knowledge faith in the Son of God is derived, this faith produces a godly sorrow for sin, and a desire to be released from its condemnation and guilt.

This faith and this desire, being produced by a correct knowledge of the Savior and the conditions of salvation, creates a resolve in the heart to forsake the way of sin and death, and a willingness to accept of a full, a free, and gracious pardon for past offences, and become a child of God, a subject of the Redeemer's kingdom. The soul is now made alive by the Spirit as the agent, and through the word as the means by which it executes its work (for the word is said to be the sword of the Spirit).

A moral change has now taken place, but the individual is not yet born, he has not yet passed from that state and condition in which he received life preparatory to being born into a new and perfect enjoyment of life and spiritual animation. The work of the Spirit is not yet completed in the great change to be effected, it now demands a legal, formal confession unto salvation. It commands him to be baptized into the name of the Father, Son and Holy Spirit, in order to obtain the remission of sins and acceptance with God. The individual who has been made alive to an understanding of the way of salvation by the Spirit through the word, and yields obedience to the teachings of the Spirit, obeys the command, confesses the Savior according to his own appointed mode of confession, is buried with him in baptism, wherein also he rises with him through the faith of the operation of God. This is the putting off the body of the sins of the flesh by the circumcision of Christ. This is the circumcision made without hands. The individual is now born of God, he is now born of water and of the Spirit. He has now put on Christ, and being in him he is a new creature; his old or former state has passed away, behold all things with him are new. But suppose this individual, after receiving life, that is after receiving a knowledge of Jesus—faith to believe on him as the true Messiah, and after repenting over his past life, had resolved to live a different and better life, and to maintain a zeal for God, but had not been born of water through the teaching and influence of the Spirit, would he have passed from that state of death in which he obtained life? Possessing life, but being unborn to the full enjoyments and privileges of that change in life which is indispensable to the

maintainance of life, could he ever arrive to the full stature of a man in Christ Jesus? Being unborn of water and the Spirit he has not entered into the kingdom of God—he has not received the remission of sins—he has not put on Christ by baptism—he has not been buried with him in baptism, consequently has not risen with him to newness of life, therefore he is not a child of God—he is not a member of the Savior's kingdom—he is not pardoned—he is not a fellow-citizen with the saints, nor of the household of God, but he is a stranger and foreigner, maintaining a zeal for God but not according to knowledge—not according to the teaching of the word. Here is a true picture of modern religionists, all their hopes and prospects rest upon the life received preparatory to being born of God. No wonder then that they build their hopes of heaven upon a secret revelation apart from the word of God—no wonder that they claim a witness within their own breasts, that testifies to them that they are the children of the light, for the written promises of God cannot reach their case. The word condemns them, therefore they claim approval by a silent witness, which they say is just from heaven. The Christian relies upon no such vision of bewildered fancy, he seeks no evidences in the dreamy flights of imagination. He knows that he has passed from a state of condemnation into a state of pardon and acceptance with God, because he has in soul, spirit and body complied with the stipulated conditions upon which the God of heaven in his holy word stands pledged to receive all who thus comply. The gospel of the kingdom contains the promises by which the covenanted blessings of the kingdom of grace are secured to every one who, with an understanding heart and confiding faith, obeys the law of pardon; and so long as they continue to walk in obedience to the precepts and examples of the Savior and his apostles, so long does the Spirit, through the word, bear testimony with their spirits that they are the children of the light. Let the evidences, then, which the Holy Spirit through the word communicates to us be received as worthy of all confidence, and every other testimony rejected as false and delusive.

J. M. SELPH.

Madison County, Tenn., Aug. 15, 1856.

The power of duly appreciating *little* things belongs to a great mind; the narrow-minded man has it not, for to him they are *great* things.

"A little learning is a dangerous thing" only when we are not aware of its littleness.

CHURCH ORDER AND CONSULTATION MEETING PROPOSED.

BROS. FANNING & LIPSCOMB:—Since the year 1840, I have been a constant reader of some one or more of the publications of our editors, and during this time many of them have examined the subject of "Church Organization;" and on the question of "Officers" have been clear, full and pointed. But it appears to me that the brotherhood do not seem to understand the subject. It is now a settled point with us, that every congregation should have Bishops and Deacons, chosen from the Elderhood, to preside over and serve the Church. But unfortunately for us, these have not always been chosen with due reference to their ability to serve or to teach; and hence the Churches languish and cannot be assembled, unless forsooth some *preacher* will attend and make a sermon, or read a homily.

This I conceive to be the reason the internal expansive force is so impotent in breaking down the external barriers, and carrying the conquest of truth over every opposition. There is, in the Church, moral power enough, if properly directed, to take the world, and apply it in the name and to the use of Jesus Christ.

On all these points I have thought that it would be well to call a meeting at some central point, easy of access, and invite the editors and preachers to attend and discuss these things something after the manner of our investigations in Nashville in 1841. In this event we might secure unanimity among the Churches, in all the details of organization, of sending out Evangelists, of making provisions for their sustenance, and thus secure to the Church in general a permanent ministry, that will not starve her, or on the other hand, be starved by the Church. In the event of such a meeting, it would be well, I think, to appoint before hand a few persons to draw up and prepare essays or addresses on subjects something like the following:

- 1st. On the dry bony *anatomy* of the facts of Christianity.
- 2d. On the *physiology* of this system, when all its organs are performing their *normal* functions; and
- 3d. On the "theory and *practice* of this divine system.

Should you approve of such a course, you would do well to write an article and send it to the world, preparatory to such a step this fall.

That there is much wanting to be set in order in the Churches, is so evident that it needs not to be argued; and that much that has been done has been illy done, is equally evident. The time has come, I

verily believe, when something must be done for the cause in the Southern States, or else the truth will suffer by our want of Bible knowledge, or want of zeal, to carry out what we do know.

Yours in hope of a better state of things,

July 6, 1856.

* HARRISON.

ENQUIRY.—Do the editors and preachers favor a National consultation meeting? What are your wishes, brethren? T. F.

THE REVISION OF THE HOLY SCRIPTURES AND THE BIBLE UNION.

No subject has caused greater excitement for many years in our religious communities than the Revision of King James' version of the word of God. At this, we are neither surprised nor displeased. We wonder not that men who believe the Scriptures were given by the inspiration of the Holy Spirit, are slow in consenting to even an examination of long loved versions of the Bible. From the fact that all partisans are inclined to make the word of the Lord bend to their respective sects, it is right and necessary to watch as well as pray. Hence we regret not to witness the cautions administered by most of the denominations regarding the present movement of the friends of "the Bible Union." But honorable opposition is never objectionable. We suspect however, that many rejoice in no very Christian spirit, at the personal misunderstandings of Dr. McClay and Dr. Judd, with the board of managers. Whilst we remember that all men are mortal, this strife should seriously disturb no one. Should revision in the hands of the Bible Union, prove a failure, the Lord will raise up more competent agents to do his work. Touching the controversy with Archibald McClay the former president, and Mr. O. B. Judd, we take the liberty of making a few respectful suggestions. All concerned seem to be sincere men, but the present difficulties, in our judgment are the legitimate result of errors in the plan of executing the work.

1st. There may be a poison of sectarian bigotry, suspicion and exclusiveness at the bottom of the affair. It is easy for us to boast of freedom from party influence, but it is difficult for men sincerely devoted to a "*denomination*" to rise superior to party.

2d. "The salary system," which we cordially hate, has had its influence in the controversy at New York. Too much has been said on the subject, and too strong insinuations have been uttered respecting

the waste of funds, to have no meaning. Let men work in faith and receive according to their labor.

3d. A scriptural co-operation of the *churches* of Christ to execute such important labor as revising the Holy Scriptures, might be much more successful, than any association independent of the churches.

We have, however, feared the competency of the churches entering into so great a co-operation at present, and therefore, we have reconciled it to ourselves to favor as far as practicable well intended labor upon a plan which we have never heartily approved. But the Lord, we trust, will bless the work of the Bible Union, and its true friends should feel no discouragement. T. F.

RELIGIOUS INTELLIGENCE.

Bro. W. H. Stewart, of Cheneyville, La., under date of July 24th, writes, that "Two had recently made the good confession at that place."

Bro. C. W. Metcalfe, of Athens, Tenn., writes, "The good cause is prospering in our section, and will every where if the brethren will live according to the Christian profession. We meet every Lord's day, and observe the ordinances of the Lord's house, and our meetings are always interesting and well attended. Bro. Love travels and preaches all the time, and with good success."

We rejoice at the matter, form, and spirit of these Christian statements. The Father will give us strength if we will but accept it.

T. F.

Our venerable Bro. W. Clark, of Jackson, Miss., writes encouragingly in reference to the cause in his section of the South, and asks the assistance of preachers who may pass through his section. We know Bro. Clark to be as much devoted to the cause of Christ, as taught in the New Testament, as any one of our acquaintance. We hope to be spared to see the beloved disciples once more in Jackson.

T. F.

We recollect at no time for twenty-five years, to have received so favorable reports in regard to the success of the Gospel. When we were but a youth, the people said, "This way of religion cannot last long," and in almost every section it has been pronounced dead by all "orthodox people;" yet, Phoenix like, it springs up with increasing vigor in every section. The fact is, had the cause we are pleading not been of God, it would have disappeared long ago.

T. F.

MASON'S GROVE, MADISON CO., Tenn.

ELDER T. FANNING:—Dear Brother,—Although a stranger to you, I take the liberty of writing you a few lines to inform you of a protracted meeting which closed here yesterday. The meeting commenced on Friday night the 8th inst., and closed yesterday, the 17th, in all nine days. The result was, 22 additions to the congregation at this place. The laborers were brothers James Holmes, H. D. Banton and young Bro. J. A. Carter.

Yours in hope of Immortality,

J. S. WATKINS.

PARIS, TENN., Aug. 18, 1856.

BROTHERS FANNING & LIPSCOMB,—Bro. Green Hill and myself commenced a meeting near Charlotte, in Dixon county, on Friday before the 4th Lord's day in July, and continued ten days, with 21 additions, 15 by confession and baptism, and 6 who had been immersed. We then took respite for some 4 days, during which time I paid a visit to my Father in the Gospel, Jas. C. Anderson, who resides on South Harpeth; I found him in an improved state of health. My spirit was much refreshed while I tarried with him and his affectionate family one day and two nights. We then went to the house of Bro. Absalom Nicks, where we commenced a meeting on Friday night before the 2nd Lord's day in this month, which continued 4 days, resulting in some 25 additions to the kingdom and Church of our Lord and Saviour Jesus Christ. Making in all 46 added to the Church worshipping at Talley's School House, 2½ miles south of Charlotte. Praised be the name of the Lord.

Your brother in Christ,

R. B. TRIMBLE.

DEAR BRETHREN,—Having recently returned from a preaching tour in Franklin and Warren Counties, I present the following as the result:

On Friday before the fourth Lord's day in July, I left on the Cars for Salem, Franklin county, and united with brethren Eichbaum and Lipscomb on Saturday in a protracted meeting which continued some twelve days. We labored day and night for the improvement of the church in the devotion, spirituality and benevolence of Christianity, and for the conversion of the world. The brethren were much refreshed, and nine persons turned to the Lord.

From Salem I came to Philadelphia, Warren county, where I united with brethren Fanning, Murphee, Campbell, and Scitos, on

Saturday night before the second Lord's day in August, in a protracted meeting which continued some thirteen days. Brother Fanning, having delivered a series of interesting discourses on the mission of the church, left on Tuesday morning to meet other engagements. But soon after his departure, brother Eichbaum arrived, and our meeting continued with increasing interest. The happy result was some twenty-five conversions and the building up of the church in the faith, hope and love of the Gospel. This church is highly favored, having brethren Stroud and Ramsey for its Pastors, and the occasional labors of brother Murphee and others as evangelists. I was much pleased with the attendance of the servants of the brethren during the meeting, many of whom are disciples, and several became such during the meeting. We made no parade at either meeting about money, but endeavored to do the work of an evangelist, and the brethren liberally rewarded our humble efforts.

Yours in the Lord,

J. J. TROTT.

Franklin College, Aug. 26, 1856.

Bro. James Caffey, of Gilmer, Texas, writes good tidings respecting our Master's Kingdom. The brethren meet every Lord's day to attend to the ordinances of the House of God, and are increasing in intelligence and love toward one another and toward all men. Such news is more cheering than any report of large accessions could be. Will our brethren ever feel their obligations in this matter?

W. L.

CORRESPONDENCE, NEWS, ETC.

ATLANTA, GA., July 22, 1856.

DEAR BROTHER LIPSCOMB :—The cash system is the *right* system to ensure success in publishing a paper. The "Advocate" is a paper of so much merit that it is eminently worthy a *cash* patronage.

Inclosed you will find ONE DOLLAR for the current volume of the Advocate, and I wish it understood, that so long as the good Lord blesses me with health, I expect to have a dollar every year to pay for your valuable paper; you may therefore consider me a life-subscriber. Wishing you health and happiness, and abundant success in the work of the Lord,

I am, my brother,

Yours in the good hope of heaven,

A. W. OWEN.

PINE TREE, UPSHUR COUNTY, TEXAS, }
 July 15, 1856. }

DEAR BROTHER FANNING:—The good cause of our Master is prospering here. There was a protracted meeting commenced Friday before the 4th Lord's day in June at Pleasant Hill, in this county, by brother J. C. Matthews and others. The result was, thirteen additions. Ten by confession and baptism and three united. We organized a church at said place, with thirty-three members. Prospect very good for more. I will start, the Lord willing, in the morning to the North-East Texas Christian Co-operation in Lamar County. The brethren in Texas, so far as I know, are well pleased with your excellent paper. I can say for myself, I have read it with much pleasure and profit.

Your brother in Christ,
 H. O. PALMER.

LAVERGNE, TENN., July 26, 1856.

BROTHERS FANNING AND LIPSCOMB—Brother Cone and myself commenced on last Saturday, and closed yesterday, the annual protracted meeting with the church at Rock Spring. We had truly a refreshing season. Nine youths of the vicinity made the good confession and were immersed. One added by commendation. The brethren gave unmistakable evidence, in more instances than one, that they are determined to live after the examples of the primitive Christians. Praised be the Lord!

As ever your brother,
 J. K. SPEER.

"THE FAMILY COMPANION," OR "SERMONS DOCTRINAL AND PRACTICAL."

BY ELIJAH GOODWIN, INDIANAPOLIS, IA.

THE author has kindly presented a book to us bearing the above title, and from a cursory examination of it we feel competent to pronounce it quite a valuable production. The subjects are mainly primary, the style is plain, and we think the matter in the main is sound.

The chief topics examined are, "The Church," "The name Christian," "Conversion," "Justification," "Sanctification," "The work of the Holy Spirit," "Election," "Baptism," "What shall I do?" "The Ministry of Angels," "The Christian Warfare," "The Grace of God," "Words," and "The Resurrection of Christ."

We most heartily approve of the distinctive features of Brother Goodwin's teaching, but there are some notions regarding "church organization," a few expressions such as, "*Elder and Bishop are employed to express the same office*," and a few other matters of less importance, which we would prefer otherwise. We would be glad to order the book for any of our brethren. Price one dollar.

T. F.

TEXAS DEPARTMENT OF THE GOSPEL ADVOCATE.

Our indefatigable and excellent Bro. C. KENDRICK of Texas, has seen proper to transfer the list of subscribers of the Christian "Philanthropist," to the Gospel Advocate, with the understanding that we are to supply our paper, at least to his paying and indigent subscribers; and as our list is quite large in that state, we have thought proper to request Bro. K. to occupy a Texas Department in our paper. This arrangement will no doubt give increasing interest to the Advocate, and we trust that all concerned will be benefitted by the change.


SHORT LETTERS.—Write on small strips of paper. It will save time, paper and the trouble of reading a long, wordy scroll, and better:—It will induce a habit of saying much in few words—the best and most impressive style.

C. K.

BEING IN A HURRY.—For this there is, generally, no good excuse. If we will be "circumspect," "active," and constant in business, it will not often so accumulate on our hands as to render haste necessary. To be in haste implies a want of interest, previous neglect, an unwise undertaking, or an unusual necessity. Those who are *generally* in a hurry must be in the wrong.

Just the opposite—general apathy, deficiency of interest, nerve, or activity,—is, perhaps quite as common, and as much to be complained of—nay, more; for we may find it necessary to hurry sometimes, but we can never have good reason for lukewarmness, stupidity or want of activity, while there is a house unblessed or a soul unsaved.

C. K.

 The Texas Church News up to the present writing, will be found in the Christian Philanthropist. We are greatly needing laborers. The Gospel succeeds as well here as, perhaps, any where, in proportion to the labor and expenditure for it.

C. K.

CHRISTIANITY ALONE.—Christianity is *perfect*, if it is *true*—it *claims* to be perfect. And we long to see the time when it will stand alone, stripped of all humanisms. What a grand spectacle it would be—"a spectacle for men and angels," as the Apostles were. It is now so

mixed up with the devices and isms of men, one must be a keen observer to determine what is divine. Chillingworth and the Fathers of the great Protestant reformation, went for the Bible alone as the religion of Protestants; but they did not so fully reach the idea of the *church* alone, though the Bible alone system seems clearly to require it. Hence the partial failure of all parties. "In word and in tongue" we have the Bible alone, but "indeed and in truth" we have human societies, human inventions, ordinances, commands and appliances by the score, all mixed and mingled with the Bible alone! So much of man, must serve to neutralise the power of God's truth. Let us free the divine system, and try it, one time, on its own merits. What say you, reader? Who is willing to trust God and his Bible, the church and its ordinances?

C. K.

Bro. J. H. Cain writes from Marshall, Texas, July 21, 1856, that—"Last year we had about 25 additions at Grove Academy, and this year three. We are all getting along quietly and peaceably, so far as I know."—Bro. Cain, I never gave least authority for the appointment for me at Marshall, 27th June last, and cannot be in any way responsible for the disappointment. It is strange that any one will so disappoint the people at the expense of another. I do not remember to have failed to attend any of *my* appointments in all N. E. Texas.

C. K.

Bro. Wm. Depee, Sanaugustine, Texas, July 23, 1856, says—"The good cause is advancing here slowly—one addition recently.

Bro. R. Mayo, Bearden, Texas, July 11, 1856, after some very encouraging personal remarks, says—"I wish you God speed in the circulation of your excellent paper, believing it will do more preaching and more to the conviction of the mind, than *many* of our most eloquent and fashionable speakers. If we do not look well to the world, and keep wise, we will be numbered with those who "heap to themselves teachers, having itching ears." I have been a looker on, and have, alas! seen some of the apparently most prominent drawn away by an arm of flesh—"giving heed to seducing spirits. The Lord give us more of his good spirit, and save us from all these ensnaring humanism!"

C. K.

Payment for the Christian Philanthropist may be sent to the *Gospel Advocate*, or to me at *Salada, Bell Co., Texas*. Comparitively few have paid for the present volume, and a number have not paid for volumes

one and two ; and it is highly important that payment be made at once. If we were reaping pecuniary reward by this enterprise, we might be less forward to call on our subscribers for pay. Surely they are not exactly willing that others shall have all the honor of the good work. Let us see. C. K.

THE CAUSE IN TEXAS.—Its condition will be developed more in detail, but at present, it may be proper to say, that from the best data we have, there are near 80 preachers—perhaps more; and I would judge twice as many congregations, if not more. The churches are generally small, and not well supplied with rulers or Evangelists; still, they are doing as well, I think, as others, so far as I am informed. Evangelical labors yield as much here as any place, I think. The harvest is truly white. But we cannot promise much support to Evangelists. The Palestine Co-operation, and the church here, would sustain one or two, and several others might be kept in the field in different parts of the State, if we could get the right men. Communications are invited on this subject. I know no better church than the one in Palestine; and yet *it* might be greatly improved. There are, I presume, not more than ten or twelve Evangelists tolerably active in the service, in all Texas. The others preach some—most of them only a little, while they do other things much. We need here such preachers as will secure homes for their families, where they can live and who will then go out, and do their duty, whether others do or not. This is a fine field for men without families, in view of the distance from one good field to another; and if they will trust in the Lord, and do their whole duty they may be sustained in almost any part of the State, so I think. But we need none, with or without families, who will visit such places, and preach such sermons as will secure them money—who make money and popularity among men leading considerations,—and who, in order to succeed, will dabble in the prevailing popular humanisms. The scattered and destitute condition of the brethren here may cause them to receive and encourage the unworthy. They should be careful not to allow their anxiety for aid to induce them to receive unworthy men; and those who come here should bring along their commendations and exhibit them, before they expect encouragement. C. K.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. II. NASHVILLE, OCTOBER, 1856. NO. 10.

THE CHURCH OF CHRIST.—NO. 12.

THE SUPPORT OF THE MINISTRY.

LITTLE did we think when we closed our remarks, in the September number, in reference to "*the work of the Evangelist*," and especially touching his *reward*, that circumstances would so soon suggest the necessity of a much fuller statement of our teaching regarding the sustenance of the public servants of Jesus Christ. We own that we have been tempted to sin, in administering *severity* on some who seem to be slow of hearing, but quick to speak. We were grieved not long since, for instance, to hear of a kind sister saying, she was not pleased with our teaching, "*because*," said she, "*he is opposed to paying the preachers*." To-day we received a letter charging us with the sin of "*writing against the support of the ministry*." When we first heard and saw these things, we were inclined to unpleasant feelings, but being reminded of our great labor in the Master's cause, we repressed every unkindly impulse, and determined to make an effort to set the whole subject of ministerial support before our readers in a form which may at least be understood. Moreover, we entertain such unwavering confidence in the truth, that we sincerely believe, when correctly set forth, such as are disposed to hear what the Spirit says, will rejoice in its reception.

Before, however, engaging in the examination of this very important practical feature of our holy religion, we deem it altogether proper to call attention to two remarkable facts in the history of religion.

In the first place, the philosophical co-operations we have attended, had a single object so much more prominent than every other in view, that it seemed to engross most of the time and legislation. It was "*the best mode of raising funds for the preachers, of employing agents to make*

bargains with Evangelists, appointing auditory committees," etc. These matters have been the chief subjects of consideration also, in most if not all the co-operations of which we have read and heard. These are subjects into which we should look without glasses, purple, blue, or green.

Secondly. It is a little remarkable, as we think will appear upon sufficient examination, that raising and distributing funds, in the apostolic age, constituted not a labor independent of all other service, but were really the outgrowth of the Christian life. We will endeavor to set forth the teaching of the Bible upon the whole subject in order, and we most affectionately ask our brethren to examine the matter in the light of the Spirit's teaching, and inform us of any error which they may detect.

4. *The Support of the Ministry in the Patriarchal Age.*

For 2500 years after the creation, or during the patriarchal age, as the language implies, each father was not only ruler of his family, but also conducted the service of God in his own house. The worship was a part of the daily labor of each family, and as the respective members gave their time to the work, equally with the father, we learn not that one received a greater reward than another. All were worshipers under the supervision of the fathers; but there are many reasons to believe that the individual members were by no means exempt from the responsibility of sacrificing under the supervision of their superiors. Hence, we read that Cain and Abel both brought their offerings to the Lord. (Gen. iv: 3, 4.) But it is supposed by many learned men that Adam previously offered sacrifices, and as evidence, reference is made to the skins with which he and Eve clothed themselves, the animals from which they were taken having been slain, as is supposed, for sin offerings to Jehovah. Anterior to the flood we have no authority for concluding animal flesh was used as food by man. (See Gen. i, 29; ix, 3.) Hence it seems probable the animals were slain for sacrificial purposes. After the assuaging of the waters of the deluge, "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. (Gen. viii, 20.) The next in order of time who offered sacrifices to God was Job. (i. 5.) Next we learn that Abraham "builded an altar, and called upon the name of the Lord." (Gen. xii, 7, 8.) But we are assured from the sacred record that Abimelech, Laban, Isaac, Jacob, and Jethro offered sacrifices to the true God. As intimated, it is most plain that other members of the family besides the father, really

performed much of the service—all that was suitable, taking age, sex, and general qualifications into consideration. In the very close of the Patriarchal dispensation, after Moses had received the law, as if to show plainly the difference between the first and second order of worship, "He sent young men of the children of Israel, who offered burnt offerings; and sacrificed peace offerings of oxen unto the Lord." (Ex. xxiv, 5.) Whilst the people performed their respective parts in the service of the Almighty, no man necessarily gave more of his time, talent and energy than another; there was no particular class called *ministers* of religion, and, therefore, no provision was made for the support of any one called priest, pastor, or preacher.

Hence, our conclusion is, that for 2500 years the people who honored God, supported themselves by "the sweat of the face"—mainly as herdsmen, farmers, and mechanics—and no one thought of paying a fellow being to perform worship for him, or even for teaching the truths of religion. Thus we close our remarks on the first dispensation.

2. *The Support of Ministers under the Law.*

Moses, the mediator of the old covenant, introduced a new order of things, which lasted fifteen hundred years, or till Christ.

In the administration of affairs, one of the tribes of Israel was consecrated exclusively to the priest's office, and others were not permitted to offer sacrifices to God. The rebellion of Corah, Dathan, and Abiram, in assuming to themselves, with two hundred and fifty of the princes of Israel, the right to sacrifice, and the awful judgment of Heaven, in cleaving the ground asunder for their reception, will ever remain a living monument of the truth and justice of the Almighty. This was the service of men specially appointed. The priests were not permitted to own land, and hence, in the distribution of Canaan, the tribe of Levi had no inheritance assigned. (Num. xviii, 20; Deut. xviii, 1, 2.) "The Lord" was to be "their inheritance." As a suitable reward, the Lord appointed for the priests one tenth of all produced by the other tribes, certain portions of beasts slain for sacrifices, etc. In the peace offerings they had the shoulder and breast. (Lev. vii. 33, 34.) In the sin offering they were entitled to all, except the fat that covered the bowels, liver, and kidneys. (Lev. vii. 6, 10.) The skins were the priests, also the shoulder, stomach, and jaws of animals slain by the Israelites. (Deu. xviii. 3.) A part of the wool, at shearing, was the priests, and the first fruit of the trees. (Lev. xix. 23, 24.) But further details are unnecessary. Suffice it to say, that every thing

was ordained by law, and no priest could be mistaken as to the part he was to receive for the support of himself and family.

3. *The Support of Ministers under the Gospel Dispensation.*

By a scriptural minister in religion, we mean any one consecrated by the proper authority, who devotes his time, talents and energies to the cause of Christ. The ministers of the New Testament are evangelists, bishops, and deacons; all of whom are men set apart for special labor, and are with their families entitled to a support from those for whom they labor. It is a little remarkable that we hear of no controversy regarding the living of bishops or deacons, but all the strife is in reference to the payment of preachers. Why is this? We either have no bishops and deacons in the scriptural sense, or we are taking their labor for naught. Like some of our worldly institutions, the bishop's service is yet mainly *speculative* amongst us. Although, as previously intimated, the subject was not treated abstractly by the apostles, we are sure there is quite as much authority for supporting one class of ministers as another. But we will see what the scriptures teach regarding,

1st. *The support of Evangelists.*

Paul, upon the support of men who give themselves to the gospel, reasons as follows: "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that ploweth should plow in hope, and he that thresheth in hope, should be a partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things lest we should hinder the gospel of Christ.

Do you not know that they who minister about holy things, live of the things of the temple? and they who wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel."

These matters are so plain that they need no interpreter. The points are, that men go not to war at their own expense, plant not crops without partaking of the advantage of them, and when ministers preach the gospel, or sow spiritual things, they are at least to receive

things temporal. Finally, if the preacher receive not the living, he is comparable to the hard working ox, muzzled, and consequently starved.

Many good men no doubt have been starved out of the gospel field, not so much from a want of disposition in the brethren to do their duty, as from the adoption of a wrong system. The evangelist sent forth to preach the glad tidings by the congregation of which he is a member, is not only the servant of his church, but the church also is to see that he has a living. Hence the practice in the primitive times of the churches sending help to the preachers at a distance. There was a certain "*elflowship*" in the church at Philippi, called a "*good work*," which the apostle was persuaded would be "performed till the day of Jesus Christ." (Phil. i. 4-8.) This he again explains in the following words: "Notwithstanding, ye have well done, that ye did communicate with my affliction. Now, ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound. I am full, having received of Epaphroditus an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

As to the certainty of the requirement on the churches to support the evangelists, we need look no further. We call attention but to one point in this scripture, viz.: The church and members in their individual capacity, "sent once and again to Paul's necessity, and consequently there was a settled plan for raising the funds, disbursing, etc. We will notice,

2. *The Support of the Bishops, and Pastors or Overseers.*

Each church in the apostolic day required the services of overlookers, pastors or bishops, in the plural number, who could no more labor at their own expenses than the evangelists. We read the following scriptures on the subject: "Let every soul be subject to the higher powers (not the powers of this world). For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God. For rulers, (of course in the church—bishops or pastors,) are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain, ("*sword*" authori-

ty in the church to execute the laws,) for he is a minister of God, a revenger, to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute, (contribution) for they are God's ministers attending continually upon this very thing." (Romans xiii. 1-7.)

If we have rightly applied the scriptures, God's ministers, and powers in the church, attend "*continually*" to the service of the church, and Christians are not only to respect, fear, and love them, but are required to bestow their contributions for their sustenance.

Again, the apostle exhorts: "We beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their work's sake." (1 Thes. v. 12.) Here the disciples are commanded to "know"—consider them who are over them in the Lord, or overseers in the church, and they are to be esteemed, not by the year, month, or day but for their work sake. If men were all measured by their deeds, we would have little difficulty in determining to what amount each pastor or feeder of the lambs is entitled. Last of all, on this subject, the apostle says: "Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to day, and forever." (Heb. xii. 7.) The end of the bishops conversation is Jesus Christ all the time.

In the same connection he exhorts, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

We see not how we can add any thing to these passages which will give them more point or efficacy.

3. *The support of the servants or deacons of the Church.*

The seven consecrated in the church at Jerusalem (Acts vi. 1-6) to "*serve tables*" or attend to the wants of the widows in "*their daily ministrations*," are admitted deacons; and we add, the very nature of their labor—to attend the wants of the needy—demanded all their time; and upon the principle established by Moses, that men were to live of the things in which they ministered, we hesitate not to say, they lived from the "common" treasury of the congregation.

We presume, however, that the requirement in reference to the necessity of evangelists, pastors, or shepherds and deacons, can be denied

by no one who regards the authority of the sacred scriptures, but the matter in discussion, generally amongst the brethren, is with reference to the *manner of collecting and appropriating the funds.*

The examples of the New Testament we think plain. The first thing for us to understand is, that "the earth, and the fulness thereof, are the Lord's."

The first example is that of Jerusalem. The persecutions and necessities of the brethren suggested to them the wisdom of selling their property, and holding the proceeds subject to the wants of the poor. The apostles first directed the distributions to the needy, and secondly, the seven were appointed for this purpose.

Example second is found Acts xi. 29. A messenger from Jerusalem to Antioch, "signified by the Spirit that there should be a great dearth throughout the world." "Then the disciples, every man according to his ability, determined to send relief unto the brethren who dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul."

Third. The order in the churches of Galatia and Corinth for raising funds, particularly for *the saints*, was "upon the first day of the week, let every one of you lay by him in store," or put into the treasury, "as God hath prospered him, that there be no gatherings" (collections) "when I come."

We may be told there is nothing in these scriptures regarding the mode of raising funds for preachers, bishops or deacons. We suggested very respectfully at the outset, that neither the labor nor the manner was independent of or separate from the uniform course of the church in her primitive days.

In raising funds *for necessary uses*—under which head the support of all ministers may be placed—the rules are plain.

1. If necessary, we must give all to the cause of our Master.
2. If all is not necessary, each is cheerfully to give according to his ability.
3. The first day of the week is an appropriate time to lay by in the Lord's treasury.
4. The apostles first supervised the disbursement at Jerusalem.
5. Seven men—servants—were appointed to this labor.
6. From Antioch the funds were sent to the elders of the church in Jerusalem. Of course these elders were to be the judges as to the distributions.

Much more we might say in regard to the manner of doing this work,

and also by way of objection to the various modern systems under which good men are disposed to act, but we deem the foregoing a sufficiency to direct the mind of the candid inquirer into the right channel. Difficulties, however, we expect to meet as circumstances may require. The brethren will please observe that we have no *theory*, but we are sincere in the conviction, that believing God on all subjects, consists in receiving the scriptures as they are written in a fair translation.

T. F.

From the Millennial Harbinger for September, 1856.

REPLY TO T. FANNING.

BROTHER FANNING,—My Dear Sir:—It is probably due to you, to myself, and to the public, that I should notice some of the preceding strictures on my article respecting the "Primitive Christian Ministry." I would have done so sooner, but I understood that it was your intention to say something more on what you seem to regard as "very serious objections" in the same article; and, therefore, I preferred waiting till I should have all that you have to say on this subject fully before me. On this point I may have misunderstood you; and therefore, without farther delay, I will now proceed to notice some of your remarks.

Permit me, however, first to thank you for the very courteous manner in which you have reviewed said article. On a subject which has, for centuries, divided the whole Christian world; which for several years has been a subject of debate among the Disciples, and on which the Scriptures say less than on any other department of the present remedial economy, I had not the vanity to think, that my sentiments would be at once either fully understood or universally received by our brethren. I know too much of the force of habit, of the power of system, and of the influence of early impressions, to suppose that any exposition of church polity would be likely to unite, without much patient investigation and mutual forbearance, those whose minds have been moulded in most of the various Protestant schools of the nineteenth century. I have, however, the satisfaction of knowing that my published views have been fully understood; and, on all important points, as fully approved by many of our best educated elders and evangelists. And I am not without hope, that we may yet see, eye to eye, on ecclesiastical polity, as we now do on the faith and the piety of the gospel. We have only to observe the *generic* law, "Nevertheless, whereto we have already attained, let us walk by the same rule,

let us mind the same thing," and in all our investigations maintain the same Christian spirit, which in your critique you have so happily illustrated, and with God's blessing, we will yet, as a people, "grow up into Him in all things, who is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." With this confident expectation, I will now pass by those things on which we agree, and proceed at once to notice some of your strictures.

1. You object to my use of the phrases, "*generic precepts*," and "*generic laws*;" and you attempt to prove, by a reference to the physical universe, and to the Old and New Testaments, that all the laws and principles of the divine government are specific. But in what sense you design to apply this term, I am unable to conceive; unless, indeed, you are combatting the old latitudinarian theory of the divine government. If this is your object, permit me, from my heart, to wish you all success. The idea that the government of the universe is like that of many families, in which there is no proper standard of right and wrong, of virtue and vice, of obedience and disobedience; in which all laws and principles are made to yield to the force of circumstances, and in which it is supposed that motive may sanctify every action, is at once dishonorable to God and destructive to man. No one, properly instructed in the philosophy of redemption, can for a moment cherish such a notion of the government that God exercises over the universe; and no one, who has understandingly read the history of Saul of Tarsus, can believe that the "end justifies the means;" or that *intention* can ever make that right which is intrinsically wrong,

But how any thing that I have written could suggest such an idea, is altogether beyond my powers of discrimination. The word *generic*, in its technical sense, denotes that which relates to some genus, proximate or remote; and in its more popular sense, it is very nearly synonymous with the adjective *general*. *Specific* has the same varieties of meaning. Technically, it signifies that which belongs to a species; but in its more popular acceptation, it simply denotes that which specifies or particularizes. In my article on "The Permanent Christian Ministry," I have used these epithets in their more indefinite or popular sense. But in this sense, you do not surely design to use the word *specific*, as a predicate of all the laws and precepts of the Old and New

Testaments. That there are many such in the Old Testament, and some in the New, I freely admit. Such, for example, was the command given to our first parents in Paradise, not to eat of the tree of knowledge; and such are the precepts respecting faith, repentance and baptism. But of what precept in the decalogue can the same be affirmed? Suppose, for illustration, you were endeavoring to make a child comprehend the full import of the fifth commandment, you would doubtless begin with certain specifications. Your experience as an instructor of youth, would convince you that the word "*honor*" is too generic to be at once clearly and fully understood by the infant mind. You would, therefore, specify and particularize, till you would have brought separately and distinctly before its mind all the items comprehended in this generic law. These specifications would probably fill a small volume; and the same may be said of many other precepts in both Testaments. What a volume of matter, for instance, is contained in the generic precept, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." In this we have, not, indeed, an expressed, but an implied, "Thus saith the Lord," against gambling, promiscuous dancing, and a thousand other popular vices, some of which are forbidden by no specific law.

I need scarcely say, that the laws of nature are, in this respect, similar to those of Divine Revelation. All eminent writers on physics, concede that the primary laws and principles of the material universe are very few; and therefore, that they are, of necessity, very generic.

With these explanations and illustrations before you, may I now ask you and my other readers, to turn to the November number of the Harbinger, and read again what I have there written on this subject? Do you *now* find, in what I have there said, any thing objectionable? If Heaven has decreed that a number of men, "of honest report, full of the Holy Spirit and wisdom," should be solemnly chosen and set over the secular interests of every congregation of disciples; if the same authority has ordained that all things pertaining to the church should be done decently and in order; and if the common experience of all men has demonstrated that organization and co-operation are necessary to secure order and efficiency in every department of business, do no those deacons, who, in the same congregation, act independently of each other, each one doing what is right in his own eyes, violate an *implied* "Thus saith the Lord," as plainly as the man who goes to the theatre or the ball room? And is not this just as true of elders and evangelists as it is of deacons?

I know some well meaning brethren make a distinction. They are opposed to all *evangelical* organization or co-operation. They have so long witnessed the abuse of these elements of power, that they can no longer perceive their use. And yet, if called upon to act as deacons in any congregation, they would not hesitate to elect a president, a secretary, a treasurer, and an almoner; nor to remove them, whenever found incompetent to discharge the duties of their office. Why, then, may not the evangelists of Ohio, Kentucky, Tennessee, or any other State, or, if need be, of all the States collectively, unite together, elect a president, and whatever other officers may be found necessary to the efficient discharge of the work of their ministry, censure or remove these officers if necessary, and transact all other business connected with the *general* welfare of the church and the conversion of the world? It is not proposed to render any one, *as an individual*, independent of the congregation in which he holds his membership; nor to create a separate tribunal for trying ordinary offences; nor in any other way to interfere with the delegated rights of each congregation: but if it is lawful for a board of deacons or elders to form an organization in harmony with the duties of their office, and to transact all their own *official* business, why may not the same number, or ten times the same number, of evangelists, form an association in harmony with their calling, and co-operate in all things pertaining to the prosperity and advancement of our Redeemer's kingdom? It will surely be conceded, that evangelists are as trustworthy as deacons or elders; and that in their sphere of labor, there is even a greater necessity for frequent consultation than there can be within the narrow limits of a single congregation. In our present independent, weak, and distracted condition, we can, *as a church*, do but little for the salvation of the world. If we want to supply our own country with Bibles, or to send out a missionary to Jerusalem or Liberia, we cannot do it *as a church*; in this capacity we have no means of co-operating; but we must form a Bible society, and a missionary society, to deprive the church of the glory of converting the world. I ask no better proof of the necessity of such an evangelical organization as that for which we plead, than the creation of so many religious and semi-religious associations for the accomplishment of certain specific ends. They are the creatures of necessity;—I mean of a present necessity. They are the offspring of pious hearts, whose benevolence must and will flow; and for which the church, as it is now organized, furnishes no corresponding medium.

2. You next object to the doctrine, that one evangelist has any right

to participate in the ordination of another; or, that a part of Timothy's duty while at Ephesus, was to ordain evangelists. You say, "The order of the New Testament is, for evangelists to set in order the things wanting in the churches, and ordain elders; and the elders, or old men constituting the presbytery, originally ordained evangelists." May I ask, brother Fanning, from what portion of the New Testament you draw this inference? Will you please to designate the chapter or the verse, which teaches that *elders alone, without the concurrence of an apostle or an evangelist, ever did ordain an evangelist, or any other officer in the Christian Church?* You earnestly contend for a specific "Thus saith the Lord," as the only admissible authority in all such cases. Will you please to so illustrate this article of your faith? When such authority is produced, we will all humbly bow to it; but till then, we must be allowed to regard the rule as unscriptural and unwise. We have had too many such cases of ordination. The reader is again referred to 2 Tim. ii. 2, and to my article on "The Permanent Christian Ministry."

3. From your third remark, I presume you would speak of Congress as perfectly organized whenever the members assemble in the Hall of Representatives. But if we may credit reports and the public press, they sometimes spend several days before they effect an organization.

4. You next object to two classes of ordainers; though, if I may judge from the general scope of your remarks, you do not object to them as such, but only to their co-operating in the ordination of elders. You admit that evangelists should ordain elders; and that elders should ordain evangelists; but you deny that elders should unite with evangelists in the ordination of elders. I did not, brother Fanning, expect to hear this objection from *you*. I do not wonder that persons of *undisciplined* minds should often commit such fallacies; that some, for example, should infer that the deacon's office is limited to the care of widows, (they should say, on their principles of reasoning, to the care of *Grecian* widows;) and that others should suppose, because the collections made (1 Cor. xvi. 2,) were for the poor saints, that it is unscriptural to take up collections on the Lord's day for any other purposes. But to *you* it must be evident, that such facts are but the opponents of great principles, just as the fall of an apple is a proof of the universal law of gravitation. If, then, the elders of the church at Lystra united with Paul in the ordination of Timothy, can you assign any good reason why they should not unite with either Paul or Timothy in ordination of either elders or deacons?

5. You seem to regret very much that I should call Timothy a bishop of the church of Ephesus. I could sympathize with you, had this been done in the Roman or Episcopal sense of the word *bishop*. But as the apostles were evangelists, elders, and deacons, I supposed that I might, without censure from my aged and esteemed brethren, apply this word, in its *etymological* sense, to one who was left at Ephesus to watch over the interests of the church.

6. You say, "Bishop implies office, but elder, never." Were it not, my dear brother, that I know you to be a diligent student of the Bible, I might, from this remark, be tempted to infer that you have read the "Diversions of Purley" with more care than the writings of the apostles and the evangelists. You are doubtless aware, that many words have a secondary, as well as a primary meaning; and that among careless and unphilosophical writers, one of the most common sources of fallacy, is the use of the latter for the former. In its first intention, the word *delta* has no reference to the alluvial formations at the mouth of the Mississippi or the Ganges; but geographical writers, nevertheless, speak of the deltas of these and many other rivers. So in its etymological sense, the word *elder*, as you say, has no reference to office. It simply denotes an old man. But as bishops were generally chosen from this class of disciples, it became an official appellation; and in this sense, was used interchangeably with bishop or overseer. A single illustration will suffice for the present. From Miletus, Paul sent to Ephesus, and called the elders of the church; that is, according to a well known principle of logic, *all* the elders of the church. His object was not to converse with some, but with all of them. They came; and he said unto them, "Take heed, therefore unto yourselves, and to all the flock over which the Holy Spirit has made you overseers." Now, admit that *elder*, in this connection, is not an officer, but simply *an old man*, and it follows that all the old men of the church of Ephesus were made bishops, and that, too, by the Holy Spirit! Can you believe it? They must certainly have been a most extraordinary set of old men, or the qualifications of some of them would have fallen short of the standard delivered to Timothy and Titus.

7. On the subject of the *one wife*, I am perfectly willing that the reader should form his judgment from what has been already said.

8. You finally object to the doctrine of popular elections. Will you please to inform us, brother Fanning, what you have to propose as a substitute? When the interests of the church required that deacons

should be appointed to superintend her secular affairs, "The twelve called the *multitude of the disciples* unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore, *look ye out from among you* seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the *whole multitude*; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas, a proselyte of Antioch."

This is certainly a very *specific* case, and a very authoritative one. Will you please to inform us when, where, and by what authority, this *specific* precept of the twelve apostles was abrogated?

In conclusion, let me say, I have no desire to provoke a controversy, with any one. My desire is simply to ascertain the truth; and therefore, it must not be expected that I will notice every thing that may be said concerning my views of ecclesiastical organization, or any other subject. But it will always afford me pleasure to receive and to consider suggestions made in the spirit of the preceding article.

With sincere Christian esteem, I remain yours, &c.,

R. M.

NOTES ON PROFESSOR R. MILLIGAN'S "REPLY TO T. FANNING."

BROTHER MILLIGAN,—It is a source of thankfulness to our Heavenly Father, to think, there is a prospect of examining a few grave questions in reference to which the brethren seem not to have come to the same conclusions, in a spirit becoming believers in Jesus Christ. The only serious objection to publishing the Gospel Advocate, as expressed to intimate friends, was a fear of coming in contact with *dictatorial* and otherwise disagreeable spirits among the brethren, but I am happy to say, that our writers generally have been courteous, and I am pleased to labor with good men to disentangle the truth from the very gross darkness which has long rested upon the religious world. Yet we have no ground for boasting; we have done nothing more than our duty; we may yet fall from our steadfastness, and should therefore "keep under the bodies," and all ambitious feelings, in deliberations of so momentous a character.

1. In reading brother Milligan's essay, we understood him very nearly to approach the popular view of the times, in which it is as-

sumed, that "*if the motives are good, or the people are sincere, all will be well.*" Our authority for such a conclusion was drawn from the following statements, viz: "Did they (the deacons) regularly organize, by appointing a president, secretary," etc.? Can any man produce a "thus saith the Lord?" With many this is the only rule of action in ecclesiastical affairs. From their conversation and writings the mere novice in Christianity would be apt to infer, that the New Testament is a code of the most specific precepts. But the diligent student of the new institution finds very few such precepts. God has made the New Testament a book of *motives*—he has enacted some very *generic* laws, and illustrated rules by authoritative examples."

These statements induced us to ask brother M. for his definitions of *generic and specific* Christian laws. The answer seems to be, that there are some *general* and some *special* laws. We can scarcely appreciate the idea of a general or generic law, although we have considered the matter in the light of the best authors. Brother M. gives two examples. "*Honor thy father and mother,*" is the first. The command, as the Hebrew word plainly implies, simply signifies to reverence our father and mother. We know nothing more specific, and yet our reverence may be manifested in divers ways. Secondly: "Whether, therefore, ye eat or drink, (these are specific,) or whatsoever ye do, do *all* to the glory of God." We see nothing general or generic in doing any and every thing to the glory of God. The *mode* is thus specified. It is to be done to the glory of God. But from the burden of brother M.'s remarks we think we see still a worse feature. He says, in another place, "Words have a secondary as well as a primary meaning." If the idea is, that words first have a literal, specific meaning, and then a general or generic meaning, we disagree. We presume brother M. does not mean to say, with our pedobaptist brethren, that words—active verbs—as baptize, for instance, often express the *effect*, or the thing done, but the action is undefined. We can only say, we are acquainted with no such words. It is true, we can have a verb with a *literal* or primary meaning, and a *secondary* or *metaphorical* signification; but it must be remembered that, according to all the canons of criticism, the metaphorical or secondary meaning must conform to the primary.

But finally, brother Milligan disposes of the matter, so far as Christian practice is concerned, entirely to our satisfaction. He says, "The idea that the government of the universe is like that of many families, in which there is no proper standard of right and wrong, of virtue and

vice, of obedience and disobedience, in which all laws and principles are made to yield to the force of circumstances, and in which it is supposed motive may sanctify every action, is at once dishonorable to God and destructive to man." Practically, we repeat, the conclusion is correct, notwithstanding our difficulty in reconciling it with the premises submitted.

2. Brother Milligan introduces new organizations to our ears. He asks, "Why may not the evangelists unite together, elect a president, and whatever other officers may be found necessary to the efficient discharge of the work of the ministry, censure or remove those officers if necessary, and transact all business connected with the general welfare of the church and the conversion of the world?" "If it is lawful for a board of deacons or elders to form an organization in harmony with the duties of their office, and transact their own official business, why may not evangelists form an association in harmony with their calling and co-operate in all things pertaining the Redeemer's kingdom? In our present independent, weak, and distracted condition, we can, *as a church*, do but little for the salvation of the world. If we want to supply our country with Bibles, or to send out a missionary to Jerusalem or Liberia, we cannot do it *as a church*; in this capacity we have no means of co-operating; but we must form a Bible society, and a missionary society, to deprive the church of the glory of converting the world. I ask no better proof of the necessity of such an evangelical organization, as that for which we plead, than the creation of so many religious and semi-religious associations, for the accomplishment of certain specific ends. They are the creatures of necessity; I mean of a present necessity. They are the offspring of pious hearts, whose benevolence must and will flow, and for which the church, as it is now organized, furnishes no corresponding medium." Thus writes brother Milligan, and as in these extracts, I presume we have brother Milligan's whole ecclesiastical philosophy, I must say, that we differ across the whole heavens. In them we find the following organizations for which there is no authority in the Bible, viz., 1st. An organization of deacons. 2d. One of elders. 3d. One of evangelists. 4th. A Bible society; and 5th. a missionary society, all to perform labor "*for which the church has no corresponding medium.*" A few other organizations, such as a Free Mason society, to take care of orphans and widows; a Temperance society, to inculcate sobriety; an organization with a good president, secretary, etc., to educate men for the ministry, and anti-organizations to meet all the evils of society, might and would enable

their advocates to repudiate "a weak and distracted church," which "*can do but little for the salvation of the world.*" The advocacy of these organizations "*of necessity,*" is, to our mind, a plain abandonment of the church as the body of Christ for the amelioration of man morally and the salvation of the world. Indeed, with such views, we see not how any one can respect the church or even become a nominal member of it. If organizations of necessity are to accomplish all the work, which seems to be the tendency, the sooner we renounce the church the better. I regret the necessity of speaking so plainly, but this is very much the tendency of things in the present crisis.

I am, however, most happy to know that some of our more thoughtful and *successful* brethren, seem to entertain a good degree of confidence in the ability of the church to accomplish much good. It is a little singular that in the same Harbinger which brings to our ears such things as we have noticed, we find an antidote in a letter from the brethren at Louisville, Ky., in the words following, viz:

"BELOVED BRETHREN IN CHRIST,—By the authority of the members of the Christian Church, meeting on the corner of Fourth and Walnut Streets, in the city of Louisville, Ky., the undersigned have engaged our beloved brother, Elder William Thompson, evangelist and agent for the congregation, to travel and labor among our sister congregations in the United States, and assist in raising a necessary fund, to sustain two or more evangelists, whom we shall send on a mission to England, Scotland and Ireland.

Taking the primitive churches as our model, we feel satisfied that each congregation is a missionary society in itself; and if unable by itself to raise means enough for any projected mission, to make an appeal to the brotherhood for aid. This we now do, by sending brother Thompson to you. The funds will be placed in the treasury of the church, and sacredly set apart and used for this mission by the congregation we represent.

D. P. HENDERSON,
A. S. SHOTWELL,
JAMES TRABUE."

Thank the Lord, that at least the members of one congregation regard the church as "*a missionary society,*" and they appeal to the churches of the United States for co-operation in this good work.

If I could bring myself to the sad conclusion, that the church of Christ, even in her "weak and distracted" state, is not the best Missionary, Masonic, Temperance, Educational—ministerial especially—Bible and Revision society on earth, it seems to me I could have no

respect for her claims. Were I, in such circumstances, disposed to labor for the moral improvement of my fellow-men, of course I could have no alternative but to use such organizations of "*necessity*" as might present themselves. But I must forbear, and I most sincerely regret to hear such things from brother Milligan. Surely upon the "*second sober thought*" he will abandon his whole scheme. I have noticed but a single point out of nine that I had marked for examination, but with brother Milligan's teaching in regard to the inefficiency of the church, and her utter incapacity to do but "*little for the salvation of the world*," I see no use in attempting an investigation of the internal regulations, as the meaning of elder, bishop, evangelist, their appointment or support. They all amount to nothing upon brother M.'s plan, and we feel not disposed to proceed further till the church can occupy her true position. She must do every thing for us morally and spiritually, or I wish nothing to do with her. I suggest, however, with a good deal of respect for Professor Milligan, that I find not a single scriptural position maintained by him. He writes fluently and well, but like many others, he writes, to my mind, as if he felt himself destitute of all religious authority, and hence he can see no impropriety in calling Timothy "*a bishop*." Whilst, however, brother M. manifests the Christian courtesy he has done so far, I can but hope our interchange of sentiments will result beneficially to the cause of Christ. Should brother M. change his teaching regarding the church I will rejoice, but more for the present seems to me unnecessary.

With the most kindly feelings, I am,

T. FANNING.

INSTITUTIONS ORIGINATING IN THE WISDOM OF GOOD MEN—HOW FAR SHOULD THEY BE ENCOURAGED?

LEXINGTON, Ky., Sept. 2, 1856.

DEAR BROTHER FANNING:—I thank you for the Gospel Advocate. I am so much from home that I can get *only an occasional glance* at your writings. They are always interesting and profitable, and I hope you will continue to favor me with them. When at home they furnish me a rich repast.

The spirit manifested by you, even when differing from your brethren, is such as to commend you as an example worthy of imitation.

In the same spirit, and with a desire to understand you fully in relation to *some* of the enterprises of the day, I have concluded to sub-

mit a few suggestions, to elicit more definitely your judgment and mind upon these subjects.

If I understand you, the effort to erect and endow colleges to educate those who are able to pay their way, meets your approbation. And I might add, perhaps, that to receive and educate a poor boy, paying his expenses from first to last, would be in keeping with Christianity.

In addition to all this, it is undoubtedly just, allowable, and Christian like to fix definitely the salaries of the officers, and the fees for tuition, etc., etc.

I will presume to add further, That it would be esteemed a correct, Christian enterprise in brother Fanning, and by him, if he were able, to adopt a dozen orphan boys, in actual need and dependence, and impart to them an education equal to any department of life, and especially to qualify them for the important work of converting sinners.

Suppose I should, as a member of the congregation of Christ, influenced by pure Christian principle and affection, adopt a half dozen or more of unfortunate boys or girls, and fit them for the church, or for society and the church, would it be unchristian? Would I be approved by the Savior? or would I be reprobated? In such a case it strikes me that the church and Christianity would be as much commended as if the means had passed through the hands of the deacon. If it is done as a Christian, I become the deacon and almoner of the Church. The one is the reality acted out to the life. The other would be the mere show of passing through a *form*. If the church is such as she should be, and not able to impart such grace, she will rejoice and be glad that one of her members is able and willing to do so.

A congregation is a school of Christ to a certain extent. But it never has been considered a school for the purposes of general education. Men and scholars have to be selected to impart education, whether Bible education or scientific. Would it be *Christian* for a congregation to originate and endow a school, as part of their Christian obligations, in which to educate all the orphan boys and girls to the extent of its ability? I presume not.

In what particular does such a case differ, in principle or Christian obligation, from an orphan boy or an orphan girl school, originated and sustained by the entire brotherhood.

Take, for example, the orphan girl school at Midway. It entered the mind and heart of brother L. L. Pinkerton, to relieve the unfortunate orphan girl. He communicated with such men as brother S. W. Parish, Patterson, etc. Convinced that it would require more means

than the church at Midway could advance, it was resolved to appeal to the government for a charter to protect the fund to be raised, and to make it the child of the congregations of Kentucky. It is intimately connected with the church at Midway, its worship, its Sunday school, etc., etc. Besides this, the teachers and trustees are all of the Christian Church. What earthly or heavenly objections can be made to all this?

All this is written in the most affectionate spirit, and I trust you will consider matters well before you answer. If you differ, give us a *brief plan* as an answer. I know I desire to understand my duty. I am a conservative every way.

Yours truly,

J. T. JOHNSON.

ANSWERS TO BROTHER J. T. JOHNSON'S ENQUIRIES.

BROTHER JOHNSON,—It affords me much Christian consolation to commune with you in regard to questions of so grave a character as those you have submitted. I feel no disposition to flatter you when I say, that I see nothing like double dealing or a want of candor in your remarks. Therefore, with my present convictions, my feelings to you cannot be changed by agreement or disagreement, upon the points you have submitted. Permit me, also, to assure you, that I always dread the influence of men who desire to differ from their brethren, and I am really alarmed at the introduction of *new* and *strange* doctrines amongst us.

I will notice the topics of your communication in order.

1st. Regarding the endowment of colleges and schools, to educate the rich or poor, my mind has never been as clear as I could desire. As a matter of worldly wisdom, it would seem that all men at the first blush should favor such a view; but the subject may be viewed in various aspects. Good buildings, magnificent preparations, and learned faculties cannot educate the youth of our country. All these may answer a valuable purpose; but long experience in teaching, and observations made upon institutions of the times, incline me to the belief that God intended physical culture as the foundation of moral and mental improvement. Why is it that the sons of ninety-nine hundredths of our people, with all the advantages you suggest, neither become respectably educated or successful men in business? They were brought up in *idleness*, and thus, in an irresponsible age, were cursed by their parents to imbecility of body and mind, and doomed, many of them, to destruction through the indulgence of their lower passions.

Our judgment always has been, and now is, that daily industry at some honest calling, is the most important condition of high attainments, physical, intellectual and moral. Yet, if I cannot have things as I could desire, I determined, many years ago, to do the best I can in the circumstances.

2. As to salaries to teachers, we have always opposed them in Franklin College. At the close of each year, for twelve, the teachers have endeavored to determine the comparative value of each one's service, and the settlements have been made accordingly. We have had no difficulty. I believe the tuition of pupils should be regulated by various contingencies. I am not sure but it would be best for all schools to be conducted without fees for teaching; but I am not inclined, at present, to give any speculations in reference to the best system for the State, or any neighborhood to adopt for the education of the young.

3. Possibly we might render valuable service to our fellow-citizens for each, who is able, to adopt as many orphans as he can support and qualify for usefulness, but this admission proves not that this is the *best plan* for each Christian. I am inclined to have confidence in both individual and co-operative labor, but one should not be adopted to the rejection of the other.

4. In reference to schools under the direction of the churches, for purposes "*of general education*," I have a few thoughts to offer.

Why it is that religious people regard education as a *worldly* affair, and that Mohamedans, Jews, Romanists and Infidels are as competent teachers as Christians, I can not comprehend. Greater care should be observed in the first lessons to the young than in after life. Poison the mind of the child, and seldom can a remedy be found.

In plain terms, if Christians from the alphabet to the highest branches do not make Christianity the basis, the education must be of doubtful import. Solomon's declaration, "Train up a child in the way he should walk, and when he is old he will not depart from it," should not be forgotten. As to the plan to make education Christian, I will offer at present no suggestions.

5. Our views regarding the education of orphans and endowed orphan schools, I give most cheerfully. "Pure religion and undefiled before God and the Father is this, to take care of the fatherless and widow in their destitution, and to keep himself unspotted from the world." The obligation of relieving the afflicted, and educating the needy rests, first upon the individual members, and secondly upon the

churches. Let each member do what he can for others, and let every church consider attentively her obligations, and if any work should be suggested too great for the performance of one congregation, the scriptures authorize the co-operation of any number of churches for accomplishing it.

6. If brother Johnson desires to know, if I am in favor of building up and endowing orphan schools or any other kind of schools to support the young in idleness and for teaching letters merely, or such *theoretical* Christianity as can be taught without the pursuits of industry, I answer that I doubt the wisdom or morality of the encouragement.

If an individual church, or any number of churches combined, will have a school for the needy, let the poor, by all means be trained up to some employment by which to gain a support and become useful.

Yet there is a much better plan. Let the respective congregations, either as individual bodies, or in co-operation, as circumstances may suggest, make ample provision to educate theoretically and practically all the youths who may come under their influence, and schools exclusively for the rich, or orphans, will not be known. Hence I state in conclusion, that I doubt the policy of establishing orphan schools to bring up unfortunate children without trades and professions, and still more on the ground, that these orphan schools, to my mind, are attempting to perform, in part, the labor which it is the imperious duty of each congregation to do.

Finally, we state, that we wish to throw no embarrassments in the way of any brethren who are doing good, and if the question is, whether we should adopt the present orphan school system, or do nothing, I say, by all means let us labor for the benefit of humanity upon the best plan that can be employed. Still, I can but conclude, that every thing which Christians perform for the improvement of our race, should be done through the agency of the church.

T. F.

THE SALARY SYSTEM.

RUDDLE'S MILLS, Sept. 1856.

BRO. FANNING :—Inasmuch as there seems to be a difference of opinion amongst some of the most enlightened of the brotherhood, in reference to entering into definite engagements between Congregations and Evangelists or Preachers, I beg leave to submit a few reflections of my own mind, in the hope that more light may be elicited from

others, and that the practice may become uniform and Scriptural, if it is not so at present.

1st. In the first place, it will be conceded that the laborer is worthy of his wages.

2d. It is as just and safe; it is as scriptural and prudent, to ascertain the amount of compensation that is necessary to sustain the Preacher and family, before the labor is performed as after it—and in my mind fewer difficulties will arise in this case, than the other. Indeed as a member of a Congregation, no Preacher should labor for me, unless I knew beforehand, the least amount that would satisfy him. We cannot well be too definite in our own engagements. Indefinite engagements always engender strife, &c.

I do not know of a case where our preaching brethren have exacted too much. I have known many cases where the compensation has fallen far short of an equivalent for the labor performed, and the sacrifice made. The compensation should always be over and above the mere expenses of the preacher and his charge, in order to meet the contingences of sickness, &c. If the congregation should, after the labors of their preacher are over, present him with more than their engagement demands, it is a matter of their own, and would be commended or condemned according to prudence and liberality, or recklessness of the gift. I am not, and never have been personally interested in such cases, and I can therefore speak with more freedom.

The amount of compensation for labor is always a matter of judgment. We can never ascertain the *exact* amount. We have to settle down upon something that is satisfactory to both parties. There are two parties, and both must be satisfied. The parties ought to understand each other as perfectly as possible, before they enter upon their work. As to the expenses of a family, no man can well tell what they are, or what they may be. No family will submit to the inspection, or supervision of another. It is best for both parties to conjecture, and agree upon the conjectured amount, than to leave it open for altercation, for it will inevitably end in strife, or chafed feelings. It is an easy matter to settle these things beforehand. Beware how you leave them unsettled till the expiration of the labors of the preacher.

3d. If my opinion is of any value on another point, I am free to give it. Suppose a Preacher should be engaged in any of the vocations of this life during the week, and should preach for a congregation on Lord's day, is he entitled to compensation for such labor? My

decided conviction is that he is not. If he is at any expense, the congregation should bear it. But the labor is such as every Christian is under obligation to perform and it ought to be rendered most cheerfully. We are all bound according to our ability.

4th. If a man spends all his time in the cause, he ought to be well sustained; if half or a fourth of his time, the laborer is worthy of his hire.

5th. I cannot see why all other engagements should be definitely settled, and christian engagements should be left indefinite. I never made an indefinite engagement that I now recollect, but what I suffered for it. But I must close at present.

Yours affectionately.

J. T. JOHNSON.

REPLY TO BRO. JOHN T. JOHNSON.

Whilst no man of our acquaintance commands more of our love than Bro. J. T. Johnson, and whilst we regard most of his remarks as, at least, approaching the truth, we must assure him, that we believe he misses the mark, and the slightest error in regard to any teaching of the New Testament, must always be considered as at least dangerous. So far as logic and philosophy are concerned, we have seen nothing superior to our brother's teaching. Every thing seems plausible, and were he and I to make a religious system, by one standard of worldly wisdom, no doubt, we would act precisely as we do in regard to the things of this life. Every one's salary would be settled and fixed, whether by the year, month, day, or by the amount of applause which the speaker might upon a fair *trial strain* at the beginning, be enabled to gain from well qualified critics on the fair proportions of preachers. We could offer many objections, but a few must answer our present purpose.

The New Testament is as silent as the grave in reference to settling at the beginning of the year, what a preacher may need. It is impossible in the very nature of things, for any one to tell, or even approach the amount which may be required for the support of the Evangelist or his family. The contingences of living are too great for determining such questions in advance. Men in all legitimate pursuits receive according to the labor performed. The farmer knows not what he is to reap; but he labors in faith and God gives him such a reward as pleases Him. It is always right, though it may be more or less than anticipated. In religion no one knows what he shall receive in the world to come, but the confidence that we shall be as our Lord,

is altogether satisfactory; and in reading the Scriptures we discover that even on this earth, ministers like the faithful ox that treads out the corn, plow in hope, sow seed in hope, and in the performance of the labor can say with Paul, "If we have sown (not what will you give us to sow a year?) unto your Spiritual things, is it a great thing if we shall reap your carnal things? But few of the partisan world are disposed to walk by faith—every thing must be a matter of sight or feeling. Hence they fancy that they make bargains with Jehovah to the effect, that, on the condition the Lord will first give them religion, remission of sins, and fill their hearts with the Holy Spirit, they will condescend to be baptised, and will even join the church, because they have wrestled with God till he has saved them. Do these people believe, or trust the Lord? It is well known that the authorities make the converts tell that God has met them in the grove, at the altar or elsewhere, and given them a Christain's reward, although they have not taken the first step to enter into Christ. The same principle, to our mind, seems to govern the brethren generally, upon the subject we are considering. Brethren before they will preach, having really not proper confidence, as it seems to us, in the Lord, His cause, or His people, are disposed to make matters sure before they start, that whether they labor or not, they can claim the salary. The effect upon inexperienced men who can get no bidders for their service is, that they are not encouraged to go forth trusting God and his people for bread. We *know* this to be the reason for at least some well disposed brethren refusing to preach. The brethren will not say how much they will give, and to walk by faith, is attended with too great uncertainty.

But we must close. We have no doubt Bro. John T. Johnson, and every really successful preacher in this great nation, have labored mainly in direct opposition to the plan submitted. We believe Bro. Johnson possesses the goodness of soul to say, that when he started no church or people promised him a salary, but he went forth in faith that the God who feeds the ravens and clothes the lilies, would protect him and his wife and children. In no other spirit, in our judgment, can a man preach the Gospel of Christ.

Our objections to the bargain and settled salary system are too numerous to state a single one in this brief reply. We are in the right, and we doubt not for a moment, the beloved brethren, with a little patience, will see eye to eye. Lord incline us to thy ways.

T. F.

 METAPHYSICAL DISCUSSIONS.—NO. 1.

WHILST we are utterly opposed to all speculations on religious subjects, and metaphysical religions particularly, we are satisfied that we have never before witnessed so pressing a want of a thorough examination of the various popular philosophies of the age. Indeed, a chief object we had in view in establishing the Gospel Advocate, was to meet some of the infidel systems of theology which are insinuating themselves into the churches, under the imposing titles of "Freedom of opinion," "Liberty of Conscience," "Rational views," "Progression," "Advanced state of society," "Religion of cultivated minds," etc., etc. These high-sounding words possess an almost resistless charm for the young, and also for aged members of the churches, who are not familiar with the evidences of the truth of Christianity contained in the scriptures.

That our readers may have a clear idea of what we mean, we beg leave, 1st., to define modern philosophy, and, 2dly., to notice something of its presence in existing institutions.

In order to make "*a long story short*" we state that modern philosophy—comprehending both mental and moral—proposes to give the world all needful spiritual intelligence, or moral knowledge, from some power in human nature without external aid. The supposition is, that man possesses a kind of moral intuition, self-consciousness, or reason, which is capable of affording him all the light which he needs. Hence the information is called direct and absolute, and from within. In books, this is called knowledge *a priori*, or from cause to effect, presuming that the spirit, soul, mind or reason of man, is sufficient of itself to *originate* truth. The advocates of the doctrine speak eloquently of leaving the outward and visible for the inward and real. They maintain that *thinking* is without language, and the sooner we can lay aside all words, forms and symbols the better. Some call this knowing power within "*our higher spiritual nature*." These direct conceptions, Kant styled "*transcendental ideas*," and the faculty revealing them, "*Reason*."

There is another philosophical system which it may be proper in this connection to define. It teaches, that our knowledge of God originates in observations of nature. By the learned it is called, Knowledge *a posteriori*, or knowledge from effect to cause. The system assumes, that all objects of nature, without any previous intelligence in man, would be regarded as effects of design, and therefore prove a Designor-God. From the perfection of these natural objects, it is sup-

posed we would, unaided, infer the wisdom, power and goodness of God, and, therefore, we have all that we can ask, in reference to our Maker and our obligations to him, from the external world. These theories are opposites, but they comprehend all the systems of spiritual and moral philosophy on earth; and a thought or two in reference to the extent they are received, and their effect upon the human mind, must suffice as a very imperfect introduction.

Modern German Theology, or German Neology, is built upon the *a priori doctrine*, and most of the metaphysical systems of the world have been erected upon this view of human nature. Hence the colleges and schools generally, of both continents, are under the influence of this system of knowledge, springing from our higher spiritual nature. Some of the modern churches seem disposed to combine the systems. Their members maintain that what we cannot learn from looking *within*, we must collect from *without*.

As to the truth or falsehood of these systems we will state, that it occurs to us if we could collect all the knowledge we need regarding God or our duties to him by appeals to a divinity within, as Andrew Jackson Davis does, we would not need revelations such as we find in an ancient book called the Bible. Furthermore, if from observations of nature, or from all that is within, and all that is without, we could collect what the world *must* have in order to do well and be happy, we should seek nothing further.

The Christian position differs from these. It maintains, that *internal* and *external* nature are utterly incapable of revealing an Invisible God, our obligations to Him, or any part of such information; and consequently we are indebted exclusively to miraculous revelations made by God to man, for all our moral and spiritual light.

Finally, we wish to say, that it was, *perhaps*, from the influence of this *higher nature* doctrine, that the cause of Christ has been prostrated in Nashville. A gross sensualism followed, and we must confess, that whether we find it in churches or in colleges, we regard it as the surest evidence its advocates reject the Bible, though they may be called "liberal Christians," and, so far as we are concerned as a people, we have reason to fear more from this system of infidelity than all other causes. A few moons will verify the truth of this statement. We most respectfully ask the writers of "This Reformation" to think seriously before adopting theories from their merely specious appearance.

T. F.

REPLY TO CERTAIN REMARKS IN REFERENCE TO
REAL OR SUPPOSED ERRORS IN THE MANAGEMENT OF
BRETHREN IN KENTUCKY, BY A KENTUCKIAN.

LEXINGTON, August 28, 1856.

BROS. FANNING & LIPSCOMB:—Your August No. of the "Gospel Advocate" is just at hand, and under the head of "Good Hints," I find the following enquiry from a Kentucky correspondent: "Will not Bro. Fanning feel it to be within the bounds of Christian prudence to review the report of the last Kentucky State Meeting, with the pastoral sermon attached, and endorsed by the "religion of the State."

To the above I have to say that the Kentucky brethren are not pledged to the support of Bro. Burnett's address upon the pastoral office, nor did he, or any one else who attended our last State Meeting so understand the matter, as far as known to me. It was published upon its own merit or demerit.

Your nameless correspondent again charges, without any just foundation, that, "We move in Kentucky with a steady step towards a hierarchy as unscriptural as that of Rome, or England, and the preachers who seek to make themselves the Church, appear to think all is well. It seems that some are endeavoring to degrade the Church into an auxiliary to the more than foolish societies of our age and country." In reply to the above bold and reckless charges, it is simply necessary to say, that so far as my means of information extends the whole of the above alarming picture, is true only, in the disordered imagination of our correspondent. No such facts are known to me. As a body, there is no religious community, or sett of preachers freer from such a tendency, or who would go further in opposing such pretensions. Our scribes should be a little more cautious how they make charges so sweeping.

During the months of July and August, large additions have been made to some of our Churches. Over 250 have been reported to a few Congregations, and yet the people are ready to hear more upon the subject of christianity.

I rejoice to hear that such a disposition is also manifested by the good people of Tennessee. Let us keep Christ and him crucified before them.

Yours Truly.

G. W. ELLEY.

HINTS.

The nameless Kentucky correspondent "is of age and can answer for

himself." The publication of Bro. Burnett's Pastoral discourse, in the circumstances, favors an endorsement of it. A few more "*Central Unions*," to regulate the faith and order of the churches; another society or two, "*For the Education of men for the ministry*," with the creed somewhat elaborated, and a few other schools to "take care of the fatherless and widows in their affliction," and especially one to teach the brethren how to "keep themselves unspotted from the world," might confirm our nameless correspondent in his conjectures.

But with Bro. Elley, we believe many of the Kentucky churches and preachers, are truly lights in our world. There are, however, indications which we dislike.

T. F.

ANONYMOUS COMMUNICATIONS.

WE exceedingly dislike to receive communications without a responsible name. We cannot publish such, and the habit smacks so much of unfairness that we cannot encourage it. Brethren, particularly, are requested to cultivate a better taste than is evinced in such a course. We wish to receive all the truth that can be said on all subjects, and we trust that friends and enemies will communicate with us freely.

T. F.

THE NATURAL MAN.

FRANKLIN, TENN., Sep. 2d, 1856.

BROTHER FANNING:—Who is the Natural man that Paul mentions 1 Cor. 2. 14? It reads:

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

T. F. K.

REPLY.

I understand the Natural man to be one who depends upon *nature*, internal and external, for spiritual light and guidance. The Greek word denotes *animal*, and in the language of Dr. Robinson, "It pertains to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influence of the Holy Spirit."

The doctrine is still true, and all men who are governed by nature reject the revelation. No marvel indeed that the things of the Spirit are foolishness to speculatists of every grade, to philosophers, and all transcendental theologians. We have much in reserve on this subject.

T. F.

GOOD NEWS FROM ARKANSAS.

OUACHITA Co., ARK., August 21st, 1856.

DEAR BRETHREN:—Under the direction and patronage of a few earnest Christians, about three years ago I commenced evangelizing in this part of the country. Pursuant to their direction and my desire, it has been my aim, not so much to gain additions as to add strength to the Church of Christ. The result of my labors has been the formation of four Congregations, numbering in all, about one hundred and twenty disciples.

From past experience, as well as from information received from others, I am fully persuaded that many of our teaching brethren, preachers and editors, have been too superficial in presenting the apostle's doctrine. I would not say they have said and written too much about first principles; but they have not said and written enough about *a holy life*. But the time has come when the necessity for a change in this respect is seen and felt. It is painfully apparent that many of the brethren have not the spirit of Christ,—that they "*walk*" as the enemies of the Gospel of Christ,—*who mind earthly things*." We need more religion among us; "*heart-felt religion*;" "*pure and undefiled religion*." I am glad to see that you are giving some attention to this matter in the Gospel Advocate. Give it more. We need it.

I will write again ere long.

DAVID F. SALLEY.

MURRAY, KY., August 25th, 1856.

BROTHERS FANNING & LIPSCOMB,—The cause we plead is prospering very well in some parts of this country; and could do well every where had we a sufficiency of able, devoted laborers—men of the right kind, "of good report without," and in whom the people have confidence. We have a few such, and would that we had more; for I have never seen a time when the people were better disposed to receive the primitive Gospel. I was with Bro. James Lindsay, of Marshall Co., near Benton, and a young brother M'Coy, a "self-made" man and promising proclaimer, at a three days meeting at Green Plains, about six miles south of this place, embracing the 2d Lord's day in this month. We had a fine meeting, which resulted in *five* additions. Bro. Lindsay is an excellent preacher and a most worthy, devoted man; and has had many additions lately. On the 3d Lord's day I was with Bros. W. W. Dugger, Hudspeth and Blocker, about 15 miles west of this,

in Graves Co. Bro. Dugger was formerly of Middle Tenn., and is one of the ablest preachers I have ever heard. He informed me that he had about *forty* additions, within the preceding six weeks. The Lord be praised!

As ever, your Bro. in Christ.

JOHN R. HOWARD.

CHRISTIAN BENEVOLENCE.

THE Christian religion, being a development of the Divine character, is essentially a religion of benevolence—that is its great and prominent feature, shining alike in its precepts, and examples. “Thou shalt love thy neighbor as thyself” was the great maxim inculcated first, midst, and last by its Divine Author. But this, in Christianity, is not a barren abstraction, a mere sentiment of the mind, unproductive of corresponding fruits. As such it is of no value. It is a living principle, to be exhibited by the Christian in works of practical goodness, in positive acts of benevolence to the unfortunate and afflicted. The mere sentimentalist may weep over the fictitious sorrows of romance, while he views unmoved the sufferings of those around him—that is a spurious sympathy, utterly foreign to the practical benevolence of the Gospel. In the Author of Christianity, benevolence was not a mere sentiment, enunciated with oracular pomp. It was a living, every-day principle of action—a practical sympathy with the woes of others, evinced in substantial and timely acts of kindness: it did not mock the afflicted with professions of sympathy, while it left them without relief. He looked around him, and seized every opportunity to accomplish his God-like purpose of doing good. It is a great and fatal mistake, and one too prevalent in the minds of professed Christians, that the benevolent precepts of the gospel can be satisfied by a mere dreamy, sentimental feeling of sympathy for the woes of others, unaccompanied by practical and honest efforts to do them good. Christianity, the Christianity of the New Testament, the Christianity taught and practiced by the Son of God, demands something more substantial and practical than this. It calls upon its disciples to be up and doing, to look around them, to search after the victims of misfortune and woe, and “whatever their hands find to do, (for the great work of practical benevolence,) to do it with their might.”

Stumbling blocks in religion will always be found by those who seek them.

CHRISTIAN LIFE.

MOST persons who spend unhappy lives are themselves chargeable with their own misery. It is no difficult matter to render ourselves wretched when we set out with a determination to do so. We can always find cause for dissatisfaction and complaint when we search diligently for it. No state of society is perfect—no man or woman is entirely free from weakness and fault. No neighbor probably is *exactly* what we would desire. No hour that passes over us is wholly free from pain or care. Labor, anxiety and suffering continually beset us, but the glory of the Christian religion is, that it enables us to bear them all patiently and cheerfully. It teaches us that these are light afflictions, and are but for a moment and bear no comparison to that eternal weight of glory promised in the Gospel. We gain but little from Christianity if it does not teach us to govern our passions, bridle our tongues, subdue our anger, lay aside our enmities and cultivate in our hearts only sentiments of Love. My brethren and sisters, how many of you are wearing out your days—robbing yourselves of all peace and good feeling, and blasting forever your hope of heaven by petty jealousies, bickerings, evil-speaking; giving heed to tales of idle and mischievous tongues? How many families are rendered utterly unfit for any thing like Christian culture, and how many neighborhoods are torn and distracted and embittered by the merest trifles? These things ought not so to be. All our wisdom, and knowledge, and talent cannot secure us the bliss of Immortality, while there is no Love, no spirit of Christ in us. Let us take heed to these things.

W. L.

DIVORCES.

BRO. J. CATHY of Mississippi propounds the following question, viz., "*Is a member of the body of Christ authorized to put away his wife, save for the cause assigned, Math. 18th?*"

ANSWER.—We find no authority in the New Testament for leaving wife or husband, save one.

We are aware, that many persons, owing to their education mainly, are exceedingly unhappy together; but many more are and will be, miserable without regard to husband or wife. Hence we conclude, that unhappiness, from any except the one cause, is not a sufficient ground for separation.

T. F.

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THE CHURCH OF CHRIST.—NO. 13.

HISTORY OF THE CHURCH FROM PENTECOST.

The law was to "*Go forth out of Zion, and the word of the Lord from Jerusalem*," (Iza. 2,) and Christian men everywhere agree, that the church was planted on the first pentecost after the ascension of the Messiah. Seven years afterwards, the Gospel was sent to the Gentile world through the house of Cornelius; and for more than eighteen hundred years, the church of Christ has possessed a habitation and a name. But the questions upon every tongue are, which is the true church? where has she been? and how shall we recognize her? These enquiries, though of grave import, are by no means unanswerable. Indeed, we see a positive necessity for Christians to be at all times prepared to give Scriptural reasons for their membership in their respective churches.

The church is to be contemplated scripturally, and historically.

1st. *The Church of Christ as presented in the Bible.*

Notwithstanding we have in former numbers called special attention to the various distinctive features of the body of the Lord, we feel it but justice to the cause of truth to look at the church as a whole—as "the bride, the Lamb's wife"—"the mother of us all;" and as "the pillar and support of the truth."

Christ, and not the pope, stands forth as the immaculate head of his body, which rises majestically as the temple of God, built of "living stones" "fitted together" and with all the proportions perfect.

The church is one, and the members constituting the branches are of one heart and one soul. All believe through the Apostles words, and are not only one people in feeling and experience, but all *live* by

the one faith. All "are baptized by one spirit into one body, and drink into the same good spirit of our God."

One table stands in the midst of the church, with one head for all the members of the body.

One perfect law of liberty has been ordained for all the saints; and last of all, Christians are called into the same hope of eternal life through our Lord Jesus Christ. Consequently there is no room for differences in either faith or practice amongst the people of God. The body is called the church of God—the church of Christ, and the kingdom of heaven. The members are the disciples of Christ, the beloved, holy brethren, the saints, and Christians. These are not offensive names, and they are honorable both before God and good men. As to the New Testament order of worship there can be no misunderstanding. The disciples came together upon the first day of the week to break bread. They read the scriptures to each other, sang together, prayed for each other, exhorted each other, by their good conduct sounded out the word of the Lord, and were, indeed, the glory of God, the salt of the earth, and the light of the world. Such churches were prepared to send forth their messengers into every part of the earth.

Most persons who have carefully studied the subject are disposed to ask, How long did this state of affairs continue after the apostles?

The answer will lead us to an examination of the second part of our enquiry, viz:

2d. *The Church in the light of Ecclesiastical History.*

Whilst we admit there is room for much discussion, there is truth in regard to the church which it is the privilege and duty of all Christians to know. The Messiah said, "On this rock I will build my church, and the gates of hell shall not prevail against it." With this agrees the language of the prophet, who declared, "The kingdom shall not be left to other people, but shall stand forever." If we had but one argument to offer in favor of the truth of the Christian religion it would be this monumental evidence—the existence of the church of Christ in the nineteenth century on precisely the platform it was built at Jerusalem. God has sustained the family of Abraham over three thousand years to convince the nations of the earth, that he cares for Israel. Predictions most unnatural and unreasonable were made by God's prophets concerning the fortunes of the posterity of the father of the faithful, but every thing has been fulfilled to the letter. In spite of opposition and appearances, Christianity has lived on and

flourished for nearly two thousand years, and it is singular, that when the enemy imagines it almost extinct, it bursts forth with ten-fold energy.

Suppose we could find no distinct trace of Christianity from the first to the present century, would it argue that during the lapse of 1700 years it had not existed? It would rather be evidence of our ignorance of its history. It is almost, if not quite, miraculous that there is a single vestige of the history of a pure church. Writers, so far as we have noticed, have made compilations, and constructed histories to prove the superiority of the various conflicting sects of the world. What Rome calls ecclesiastical history, is an account of a most corrupt apostacy; and the various Protestant denominations, jealous of their traditions, have prepared histories favoring their peculiar views and practices. Hence the only correct history as a whole, is that contained in the Acts of the Apostles. True, in all the books we have read, we find *incidental* remarks, allusions and sketches, which, to the discrimination, afford us substantially a history of the church of Christ.

We will notice a few extracts.

Mosheim, in Book 1, Part 2d, chap. 2, says: "All the churches, in those primitive times, were *independent* bodies; or none of them subject to the jurisdiction of any other. For though the churches which were founded by the apostles themselves, frequently had the honor shown them, to be consulted in difficult and doubtful cases; yet they had no judicial authority, no control, no power of giving laws. Nor does there appear in this first century any vestige of that *consociation* of the churches of the same province, which gave rise to *ecclesiastical councils*, and to *metropolitans*. But rather as is manifest, it was not till the second century, that the custom of holding *ecclesiastical councils* first began in Greece."

These statements lead us to the following conclusions, viz:

1. The churches of Christ were at first all equal.
2. They were governed by their Great Teacher, the Lord's Anointed.
3. The organization was so perfect there was no occasion to call councils, associations, presbyteries, synods, conferences or other ecclesiastical courts, to determine what should be believed or obeyed.

Then conversion to Christ was a very simple affair. No idea of a mystic change by regenerating water, had been known, and no doubtful conversions at the mourner's altar, or in the grove, had so much as been imagined. Mosheim says, "All who professed firmly to be-

lieve that *Jesus* was the only Redeemer of mankind, and who promised to lead a holy life conformable to the religion he taught, were received immediately among the disciples of Christ; nor did a more full instruction in the principles of Christianity *precede their baptism*." "Afterwards," says the same author, "this custom was changed." Again, Mosheim says, "In this century (the first) baptism was administered by immersing the person wholly in water." Regarding the meetings he says, "The places of assembling were undoubtedly the private dwelling houses of Christians."

In reference to the worship, he writes, "In the assemblies of Christians the Holy Scriptures were read; then followed an exhortation to the people, neither eloquent nor long, but full of warmth and love. Afterwards prayers were offered, and hymns sung." "The prayers of Christians were followed by *oblations* of bread, wine and other things, for the support of the ministers of the church and the poor."

We presume that no disciple of Jesus Christ with means, in these primitive and healthful days of the Christian religion, thought of meeting with the saints on the first day of the week, without an *oblation* in *food*, for the hungry, *clothing* for the naked, or *money* for such as needed. What a contrast with some of our modern church goers, who attended *preaching*, to show their fine equipage, if we could but witness a congregation of disciples, men and women, old and young, white and black, all wending their way to the house of worship bearing on their shoulders or in their pockets, their weekly sacrifices!

This simple and inspired order prevailed till about the middle of the second century. According to all truthful writers on the subject, and Mosheim in particular, "At first, all the churches were independent, or were connected by no consociation or confederations. But in process of time, it became customary for the churches in the same province to unite and form a sort of larger society or commonwealth. These councils—of which no vestige appears before the middle of the second century—changed nearly the whole form of the church. For by them, in the first place, the ancient rights and privileges of the people were very much abridged; and on the other hand, the influence and authority of the bishops were not a little augmented. They began to maintain that power was given them to *dictate* rules of faith and conduct to the people." This course required but a short time to bring into existence a chief bishop in each congregation, bishops of provinces, the archbishop and his holiness the pope.

In the first ages of the church no one assumed the right to *explain*

the word of God to the people, but all believed through the apostles words, and were one. It is believed Pautænus of Alexandria was the first *expositor* of the scriptures, but it is fortunate that none of his writings have reached us.

It remains, however, for the famous Origen and his coadjutors to subvert a large portion of the Christian world, by the introduction of the Platonic philosophy. The doctrine was, that "*A portion of the divine nature was diffused through all human souls, and that this divine nature or reason is an emanation from God, and comprehends the elements of all truths, human and divine.*"

This is the rock on which Protestantism has been measurably wrecked, and it is the chief evil in all the speculative schools.

From an early period in the second century, we repeat, religious teachers began to speculate, and consequently deflect from the ancient order; in the third century the philosophical spirit continued to increase, and in the year 325, the Nicene crede was made, since which date the dominant party in religion has been opposed to the simplicity of the gospel.

It must not, however, be inferred, that there was not a remnant which never bowed the knee to the image of Baal, or the Pope. Not only in the fourth century, but in every age to the present, men, women and churches have existed, that rejected all human authority in religious organizations, and adhered unreservedly to the law and ordinances of Christ. By the self-styled orthodoxy of the various ages, these have been noticed but incidentally, and then heretical intimations have been heaped upon them. There is no *philosophical* party in *nominal* Christendom that will recognize any people of independent belief, and simplicity of religious worship. All such will ever be denounced. It has been but a few years since a president of a Kentucky college, in reporting the respective religions of his State in Europe, failed even to allude to the disciples of Christ in Kentucky, although they number over 30,000, and many of whom were his next door neighbors. Yet the Doctor neglected not to point out Romanists, Protestants, and even Shakers, who numbered not more than 4 or 500. Why this was done we attempt not to account, but the church of Christ will never be countenanced by religious factions.

At a very early period in our religious history we received the impression, that the church of God had been driven into the wilderness, that the people of the Lord had been taken captives to spiritual Babylon, and consequently that the smoke of the city still rests, at least par-

tially, upon the temple reared upon the foundation of the Prophets and Apostles. That a people have existed in every age from the apostles, not connected with the religious factions, we have never doubted. But it is not our purpose to attempt to bring to light from the obscurity of the past all that we believe in regard to the church. Our wish the rather is to set forth our true position in reference to the kingdom of heaven.

Many, no doubt, suppose the cause we advocate originated some twenty-five or thirty years ago, with Alexander Campbell, of Brook county, Virginia. While we most sincerely believe that no man of the age has done as much as our venerable brother Campbell in freeing the minds of his contemporaries from error, we declare the cause we plead did not originate with him, neither was he the first to advocate it in this country. Many of the best men of the land early in the present century, becoming tired of the sectarian platforms under which they had been trained, resolved to abandon all *interpretations* of the Scriptures, in the form of creeds, confessions of faith, and abstracts of principles, and to fall back upon the original constitution of the church of Christ, the New Testament, as the only authority in religion. "This is the head and front of our offending." As certainly as the man who is for the constitution of our common country, is necessarily compelled to reject all *parties* or *factions*, north and south, east and west, those who plead for the authority of the scriptures alone in religion, can have no fellowship for the platforms and parties of the times. It will be observed that this is a measure in reference to which there can be no compromise. Consequently the opposition of partisans will continue of the most relentless character.

We ask no one to *join us*, but we propose uniting with all people upon the words and commands of the New Testament, and we entertain not a remaining doubt that this is the only plan upon which all men who fear God may unite, and live together in love and peace.

T. F.

METAPHYSICAL DISCUSSIONS.—No. 2.

CONSCIOUS are we that many good persons are not fully prepared to enter into a detailed discussion of metaphysics, or even to appreciate our motive. Still we feel it incumbent upon us to introduce the subject to our readers. Few have read speculations, regarding them as such, and when men read fictions as truth, it is seldom the veil can be

thrown off. As an apology, however, for discussing such subjects we state, that we believe metaphysical inferences have done more to obscure the truth than all other subjects combined. We wish also to declare at the very outset, that we regard all religious speculations as false, heretical, dangerous and damnable. Men, from the days of Adam to the present, have labored to originate new thoughts, practical systems and wondrous improvements; but have utterly failed, and all that we have, we have received from above.

The idea of becoming wise above what is written, led men at an early date to abandon the simplicity of truth for dreams, visions, and idle fancies. Metaphysical reveries led to the formation of the Romish system of religion, to the many systems amongst Protestants, and the notion that every dreamer has the right to follow his impulses as the oracles of God, perpetuates the thousands of heresies which infest our country. Possibly we may be asked if we see any sufficient reason for introducing the subject of speculative philosophy amongst the disciples? We answer, that we believe the indications more than justify an effort. An apostacy, such as has never been witnessed amongst the disciples in the United States, occurred in Tennessee three years ago, solely, we believe, from the speculations of heathen philosophers. We moreover suggest that we think we see clouds, thick and lowering, gathering in various sections. It may be prudent to intimate, that from the fact that schools and colleges are multiplying amongst us, it becomes apparent that our responsibilities increase, and our dangers are greatly augmenting.

Furthermore, if we are not much mistaken, there are striking contradictions in the professions of school directors. For instance, in all the schools amongst the disciples of Christ the Bible is represented as the only foundation in morals; and still the directors have introduced the various philosophies, *mental* and *moral*, of the times. The revelations of God and the philosophies of the world, agree in no particular. Moreover, no one can believe in the truth of miraculous revelation and of any system of professed wisdom originating with men. All metaphysical systems and moral philosophies are not only subversive of the truth of religion, but we declare our solemn conviction, that no one who respects the Bible can believe in any system of philosophy in existence. Hence we think the schools generally are well calculated to make infidels. It is well known that the universities and colleges of Germany, and, indeed, of Europe, have generally renounced the miraculous inspiration of the Bible, through the influence of the various systems of philosophy in use.

Furthermore, we are inclined to believe, that the different systems of Natural theology and Moral philosophy are well calculated to overthrow the hope of Christians. If nature affords spiritual intelligence, what we most need is in the power of man, without a revelation from on high, and consequently the Bible must be regarded as useless. Years ago there was a tedious discussion of the truth of religion in one of our Southern States, in which the professed friend of spirituality relied entirely upon *nature* to prove that Christianity is from God. Of course he was beating the air, and the results were not favorable to the Christian institution. But we have promised specifications regarding the evil effects of metaphysical theories. At present we must be satisfied with bare statements, but we promise ample reasons for our conclusions at another time.

1st. Want of confidence in the perfections of Christian Scriptures, has, from the days of Constantine to the nineteenth century, induced men to set their wits to work in attempts to construct from the unsystematized materials in the word of God, (as they suppose,) and from other sources, a perfect system of religion. This is philosophical.

2d. Even amongst the disciples of Christ, who take the Bible as the only infallible rule of faith and practice, it is most clear, from the fact that many are endeavoring to build up Bible, Missionary and Sunday school societies, etc., to do the work of the church; they do not possess full confidence in the church and her resources to renovate the world. Hence speculative plans take possession of the hearts of the brethren.

3d. The fact of several of our writers having suggested a kind of a national meeting, or ecumenical council, to establish order amongst the churches, is evidence that these brethren entertain not full confidence in the individual churches being capable of walking in the light without external aid; and hence the inclination of many to philosophise as to the best plans of operation. They think, write and speak as if the Lord had left men to their own resources in matters of morality and spirituality.

4th. The first essay in the *Millennial Harbinger* for August, 1856, and the article of Brother Richardson in the September number, under the head of "*Misinterpretation of Scripture*," are purely metaphysical, and, to our mind, suggest a settled policy to introduce *novelties* amongst the brethren. At present we only design calling attention to the subject. We will wait for the brethren to develop their system, and particularly to hear from Brother Campbell, before we attempt an examination of the matters which we think we understand. If we

are not deceived, the doctrines shadowed forth in these essays, when fully embodied and carried into practice, will place their authors with all other speculators. But we forbear. Time will prove all things. We dread metaphysical systems of religion, and beg the brethren to be sure they have surveyed the whole ground before they take the final leap. Lot's wife was philosophical, so is Theodore Parker.

T. F.

THE MISSION OF THE HOLY SPIRIT.

"And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." *Prophecy.*

"And I will pray the Father and he shall give you another Comforter (*Advocate*, or *Teacher* would probably be a better rendering of the original, and would indicate more clearly the office of the Holy Spirit,) that he may abide with you for ever." ***.

"But the Comforter, the Holy Spirit, whom the Father will send in my name, shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." *Promise.*

All who regard the Bible as a revelation of the will of God, believe that the Holy Spirit was one of Heaven's great missionaries to a fallen world. Nevertheless, I am persuaded that few comprehend clearly the purposes of his mission. The ideas of most religionists around us, in reference to the influences of the Spirit, are very much confused and well calculated to envelope the simple teachings of the Savior and his Apostles in a veil of mystery. And hence, when Peter, through his discourse on the birth-day of the Christian Kingdom, proclaims to us as he did to the children of Abraham, the *ancient Gospel* in all its sublime simplicity, modern teachers are ready to perplex us with divers questions in regard to the meaning and office of faith, the doctrine of evangelical repentance, the design and action of baptism, and especially in regard to the part performed by the Holy Spirit on that occasion, in the conviction and conversion of those three thousand souls. I am therefore constrained to believe that, owing to the influence of these questions theological which meet us at every step in the investigation of truth, the world is now not so well prepared for the reception and obedience of the Gospel as were the infidel Jews on Pentecost.

I propose an examination, so far as I may be able, of the mission of the Holy Spirit in the establishment of the new and better Covenant. And I would premise in the outset, that there are but two ways in which, so far as we can come to any legitimate conclusion from the testimony, the Spirit of God has ever accomplished its purposes:—

1. *By an agency direct, immediate and miraculous.*
2. *By the employment of means.*

The first is extraordinary, and for extraordinary purposes; the second is ordinary, and for ordinary purposes.

We presume that no one will deny the correctness of these premises. We therefore proceed to inquire what purposes were to be achieved by the immediate and extraordinary agency of the Spirit, and what by the mediate and ordinary. Upon the different solutions given to these questions depend the controversies of this age in regard to the influence of the Holy Spirit.

There were but two purposes accomplished by the Spirit by direct agency. First, in accordance with the Savior's promise, it taught the Apostles truth by inspiration,—new truth of which they had never before had any conception—and brought to their remembrance all things whatsoever they had forgotten of the Master's teachings. Secondly, it conferred upon them extraordinary powers, enabling them to work miracles in confirmation of their testimony to the facts of the Gospel. And these effects were themselves but causes subservient to the production of a grand result—the establishment upon a firm basis and the perfection of the Church of Christ as Heaven's great missionary Society. These extraordinary gifts and wonder-working powers of the Spirit continued with the primitive Disciples, as predicted by Joel in the Scripture at the head of this paper, and as promised by the Messiah (Mark xvi. 17, 18,) until "that which is perfect was come"—until the church was panoplied in the complete armor of Heaven, and endued with full power and authority to carry on the great missionary work of the world's redemption. There was no further use for the direct, miraculous agency of the Spirit, and it therefore ceased. The *testimony* was bound up and the *law* was sealed among the *disciples*. The gospel was completed and sanctioned as "the power of God unto salvation," and has ever been the Spirit's means of bringing wandering aliens back to life, to glory and to God. This is what we mean by the Spirit's *mediate* agency—its action upon the minds and hearts of men through means. But we are aware that we have trodden upon disputed ground. Many very pious and sincere

people are firmly persuaded that the direct agency of the Spirit did not cease with the accomplishment of the purposes above detailed, but that it is still to be expected in the "conviction and conversion" of every sinner. It is thought the gospel, *of itself*, is *not* sufficient to bring fallen, sinful men to repentance, and hence preachers are wont to pray for showers of the Spirit—yea, *pentecostal showers!*—to excite an interest among the people on the subject of religion. Honest inquirer, come with me to the testimony. I assert that such a view of the subject is utterly unsustained by the truth; nay more, that it is directly opposed to *facts*. "Facts are stubborn things," and speak in language unequivocal. Turn we then to the facts in the case. On the first Pentecost after our Lord's ascension the Spirit came, as promised, in all its sublime and wonder-working power. "Cloven tongues as of fire" appeared unto the Apostles "and sat upon each of them,"—a most wondrous phenomenon, indicative of the powers conferred upon these chosen proclaimers—and immediately the "Jews and Proselytes" assembled there from the various nations of earth, began to "hear them speak in their own tongues the wonderful works of God." Here we have a manifestation of the direct—the miraculous. But there were three thousand *infidels* converted on this occasion; how was that accomplished? Did the Spirit, in this "pentecostal shower," get about the hearts of the people and make them feel, by direct physical impact, that they were sinners; or (if you belong to another branch of modern orthodoxy,) did the celestial missionary, in some inexplicable way, prepare their minds for the reception of the truth? How readest thou? From what premises do you deduce such a conclusion? Peter was the Spirit's agent, and armed with the "sword of the Spirit"—the living word, the gospel—he wielded it successfully to the subjugation of these wicked murderers to the dominion of the Reign of Heaven. There was indeed a "gift of the Holy Spirit" promised to the people on this occasion. What the nature of that "gift" was, it does not come within the province of this essay to inquire; for the very fact that it was promised them after their justification, precludes the idea of its being bestowed for the purposes for which you contend.

Turn with me now to Acts VIII. Philip the Evangelist went down to Samaria and preached to the people; and, although they had been bewildered by one Simon, a Sorcerer, "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women." "Now when the Apostles, who were at Jerusalem, heard that Samaria *had*

received, the word of God, they sent unto them Peter and John; who, when they came down, prayed for them *that they might receive the Holy Spirit*; (for as yet he had fallen upon none of them; only they were baptised in the name of the Lord Jesus.)" Now, honest inquirer, what would you think of an advocate of modern orthodoxy, going about preaching the word and baptising *men and women* upon a confession of their faith, before they had received the Holy Spirit? You would feel disposed to call him a "Campbellite," would you not? (I am truly sorry, if you are disposed, like many others, to brand sincere and honest people, like yourself, with such a name of reproach) yet thus acted Philip! Observe that, in the conversion of the Samaritans, there is not the slightest intimation of such a wondrous descent of the Spirit upon the wicked as is now expected and devoutly prayed for by many. So in all the accounts of conversion to primitive Christianity given in this most interesting history, the facts are as silent as the grave in reference to any such mystic influence. Examine the conversion of the Ethiopian, of Saul, the infidel and arch enemy of the Nazarenes, of the family of Cornelius, the pious gentile; and note carefully and candidly the influences that were brought to bear upon them. You may think that the facts in the last case mentioned—the conversion of Cornelius and his household—sustain your views of spiritual influence; for we are ever prone to put that construction upon the testimony which is most favorable to our own professions. While Peter was preaching "the Holy Spirit fell on all them that heard the word," "and this," say you, "accords perfectly with my views on the subject. We pray that the preaching of the word may still be attended, *in the same way*, with the power and demonstration of the Spirit." Beware, honest inquirer, lest you assume too much. For what purpose was this extraordinary manifestation of the Spirit given on this occasion? It was for the purpose of sanctioning the proclamation of the gospel to the Gentiles—of convincing the bigoted Jews that the Gentiles also were heirs of salvation. You remember that the Jews were a selfish nation, and imagined that under the new covenant, as under the old, they were to be the peculiar people of God. Even Peter was under the influence of this exclusive national feeling, until God, taught him in a vision that he was "no respecter of persons; but that in every nation he that feareth him and worketh righteousness is accepted with him." And when Peter saw that the Spirit was conferred upon the Gentiles, he asked, in presence of his Jewish brethren who came with him from Joppa, the significant

question: "can any man forbid water that these should not be baptised, who have received the Holy Spirit as well as we?" He detailed to them the history of the case, appealing indirectly to "these six brethren" as witnesses to his testimony, and he referred *especially to the gift of the Spirit*, in justification of his course. "And as I began to speak," said Peter, "the Holy Spirit fell on them, *as on us at the beginning.*" Was there any saving influence exerted upon the Apostles "at the beginning," by the direct agency of the Spirit? Surely not; how then can you say there was such an influence exerted upon these Gentiles? The *saving* power was in the *gospel*; hence, said the Angel to Cornelius, "send men to Joppa, and call for one Simon, whose surname is Peter; *who shall tell the words whereby thou and thy house shall be saved.*" What a commentary upon the teachings of those modern Rabbis, who maintain the gospel is a "dead letter," utterly powerless without an accompanying effort of omnipotence to render it effective! "For as much then," continues the Apostle, "as God gave them the *like gift as unto us, who believed on the Lord Jesus Christ*, what was I that I could withstand God?" This defence silenced the objections of the Jews; and now, for the first time, burst upon the enraptured vision of the circumcision this crowning glory of the new Covenant—that it offered the blessings of life and salvation, not to a nation merely, but to a world.

If these considerations do not satisfy you on this point, observe further that the gift of the Spirit, in the case in question, conferred miraculous power—power to "speak with tongues. If people receive now like gifts of the Spirit, why do we not "hear them speak with tongues and magnify God?" Have you any right to so modify the fact as to make it sustain your modernized notions of Spiritual influence? Do you not observe that the facts prove too much for your system?

A careful survey of all the testimony presented in the narration of these facts, I earnestly believe, will convince every candid and unprejudiced mind that the positions I have taken are substantially correct, viz: There are but two ways in which the Spirit has been known to act in the accomplishment of its mission under the new reign:—

1. By immediate and miraculous agency, the objects of which were to teach truth by direct inspiration, and to confer miraculous powers in confirmation of its testimony.

2. Mediately through the gospel, which it gave and sanctioned as "the power of God unto salvation."

Now this modern, camp-meeting Spirit belongs properly to neither

of these categories; what then is it? It professes not to act through the *word* as its instrument, and it teaches no truth, confers no extraordinary powers; whence then does it derive its authority? Admitting it to be a Spirit (which I by no means do,) can any man give a reason, satisfactory to himself, why he believes it to be of God? Its professions can have no weight in the decision of this question, for even Satan, we are told by Paul, "is transformed into an angel of light." Who can tell, if this be a Spirit, that it is not an evil spirit, clothed in habiliments of light in order to deceive the world, and lead them from the obedience and faith of the gospel, causing them to suspend their hope of eternal life upon dreams and superstitious vagaries? God sends no such doubtful and equivocal messengers to earth. He has promised no such idealess and senseless influence upon the souls of rational beings, and men have no right to expect or to pray for it. As well might an individual, immured in some dark cavernous dungeon of earth, which the sun's light never penetrated, pray God to speak in the midst of the darkness, saying, "Let there be light." God by an effort of his omnipotence in the beginning, caused the light to shine in the midst of darkness; but from the time He looked upon his finished work and pronounced it very good, we have enjoyed this, as all other natural blessings, not by a perpetual miracle, but as the result of established law. So, by an exertion of creative power more grand and glorious if possible, God has given to a benighted world the light of the new creation. He has given a perfect revelation of his will as the great *Sun* of the moral and spiritual universe; and he that would enjoy light need not expect to find it by groping in darkness and ignorance, praying for influences which God has not promised, but he must come within the sphere where, by God's appointment, it shines. God addresses man *as man*—as a rational creature, capable of understanding his word. He has promised no influence independent of the human understanding, and his own word. His word in the embodiment of great Spiritual *ideas*, which, passing through the understanding, reach the deepest deep of the human heart.

On this point I must confess I do not well understand the teachings of some of my brethren. What does Brother Richardson mean, in his *No. 1.* on "Misinterpretation of Scripture," (Mil. Harb. for Sept.,) by "spiritual discernment?" A want of this spiritual discernment, he says, "darkens and corrupts the sense of Scripture"—"seeks constantly to carnalize spiritual things; to lose spiritual thoughts in their visible imagery; to trust to instruments and means, apart from

an efficient power and agency, and to deny to Christianity any influence whatever that does not come completely within the comprehension and explication of the mere human understanding, clear it may be to the eye of faith, and however accordant with man's highest reason." What "efficient power and agency," may I ask, are we to expect to aid us in the pursuit of truth, which are not exerted through "instruments and means"? What "influence" is there in Christianity "that does not come completely within the comprehension and explication of the human understanding?" and if there is such influence, how can it be "clear to the eye of faith," which derives its very existence from the understanding?" On page 505 of the article above alluded to, Bro. Richardson remarks:—"All attempts then to reduce spiritual truths to the forms of the understanding, must be futile, and derogatory to that Divine word which addresses itself to our highest spiritual nature—to our self-consciousness?" The understanding, in Bro. R's. system, seems to occupy a *very* subordinate sphere. "As, however," he continues (p. 506) "the understanding has to do with the outward forms of thought, with the words of truth and images of spiritual things, with all that is *human* in revelation, its aid is essential to the interpretation, of the Scripture. When confined to its proper province, and in entire subordination to the higher nature, it may be well employed, with all its powers of perception and of logic, of language and comparison, to aid in determining the sense of words and the relations of propositions. It is only when it attempts to usurp the place of spirit, and assumes to judge of the *Divine* in revelation, that it becomes an ignorant and deceitful guide." This looks much like the teachings of those, who tell us that the "Divinity that shapes our ends" is within us. I am not prepared to admit that there is a spiritual interpreter—a power of "spiritual discernment," which is superior to, and independent of the understanding. I know of no such high Court of Appeal, having supreme authority to make a final decision of all questions, either confirming or reversing the decisions of the understanding. Not many moons have waxed and waned since it was proposed, by a certain very spiritual High Priest in this latitude, to arraign the Bible before this tribunal—this "Divinity within," deeming it fully competent to "distinguish between the *human* and *divine*" (meaning the *true* and the *false*—the *pure* and the *impure*,) in that document. Now I am happy to believe that Bro. Richardson has no fellowship with these Apostles of modern infidelity, yet I am inclined to think that, with his views of "spiritual perception" of truth, they would be disposed to pro-

nounce him "very near the kingdom." Unless many brethren in Middle Tennessee have very much misunderstood him, Bro. Richardson is teaching some *strange things*.

I am at a loss to understand some things from the pen of Bro. Challen in his paper on "Dr. Alexander" (Mil. Harb. for Oct.) Speaking of Mr. Graham, one of Dr. Alexander's first teachers in Theology, he remarks: "*One of his radical principles*" was, that the rational soul of man can undergo no moral change, except through the influence of motives, or the presentation, through the understanding, of such objects as excite the affections." Very good thus far; but read futher: "He therefore scouted the opinion that, in regeneration, there is any physical operation on the soul itself, and held that, *by the influence of the Holy Spirit*, truth is presented in its *true nature* to the rational mind, &c. Now if this last mentioned tenet of Dr. Graham be true, it follows that, without such "influence of the Holy Spirit" attending the word, truth might be presented otherwise than "in its true nature." Now such influence could not be exerted upon the *word* itself, and it must be upon the *soul* itself. I can very well understand how Dr. Graham, Dr. Alexander, or even Dr. N. L. Rice could teach such things, but when Bro. Challen endorses them as being "the views of the Disciples" I am puzzled. When I first read these expressions I thought I had certainly misunderstood the writer; but, on turning to the next page I read as follows:—"On regeneration Dr. Alexander is soundly sound. *The Spirit of God, by an instantaneous touch, prepares* the soul to apprehend the truth. Again, he (Dr. A.) says: "By act of omnipotence he communicates spiritual life; and the soul thus *quickened*, begins to see with new eyes," &c., Does Bro. Challen mean to say that these are the views of the Disciples? Does he mean to say that Bro. Campbell endorses such Calvinistic dogmata as these? If so I have illy understood the great purposes of his life-labor. That venerable Father in Israel has done more for the modification and overthrow of the mysticisms of modern theology than any other man, living or dead. The most powerful and eloquent efforts of his life have been put forth in defence of the power of the word of life, against those who have pronounced that word inefficient without an accompanying, or *preceding* effort of omnipotence. He has fought long, faithfully and well, and he now stands, like one of old, full of years and of honors, "ready to be offered," and yet, before he has left the scenes of his hard-fought battles, some—his sons in the faith it may be—are, I fear, advocating views utterly subversive of the truth he has so ably defended.

In making these strictures I have been prompted by no love of controversy. I think I have never been possessed of a very belligerent spirit, and *I know* I feel illy able to measure arms, in an intellectual *duello* with either of these brethren. I desire only the whole truth. I am just escaped from bondage to such *dicta theologica* as these brethren seem to endorse, and I came out because I thought I had found "a more excellent way;" but if these be specimens of the quails and manna, upon which "the Disciples" propose to feed the pilgrim through the wilderness world to the heavenly Canaan, I must confess, the diet savors much of the flesh pots of Egypt, whence I came out.

F. M. CARMACK.

THOUGHTS ON THE CHRISTIAN MINISTRY.

BY ELDER JAMES HENSHALL.

WE are gratified to lay before our readers some sound reflections from brother Henshall, regarding matters of deep interest amongst the brethren.

"What can be the meaning of so many labored essays on the Christian Ministry? Many of them sound very oddly in our ears. We certainly have no such orders as are contended for in many of these very able documents! Are we passing through an imperceptible but radical change? Self-respect as well as respect for others, requires that we shall atone, as far as we can, for the damage we have done to the popular order, if, after flying off at a tangent, we tack about and return to the old state of things. Moreover, a bad sign in this movement is, that the advocates of this new order of things are generally inexperienced evangelists or teachers, who know little or nothing about the real working of our system. *They may be sure that we shall never receive such changes from their hands.* None are qualified to judge in such grave matters but those of long experience on the field—those inured to the work by years of toil, and whose ministry has been blessed by the conversion of many souls.

"It is much easier to find fault than to correct the wrongs so flippartly pointed out. Is there to be no end of this everlasting tinkering on organization. Be it known to all men, and to many essayists and speakers in particular, that a real, radical reformation commenced in this country during the first half of this nineteenth century. Its grand differential attribute being this: that whereas the existing sects and

conflicting organizations are the results of human wisdom, expediency, and pride; that, therefore, we fall back upon *primitive Christianity*, and thus antedate them all; and believe all the facts reported in the New Testament, and adopt that volume as containing a perfect rule of faith and practice.

"The churches constituted upon this plan, repudiated all connection with Councils of Ecclesiastics, Synods of Presbyters and Lay-Elders, Conferences of Circuit Preachers and Bishops, and *more especially* the particular order of things which had denied us the rights and liberties of the Christian constitution, viz., Baptist Associations; and of course we can not allow to our own people what we solemnly and conscientiously denied to others. We settled down upon the principle that the New Testament contains all the facts for faith, all the commandments for obedience, and all the promises for enjoyment. The apology of all the sects for unscriptural rites, customs, and discipline is, that the Scriptures do not contain a system of church government. This, we have maintained, was a radical error, invented by the enemy of souls for the purpose of creating those divisions and contentions which we are afflicted to witness. The Devil himself never invented a falsehood more potent for evil than this Bible-deprecating sentiment!

"Unfortunately for our success on these principles, every few years there is a world of contention about our defective organization, with here and there an effort to change things in a new direction. This is most disastrous, to the extent of the influence of these discontented parties. It is calculated to make the sober part of community wait and see what we are going to be, and where we are going to stop, in our progress to perfection. It is time we were done with debates about these elementary matters. We had hoped that the brethren had settled down upon the form of church government, the nature of all church offices and the character of its officers. And so we have; but restless men are writing up new writers, and trying to get, through others, what they could not reach themselves.

"All the officers derive their authority from the church, and confer nothing on the church but benefit or damage, as the case may be, *by their labors*. If any one has the natural gift to preach the word, the church can call him to that work, and send him forth, and sustain him in the work, or unite with other churches in doing it without let or difficulty, after due deliberation and consultation. This may be done either by letter or by meeting at a central point agreed upon by all

the parties. But, at such meeting, the evangelists or delegates are not to forget that their churches sent them upon a special business.

"They are not to discuss organization, discipline, ordination, eldership, evangelical rights, church authority, nor any of all the apples of discord, nor fire-brands of dissention which Satan has thrown into the church during the last millennium !

"Nothing is done in the name of the evangelist, bishop, or teacher, but in the name of the church or churches of the living God. 'THE CHURCH IS THE PILLAR AND SUPPORTER OF THE TRUTH.' When the Apostles of the Lamb disclaimed dominion over the faith of Christians, and protested that they were not 'lord's over God's heritage,' but 'were examples to the flock,' and 'ourselves *your servants* for Jesus' sake,' I confess the assumption of honor and power on the part of some evangelists, fills me with anything but admiration of their humility and self-abandonment.

"But I am told that Paul enjoined on Timothy to be 'strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' (1st Tim. i. 2.) All correct. What now was he to commit to 'faithful men?' No doubt 'the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus,' mentioned just five verses before. Of course it was no gift nor authority which he had received from the Apostles, but, 'things that thou hast heard of me among many witnesses.' Just as he said to the church at Philippi with its bishops and deacons: 'Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.' Among the things they were to 'do' because they had 'seen' him do them, were not *miracles*, nor the *communication of the Holy Spirit by the laying on of the hands*; and therefore common sense restricts this general precept to the things they had the privilege of doing, which he had first set them the example of doing. Paul delegated some of his own apostolical power to Timothy and Titus, which it would be presumption for any evangelists now living to assume. 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, *as I had appointed thee.*' "

It is quite clear brother Henshall is striking at some of the *new orders* brought to view recently in the Harbinger and other papers. We are glad to see that the brethren are disposed to prove all things and hold fast the good. T. F.

REVISION OF THE SCRIPTURES.

In glancing our eye over the Guardian, edited by Rector F. G. Smith, of the Columbia (Tenn.) Athenæum, we were agreeably surprised and more than pleased, at our Episcopal coadjutor's remarks upon what he is pleased to term, "The Baptist Translation of the Bible." We were indeed forcibly reminded of the exclamation of the famous eccentric Rowland Hill of London, at hearing the debut of Dr. Chalmers in that great city. Chalmers in his rough, broad, homely Scotch, had given evidence of a mighty man, when Rowland Hill, not being able to sit longer, rose and vociferated, "*Well done Chalmers,—go on Chalmers.*" Although the bishop has on account of some imperfections of his inferior, said "die Smith," yet Smith will not die, he is not only flourishing as a teacher and manager of a popular institution still, but he has said some very good things in regard to the revision of the Holy Scriptures. One who can get his head a little above the party, can always speak better than those manacled, and if our old friend and fellow-laborer, should once entirely escape from his sect, there is no knowing what the simple word which the good brethren are revising would do for him. But we commend the remarks to our readers:

"We are indebted to the Corresponding Secretary of the American Bible Union, for a copy of their Revised Version of I. and II. Thessalonians—an elegantly printed quarto volume.

"The learning and patient research exhibited in this volume, impress us with the highest respect. The translator was surrounded with all the means and appliances needed for the prosecution of his sacred study, and seems to have used them with unwearied faithfulness. The "basis of the common English Version" is never lost sight of, nor is it departed from without some worthy object.

"It is in the doctrinal portions of the Bible that most of the obscurities of the authorized version occur; the historical and narrative parts admitting of but slight emendations. The two Epistles here presented to the world, certainly exhibit the sense of the original Greek more clearly and impressively than it has been done heretofore, while the departures from the language we have been accustomed to, are too slight to be painful to any mind.

"Believing that this undertaking, if carried out with the zeal and learning indicated in the specimen before us, will give increased interest to the reading of the Bible, we heartily wish it success. The enterprise is assailed by a fierce sectarian bigotry, and nothing can sustain it but learning, guided by Christian purity and wisdom. The

call for a revised translation has been heard in Parliament; but the Church of England is so nearly effete—dying of dignity—that it is powerless for any such good work. A new version, embodying the learning of our age and reflecting the sentiments of the evangelical denominations, will work its way, even though it be slowly, into the confidence of all devout readers of the Bible; and by making the lively Oracles more intelligible to the unlearned, minister a precious aid to the cause of vital religion, wherever our language is spread."

DANCING.

Brother Clark, of Jackson, Miss., says, "*I wish you would write an essay upon dancing, especially by a disciple.*"

An inspired Apostle said, "*I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him who esteemeth any thing to be unclean, to him it is unclean.*" These declarations were made in reference to meats. The idea doubtless is, that the eating of meat is not sinful in itself, but should any one regard it so, to him it would be sinful. Yet this sinfulness would arise from weakness.

Furthermore, we long since concluded, that there is no act *absolutely good or bad*. The circumstances attending our actions, the motives which influence us, the authority upon which we act, and the tendency of our conduct, constitute the evil or the good of society. There is no ordinance of the Bible which evinces any philosophical fitness for good; but God gives the ordinances all their effect in his authority. But as to dancing, it may either prove a blessing or a curse. "Miriam the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances." (Ex. iv. 20.) When the ark of the Lord was brought from the house of Obed-edom, "David danced before the Lord, with all his might, and Saul's daughter looked through a window, and saw David leaping and dancing before the Lord." (2 Saml. vi. 16.) David said, "Let them praise him in the dance." (Ps. cxlix. 3.) More scriptures need not be quoted.

What is the legitimate conclusion? First, it is most clear that the ancient servants of God, glorified him in the dance. They leaped, danced, and praised the Almighty for his goodness. We see nothing improper in still leaping and dancing in praising our kind Father. But there are two kinds of dancing we regard as exceedingly sinful. Years ago we witnessed an exercise called the "*jerks*," in which there was

often exhibited a wild and crazy dance, and in which the agent seemed not conscious of what was passing. Such a dance is not of the Lord, but fleshly in all its bearings. Again, we have witnessed a bacchanalian dance, arising from drunkenness, or an overflow of animal feelings, as in what are called "genteel parties," in which God is not glorified, but the operatives jump, leap, swing and twist their bodies, merely to exhaust the superabundant animal fire, and to gratify the flesh. Such dances are from beneath, are earthly, sensual and devilish; and by no means become Christians or cultivated society. All the dancing parties, like the modern parties for "*Sister Phebe plays*," are of the flesh—make no wiser or better, but degrade to a greater or less extent all who engage in them.

Still, if dances were encouraged, and conducted by parents in the family, for exercise, health, and to produce graceful movements of the body, we could but approve of them. Frolicking dances are dishonoring to God, become not refined society, and with their associations are ruinous to young Christians. We submit these thoughts in much affection, and with the sincere desire that our readers may entertain Scriptural views on the subject.

T. F.

GOOD NEWS FROM A CAMP-MEETING.

QUINCY, TENN., Oct. 9th, 1856.

BROS. FANNING & LIPSCOMB:—It is ever pleasing to the Disciples of Christ to hear of the success of the truth.

We have just closed our Camp-meeting at Roane's Creek, Carroll Co., Tenn., where we spent six days pleasantly with the Disciples, in company with several laboring brethren. We were all much refreshed and edified by the presence and Godly admonitions of our venerable and faithful Bro. Andrew Craig, who is favorably known to most of the Elder brethren of Tennessee and surrounding States as a faithful servant of our Lord in word and doctrine.

Our meeting closed with twenty-nine confessions and immersions into Christ, two from the Baptists; making in all thirty-one additions to the good cause.

During our meeting our hearts were made to mourn, but not as those who have no hope. On Saturday night our assembly was cheered by the presence of our esteemed sister Mary Lovessey, in the vigor of youth and health, and on Sunday night following she was cold in death. She left this world in the triumphs of the Christian's faith.

She confessed the name of Jesus Christ before men, (which confession we heard,) on the first Lord's day in October, 1855, at night, at Roane's Creek, and on Monday was buried with him in baptism. Just one year to an hour after her confession she died, and just one year after her burial with the Lord her mortal remains were brought to the campground, and, at her request, I preached a discourse to a very large and attentive assembly. I do not remember ever to have seen more solemnity pervade an audience than did on this occasion. After the services closed her body was committed to the earth, to await that period when all that are in their graves shall hear the voice of the Son of God and shall come forth to meet God in judgment. Our sister left an affectionate husband and a large circle of brethren and friends to mourn for a season her absence, but the word of the Lord gives us comfort.

"Blessed are the dead who die in the Lord henceforth, yea saith the Spirit, that they may rest from their labors and their works do follow them."

May the Lord help us all to do his will, that we may have right to the tree of life, and may enter in through the gates into the city, is the sincere prayer of your brother in Christ,

R. B. TRIMBLE.

"CLOSE COMMUNION."

WE have been requested by a venerable and very highly esteemed brother of Mississippi, to give our readers an essay on "*Close Communion*," and whilst we can scarcely imagine a difficulty, we have concluded to submit a few plain thoughts on the matter.

In the scriptures, we read not of "*open*" or "*close communion*," and really we can see no ground for controversy on the question. It is the bounden duty of all the disciples of Christ—of all who trust the Savior, have renounced the world and submitted to him in baptism—to commemorate the Lord's death, upon every first day of the week. It is scarcely necessary, we presume, to say, it is the privilege of none others, of no one out of the church of Christ, to partake of the bread and wine in the name of Jesus Christ.

The idea of preachers *inviting* persons "in good standing" in their respective sects, to partake at the supper, is superlatively arrogant, if not ridiculous beyond measure. We have neither the right to shut or close the door. Indeed, the Lord has set before us, "An open

door and no man can shut it, and neither can any open it." Christians, not the world, are commanded to "examine themselves and so partake." The table is the Lord's, and all his people, and no others are authorized to break the bread and drink the wine in memory of the Lord's suffering. If this is close communion, we are disposed to advocate it with all our powers.

T. F.

A VOICE FROM THE SOUTH ON EVANGELIZING, EVANGELISTS AND THEIR SUPPORT.

Our venerable and very highly esteemed brother, Gen. W. Clark, of Jackson, Miss., writes in the following strain:

"BRO. FANNING,—I like the Advocate very much. It maintains my views in regard to the worship of the disciples, in the churches, and the preaching of the Evangelists to the world; except the affixing the sum to be paid to him, and the amount to be paid by each. This puts the mind of the Evangelist at ease, as to the sum to be received, and also, that of each member. For he knows what he is to pay. This rule works best in temporal matters."

REMARKS.—This last clause explains the whole subject. Brother Clark thinks just as every other *philosopher* thinks, and were it not for the Bible, doubtless all would be one on this point. But do not the brethren see, that this system of stipulating with men for so many dollars for so many sermons, is contrary to the examples of the New Testament? Do they not also see, that the plan entirely precludes constant Christian benevolence. This is a grace to be exercised and cultivated continually, but subscriptions at the first of the year, must put the grace out of our reach. Do not the brethren also see that the system makes not the support of the Evangelist depend upon his faithful and successful labor; but upon his good fortune in striking bargains?

We are glad to see that the beloved brethren are turning their attention to the matter, and we have reason to believe the whole truth will soon shine forth.

T. F.

The brethren of South Alabama, will meet in co-operation with the disciples at Selma on Friday before the 2nd Lord's day in January, 1856. It is earnestly hoped the beloved brethren will be careful to meet in consultation as to their ability to carry forward the good work.

T. F.

CALL FROM ARKANSAS.

BRO. J. B. TENNISON, of Smithville, Ark., by the authority of many of the brethren in that State, makes a pressing appeal to preachers to locate in that region. Bro. S. also informs us, that the Baptist brethren close *their* doors against him, whilst the Methodist open theirs most cheerfully. Why is this? We have delivered discourses with reference to the kingdom of heaven for 27 years, and it has been a rare thing for the people called Methodist to refuse to hear. The Baptist have usually been more distant, but of all people, we think the Cumberland Presbyterians have been rather the most timid and unkindly disposed towards the disciples of the Savior. After many appropriate remarks of brother Tennison in regard to the opposition, he says, "The chief object of this communication is to induce, if possible, some one to come to Croley's Ridge, Green Co., Ark. There are some three counties entirely destitute of a minister. The brethren are willing to support a preacher, and let him devote his entire time to the work.

Bro. Fanning, please use your influence to get some of the brethren who are inclined to move to come amongst us.

Your brother in Christ,

J. B. TENNISON.

LAVERGNE, September 12th, 1856.

DEARLY BELOVED BRO. FANNING:—The protracted meeting at Ebenezer, which commenced on Saturday before 4th Lord's day in last month, and at which you and Bro. Carmack labored until Thursday following, I closed next day (Friday) with five more confessions and immersions, in all 15 and 1 reclaimed. Next day (Saturday before 5th Lord's day,) I commenced a meeting at Cripple Creek, where I preached day and night for 5 days and had 5 immersions; one of these is a daughter of the late and lamented Eld. R. B. Hall. Prospects every where brighten for good.

I now lay down my pen, and leave for N. Carolina—hope I may have good news to write you from there. Pray for me, brethren. As ever your fellow laborer in the Gospel of Christ,

J. K. SPEER.

Bro. J. J. Trott, requests correspondents to address him at Lavergne, Tennessee.

MARION, PERRY CO., ALA., August 28th, 1856.

BRETHREN FANNING & LIPSCOMB:—Elder James Graham died in Marion, Ala., on the 19th inst. at the house of his Son-in-law, W. B. Lawson. The deceased was born and raised in Rowan county, N. Carolina, from whence in the early settlement of Tennessee he moved to Sumner county, where he resided for nearly forty years, within ten miles of Hartsville. He moved from thence to Ky. and from thence here, where at the good old age of eighty-four years he gave up the ghost. He had been afflicted for near forty years with the most violent spasms at stated intervals, and had lain in bed for near eight years before his death, the result of a fall in getting out the church door at the last protracted meeting held by Bro. Fanning at this place. With all those afflictions he was a man of remarkable good health, a fine constitution, and of good spirits. He was the last of his family save one, my mother, having lost seven children mostly within a few years, and his wife only last April. He was a man of strong mind, of great probity, and sterling worth, aside from his piety.

In the year A. D. 1840 he and his wife on a visit to their Son, Bro. A. Graham of this place, on a confession of their faith were by him immersed into the names of the Father, Son and Holy Ghost, added to the church here, and were ever after ornaments to the cause of Christ. It was truly an interesting scene to see them at the age of 70 years, with frost-covered heads, descending into the waters of baptism and putting on Christ. They and all their children lived the lives of Christians and died the death of the righteous. Oh! what a reflection that these good old people and all their children shall meet together where nor parting, nor sighing, nor grief shall e'er come! Yours in Christian bonds,

P. B. LAWSON.

HAMILTON, BURNET CO., TEXAS, September 1st, 1856.

BROTHER FANNING,—We had a four days meeting at this place commencing 20th August; the preachers were brother Strickland and brother Foster. We had 45 additions to the church, and there are now about 85 members, and the cause is prospering in this country, and God help us to speak the truth.

We are well pleased with the Gospel Advocate; we read the Nos. and give them to some of the other brethren to read. I think I will be able to send you some thirty or forty subscribers for the next number. Your brother in Christ,

JOHN M. WOOD.

REPORT FROM BROTHER G. W. CONE.

MILLERSBURGH, RUTHERFORD CO., TENN., Sept. 28, 1856.

BROS. FANNING AND LIPSCOMB:—I have concluded a few notes of my travels and labors may not be uninteresting to you and the brethren generally. From the annual protracted meeting at Rock Springs I went to Boston, Williamson county, where I joined brothers Lee and Hardison on the fourth Lord's day in July. We continued our labors eight days, thirteen persons were gained to the cause of the Lord. Saturday before the third Lord's day in August I commenced a protracted meeting at Roads, Bedford county, and to my great surprise, while preaching on Saturday, brother S. E. Jones came in. He did most of the preaching during the meeting. Brother J. K. Speer come and preached on Monday, but owing to sickness in his family he was compelled to leave. The meeting continued six days; eight persons confessed the Lord and were immersed for the remission of sins.

Friday before the fifth Lord's day in August I commenced a meeting at Little Rock, Hickman county. I continued eight days without aid. The result was, nine persons obeyed the gospel, three were reclaimed; the brethren seemed to be much built up in their most holy faith, and more determined to keep the ordinances of the Lord.

The 22d instant I joined brother Eichbaum in a meeting at Rockey Springs, Jackson county, Ala. He commenced the meeting on Saturday, or rather brother Witherspoon commenced it on Friday night. We continued our labors until Friday, making eight days, and the result was most glorious. Thirty-one noble souls nobly confessed the Lord and were buried with him in baptism. It was truly a time of rejoicing to witness parents and children and neighbors uniting on the one foundation of apostles and prophets, Jesus Christ the chief corner stone, and rejoicing together in heavenly places in Christ Jesus. The brethren at the latter place seemed pretty much determinad on erecting a suitable house of worship. Indeed the brethren at all of the above places seemed to be more determined to live more spiritually minded. Oh that the Lord may help them.

G. W. CONE.

COLLIERSVILLE, TENN., September 26th, 1856.

BRO. FANNING:—We have had *twenty-one* additions to the good cause within the last three weeks—2 at Colliersville—19 to the Thia-tira Church, North Miss. The preachers present at these meetings were Matthews, Barbee and Dupuy. Yours in the Gospel Hope,

GEO. PLATTENBURG.

CHURCH NEWS.

Bro. J. C. Mathews reports, for the last evangelising year and up to 24th July last, he rode 3740 miles, preached 206 discourses, and there were added 21 by immersion, 4 by letter, and 3 from Baptists. Bros. J. M. Beard, A. E. Williams, and J. P. Elder, were with him occasionally.

FAYETTEVILLE, WASHINGTON CO., ARK., Aug. 29th, 1856.

BROTHERS FANNING AND LIPSCOMB—Since my last to you, we have had about 25 accessions in this County, at the various points at which we have labored. The good cause is onward, the people seem more than ever disposed to hear. Our annual meeting embracing the 3d Lord's day in this month, passed off pleasantly with good results; although we had but few accessions, still we have no doubt much good for the cause was done. At this meeting my year's labor as Evangelist closed, but by the choice of the brethren I am again in the field, and the Lord willing intend to do all I can for the promotion of his cause. You shall hear from me occasionally. As ever your brother in Christ,

J. S. ROBERTSON.

NEOSHO, Mo., September 20th, 1856.

DEAR BROS. FANNING & LIPSCOMB:—The good cause is progressing slowly here; I attended a meeting of the brethren last Lord's day and saw two noble souls, after making the good confession, buried with the Lord in the emblematic grave to rise walking in newness of life.

The Lord will bless the means which he has appointed for the conversion of the world. The Gospel is the power of God unto salvation to every one that believes.

G. F. JONES.

PLEASANT GROVE, TEXAS, August, 1856.

BROS. FANNING & LIPSCOMB:—We have just returned from Bethany Congregation, about 10 miles west of this, where we had a very interesting and feeling meeting; in the close we gave an invitation, and one came forward, which is yet to be immersed. On the 2d Lord's day inst. we preached with the congregation at Bro. Snider's, 8 or 9 miles South of this, where we immersed 5 on a confession of their faith; we rejoice to give God the glory. Yours in the bonds of Christian Love,

J. B. WILMOTT.

RELIGIOUS INTELLIGENCE.

BRO. J. ROBERTS, of Igene, Dallas county, Texas, writes: "We are much pleased with the Advocate, and will be able to send a long list next year. We meet weekly to keep the ordinances, but we have had no recent additions. Bro. Sweet is doing considerable good in this country. He immersed three last Lord's day in this county. May the Lord increase our courage in defence of the truth."

BRO. ALLEN KENDRICK, of West Tennessee, says: "Brother Gilleland is laboring amongst us with great success. In the last ten days, some 25 or 30 have been added."

DR. W. J. BARBEE, under date of Sept. 22d, writes: "We had a delightful meeting at Thyatira, Desoto county, Miss., a few days since. There were 16 additions."

Bro. Barbree, is capable of having such meetings often. ED.

Bro. S. Strickland writes from Georgetown, Texas, Aug. 5th, 1856, that, besides the additions recently reported at Burnet Court House (18) he had, on a late tour, at different points, twenty-two (22) additions; and that Bro. T. Armstrong, of Bell Co., recently held a meeting which resulted in 25 additions; that Bro. Newman had gained 19 recently, and that a letter informs him that Bro. Jorden, of Western Texas, had since his last report, gained 7. Bro. Strickland says: We have heat, dust, and politics on the one hand; the world, the flesh and the Devil on the other, and hydra-headed Sectarianism in front. But thanks be to God, we gain some signal victories, through the gospel.—May not the whole of the opposition be from the devil? Perhaps Politics, Sectarianism, etc., are his means of operation. But though the opposition be numerous and strong, they that be with "us are more than they that be against us." Let us yield not an inch of ground—slack not our efforts for a single moment. We shall conquer.

A NEW WORK ON CHRISTIAN EVIDENCES.

BY JAMES CHALLEN, OF PHILADELPHIA.

The above is the title of a work soon to appear, by our brother Challen, and we trust it will be the means of leading many to examine the Divine Oracles. Really, the evidences are all in the Bible, but men even in modern times, may successfully direct attention to the truths as they were given by inspired witnesses. T. F.

Several articles are on hand that will receive attention soon.

TEXAS DEPARTMENT OF THE GOSPEL ADVOCATE.

CHURCH NEWS.

AFTER resting a few days, our meeting at this place was renewed, and seven others yielded to the gospel; in all during the meeting 37, and one more confessed, and was denied the privilege of being immersed by an earthly master.

Our weekly meetings and prayer meetings are *very* interesting. The young members come up to the work like good soldiers; and there is amongst them an unusual amount of talent and ability to do good.

At *Beaver*, twelve miles north of this, we held meeting four days last week and this; and ten were added—seven immersions. I know no better church than this at *Beaver*. It is young, but has, from the beginning, kept the ordinances regularly.

Our “Palestine co-operation” is now in session, and the prospects very fine for much good. Of this again.

Brother J. Scarborough reports sixteen additions at the co-operation, including Nacogdoches, San Augustine, and Shelby counties, (2d Lord’s day ult.,) and funds to sustain brother P. T. Southern for the coming year. Also, at a meeting held by him and brother Southern the week following at *Buena Vista*, Shelby county, there were *ten* additions, and a congregation formed. Brothers Southern, Scarborough, T. E. Stirman and S. Henderson were at this co-operation. Brother Henderson reports three additions since

Brother Dr. J. R. McCall, of Austin, Texas, writes, September 1, 1856, that brother B. F. Hall was then at Austin, and reported sixty-three additions recently in his vicinity, (near Goliad, I think.) Brother M’C. adds, that two joined at San Marcos last meeting; that brother Strickland had thirteen at Caldwell, eight at Georgetown, since last report, and forty-five at Burret Court House; Father Armstrong’s twenty-five, on Little River may have been reported. Brother M’C. mentions thirty more by brothers Armstrong and Goodwin, some 30 miles from Austin.

Many of our evangelists do not write, but so far as we are informed, the cause is onward wherever it is faithfully presented. The greatest difficulty is, want of support for evangelists. And as we should, to present a true picture, give something of both sides, it may not be amiss to state, that the brethren fail to pay what they promise their evangelists—sometimes entirely, and generally at the appointed time. This want of punctuality and of conscience greatly discourages the

evangelists and hinders the cause. Those who thus fail will, of course, have to account to their Master. The evangelists should be careful lest the unfaithfulness of others hinder them from doing what they *might*.

Many interesting items are on hand for the Gospel Advocate, but my great engagements, preaching, settling business matters, and preparing to move, do not allow me time to write much.

Most affectionately,

Sept. 12, 1856.

C. KENDRICK.

P. S. I have opened this letter to say, that eleven more have been added here—five last night, and the finest prospect; fifty in all here, and ten at Beaver, 12 miles north.

C. K.

BRO. ADVOCATE:—I have been so much employed recently, preaching and laboring to settle my business here, that I have found it impossible to write as I desired. Several subjects are very urgent for attention, and in a short time I hope to send you as much matter as the reader will desire.

Opposition here is greatly yielding. Upwards of sixty have been added in this county recently—over 50 here. What a field for labor! There is scarcely a neighborhood near this where a good congregation might not be built up! And then the disciples need so much attention! The Lord sustain his cause in his own way!

C. K.

BRO. S. W. LEONARD, July 24th, 1856, Central City, Ill., says: "Since I came out here I have witnessed several additions to the Christian church, and there is a growing interest for Christianity wherever I travel."

For twelve nights we have had meetings here, (Palestine, Aug. 20, 1856,) including two Lord's days; and *thirty-one* have been added to the congregation. Others have evidently been almost persuaded, and next Lord's day, we hope to be further encouraged. The interest continued—perhaps I should say increased, to the last, (there were 2 confessions the last night,) but I was wearied, and being at home, concluded to rest a few days.

C. K.

CENTERVILLE, KY., Sept. 2, 1856.

DEAR BROTHER KENDRICK :—I have been at some excellent meetings since I have been in Kentucky this last time. I have been out from my father's sixteen days, and have seen about twenty confess the Lord Jesus. I was with brother Wm. Jarret at Fork Lick, in Grant County, Ky. He has immersed sixty-one within the last two months, if I mistake not. I now reside in Chillicothe, Mo.

Yours in Christ,

JOHN A. SIDENER.

CENTRAL CITY, ILL., Sept. 6, 1856.

DEAR BROTHER KENDRICK :—I have just returned from the State meeting, held at Mechanicsburg in this State. There were a large number in attendance; several excellent addresses delivered; and the missionary operations of the brotherhood arranged, as I think, on a successful plan.

Brother Wm. M. Brown has very recently held a protracted meeting at Taylorsville, with great success. Brothers Heaf and Williams recently added twenty one to the church in Vandalia, and prospects everywhere are cheering.

S. W. LEONARD.

OUTWARD ORDINANCES.

Bro. J. C. Warren, of Lincoln Co., Ky., writes, July 2d, 1856, this: "I hear some of the brethren speaking of the ordinances of the gospel as *outward* ordinances. *Outward* seems to imply *inward*. Can you tell me about the inward ordinances? I am at a loss to find them. Perhaps you have more light in Texas."

No, we have no more light here, touching inward ordinances. "Each ordinance has something peculiar to itself," and no one can take the place of another, under ordinary circumstances. Hence those who neglect the weekly meetings, family prayer, or any other ordinance or command, suffer a clear loss of just as much as the neglected ordinance on the sacred channels of the waters of life. They are never dry, nor do these waters flow elsewhere. As well might we expect to live without the grace of God, the spirit and the laws of God, as to expect to live religiously without God's holy ordinances, under ordinary circumstances, at least. Those who speak of them as outward, with the idea of their being mere outward ordinances, degrade the christian character in thus degrading the appointments of God.

C. K.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. II. NASHVILLE, DECEMBER, 1856. NO. 12.

THE CHURCH OF CHRIST.—NO. 14.

CHRISTIAN UNION.—CONCLUSION OF SERIES.

CAN order, harmony, love and union be evolved from the hostile elements of the religious world? Men left to *their own* thoughts, we opine, will never harmonize. They must abandon their *independence* to become one in any enterprise; and especially in the Christian religion. During the space of almost six thousand years the wisest of men, boasting of their competency for "*self-government*," have constructed and reconstructed governments with the vain hope of forming one universal brotherhood, but the nations of the earth are now more distant from each other, in their political creeds, language, and moral sentiments than at the Babel dispersion. In philosophical investigations our frail brothers of the dust have succeeded no better. From Plato to modern Spiritualists each succeeding system of wisdom has proved all that preceded it false; and it would require a wise man indeed to define any system now generally respected on earth. The most distinguished writer on speculative philosophy of the age, has styled what he is pleased to call his system "*Eclecticism*," a word that signifies nothing.

But in religion, have men been more successful? If there is any bond of union in human wisdom we have not been so fortunate as to discover it. The reverse of all bonds and all positive belief seems to be the tendency of the times. The test of union and brotherhood, in the nineteenth century, is the negation of all certainty and all purity. The man who will grant to his fellow the moral right to believe no creed, to demand nothing in conduct of a positive character, as a test of fellowship, is regarded *charitable* and most *orthodox*. Even in the

denominations which possess positive creeds, the preaching, conversation and tendencies are unfavorable to any test of a good man save latitude. Those who fancy themselves *sincere*, though their hearts may be totally depraved, whether they are Jews, Pagans, Transcendentalists, Wine-bibbers, or Flesh-mongers, are "free men," and all are traveling the broad road to eternal life! This is not an exaggerated statement.

But as such general and sweeping declarations may not be most instructive, it becomes us to treat this grave subject somewhat systematically. Suffice it to say then, that the political, philosophical and many religious systems of the world serve but to convince the human race of the utter incapacity of man to *originate* any correct system of government or morals, or even to imitate the models which God has given. Notwithstanding the confusion of the religious world, we rejoice in the belief that good men every where ardently desire and pray for Christian union. This fact proves that the wise see there is something wrong, and also that an effort is necessary for matters to be righted. In laying down our premises we first of all declare, *It is the will of God that all his adopted sons and daughters should be one.*

In proof of this position it will be remembered that the Savior, in the garden, prayed that "his disciples might be one even as he and the Father are one." Paul not only says, "There is one body," but "There is but one body."

Throughout a large portion of the New Testament we read of the "triumphs of the Church;" "she is the pillar and support of the truth;" "the bride the Lamb's wife;" "Jerusalem above;" "the mother of us all." Over the church the Lord is to reign till he subdues his enemies, and then he will deliver it up to the Father, "that God may be all in all."

No one denies the unity of the church in the days of the apostles. Whence then the hundreds of hostile factions? An enemy hath done this. These are not affianced to God. They are standing on human platforms, and, like all other works of man, the latest of these temples must fall, and vanish from earth. The foolish hope of each ambitious sect being able to conquer the world must fail. As to the fact, however, that Christians were originally united, and there was but one sheep fold, there can be no doubt; and there is but as little doubt it is the will of Heaven for all the saints to be one now; but the question demanding attention is much more difficult of solution. It reads, "How MAY ALL SINCERE PERSONS COME TO SEE EYE TO EYE, AND CONSTITUTE

ONE FAMILY?" There is no human creed upon which all sects can unite. It is wicked for the Romish hierarchy to claim authority from antiquity. She is a heresy, the oldest and worst of earth; but Christianity is older even than she. The Greek creed cannot hold the inhabitants of one eighth part of the Eastern continent together; and with Romans the Greeks can never affiliate.

Protestants, too, differ *toto cælo*. No two sects can harmonize.

Suppose representatives, wise, sage and profound, from the different denominations of earth were to meet in solemn conclave, might we not hope for a system upon which all could unite? Universal councils have met time and again without the least benefit accruing to the human family. The Council of Nice in Bythia, in 325, formed the first authoritative creed intended to force all who professed faith in Christ to fraternize as brethren; but its effect was to drive former friends into eternal hatred. This model creed instead of harmonizing has continued to divide, and it has subdivided in the Protestant sects the friends of truth and peace. The Council of Trent, in the sixteenth century, made another daring and protracted effort to bring all the jarring elements into submission by new decrees. But the labor was abortive. Consequently we could anticipate no better results in other councils. We have made no progress in government, and especially in religious government. The efforts of the world to harmonize the churches but evince the imbecility of our race. There are works we *can* accomplish, but we cannot plan or legislate for Jehovah. "Who has been his counsellor?" There are but a few very simple conditions of union amongst men who fear God; but these are indispensable.

First, we must "cease from man whose breath is in his nostrils." All his philosophy amounts to nothing; and the greater he is intellectually, most generally, the greater simpleton he becomes in speculation. The new born babe knows just as much of God, heaven and eternity, philosophically, as Locke, Kant or Bacon ever knew from their natural resources.

Secondly. We must abandon forever all churches, creeds and religions made since the death of the apostles. They are all counterfeits. If they are not in the Bible or authorized by it they cannot be of Heaven. This is the trying matter? It is difficult indeed for the Romanist to doubt the fallibility of his church, though she may be pointed out with the finger of inspiration, as "The mother of harlots and abominations of the earth." The Episcopalian clings tenaciously to his English mother, though the product of a whim of Henry VIII.

Indeed all the Protestant denominations are zealous not only for the traditions of the fathers, but much more zealous for their party existence. Whilst we rejoice to believe there are sincerely religious persons in all these bodies, they resemble genuine republicans under monarchical governments. They are not likely to convert monarchies into republics, they act wisely in abandoning the worse for the better. So should we act in religion. "*Come out of her my people, lest ye be partakers of her plagues,*" saith the Lord. If, however, after the solemn warnings of inspiration for the people of the Most High to leave the city of confusion, they refuse, they must perish beneath the ruins of her battlements. The destruction of all sects is as certain as that there is a God, who rules heaven and earth. Party religions are an insult to God, angels and good men. But we are told it is wrong to oppose systems and bodies, unless we have better to present in their place. Most true. There is a church which antedates them all; even Rome herself some three or four centuries, and of the dignity and the character of her members there is no possible comparison. She is modestly denominated, "THE CHURCH OF CHRIST." This church was built not upon Peter, the five points of Calvinism, or the thirty-nine articles, but upon the confession that "Jesus Christ is the Son of the living God." It cannot be that this church has no existence in the nineteenth century, and yet it is lamentably true, that partisans could not write a history of religion, and acknowledge the existence of the Christian institution. The reason is clear, were this done, the humiliating admission would be made, that their respective little *shanties*, standing quivering round about this grand temple, are not of God.

But the universal creed of Christendom, where is it? Not in compilations of men. It is true beyond all cavil, that the Bible, fairly translated into the different languages of earth, is the only creed of Christians. Blessings attend them "*who believe on the Savior as the Scriptures say.*" Our Lord prayed, that "All who should believe on him through the words of the apostles might be one; that the world might believe the Father sent the Son."

This is the last point to be gained in uniting all who love our Lord Jesus Christ in sincerity. Men who believe *through the words of the Spirit*, and not through the colored interpretations of priests, cannot differ in faith; and when their faith is one, their profession must be one.

THE END.

METAPHYSICAL DISCUSSIONS.—No. 3.

FROM the titles of the books published on the subject, we should conclude that there were two kinds, or orders of philosophy; viz, *Mental* and *Moral*; or one which relates to the natural powers of the mind, and the other to our knowledge of God and our duties to him. Upon a careful examination, however, there is no appreciable difference in the office of the various philosophies. Mental philosophy undertakes to show the inherent powers of the mind; to *reveal* the being and character of Deity, and a perfect knowledge of right and wrong. Moral philosophy not only assumes the ground of natural ability in man to teach the character of his Author, but also professes to demonstrate the existence of God from external nature. Dr. Paley's stereotyped syllogism is familiar to every school child. It runs thus:

1. Whatever exhibits marks of design has an intelligent Author.
2. The world exhibits marks of design;
3. Therefore, it has an intelligent Author.

We are not disposed, at present, to offer an argument for or against this reasoning. We simply state that the fallacy is in the minor premis, and we believe the conclusion is false. Our object is more in this statement to present the teaching of the world than to discuss it. Therefore, with the conviction that our readers will be much profited by the course, we will very briefly call attention to the history of philosophy, or to the general metaphysical conclusions of men.

1ST. HINDOO PHILOSOPHY.

All historians agree, that we find what is called philosophy first in India; though we should regard it as a perversion of the knowledge of the true God. As strange as it may appear the ancient Hindoo Philosophy furnishes a perfect key to all subsequent systems. The whole circle of thought is quite short, easy of comprehension, and yet it is well, indeed, for Christians to know what it is. The reader will please notice the very few points which constitute the entire circle of Hindoo speculation.

1st. "*Bram*," they say "existed eternally, the first substance, infinite—the pure unity." This unity, or Deity, they maintained, entirely escaped the grasp of the human understanding. Originally he reposed in the contemplation of himself; subsequently his creative word caused all things to proceed from him, by a succession of continual emanations. The Hindoo God, *Bram*, from which all things spring, assumes a trinity of characters. As Creator, he is known as *Brama*; as Preserver, he

is called *Vishnou*; and as Destroyer and Renovator of forms of matter, he is styled *SEEVA*. By the destruction of *seeva* all things return to unity or *Bram*. Thus, all things *emanate* from *Bram*, and are reabsorbed by the great soul of the world, *Atma*, and consequently the circle is complete.

Individual souls are but emanations of the universal soul, and after the transmigrations of this world they all return to unity.

Any child can comprehend these thoughts, and we repeat, that man has made no improvement upon these things. But we will call attention to a few more supposed developments of the human intellect.

The Chinese taught, that all things rest upon and spring from the great *summit*, called *Tao*, and *Tao* is the same as primitive *reason*, *Si*, which directs every one. Confucius, the father of the Chinese religion and philosophy, said to his followers, "I teach you nothing which you might not learn of yourselves;" referring to the infallible and divine reason within, which controls the world. Thus, *reason* is the universal Divinity amongst the Chinese, as *unity* was amongst the Hindoos.

The Persian, Egyptian, Chaldean, and Phœnician conceptions were all taken from these eastern speculations.

Next in order, it is proper to call attention to Greek philosophy. Most historians begin with Thale's, born 640 years before our era, who taught that "water was the cause of all things." Thus he attached the notion of Divinity to water. The first very distinguished philosopher, however, in Greece was *Socrates*, born 468 years before Christ; and all accounts we have been able to find of him fail to satisfy us that he was a man of very remarkable powers. He was *eccentric*, affected airs of wisdom, and was put down as one profoundly knowing. The only philosophical point in his history was his notion, that a *demon or divinity within him admonished him what course to pursue!* He was said to be author of the system of arguing by asking questions.

The most distinguished philosopher of Greece was *Plato*, a disciple of *Socrates*, born 428 years before Christ. His teaching may be stated in a few sentences. He maintained that there is something in the human intelligence universal, absolute and necessary in itself. This infallible something within he called, *Ideas*.

The conclusion is, that there exists a substance of which ideas form the essence; and that substance is God. It will be observed this universal, independent, absolute, formless something within, called ideas, reveals the Divinity. In morals *Plato* taught, that religion consisted in acting in obedience to the natural powers, called affections, which gov-

erned the soul. In regard to the soul he taught, that as far as it is united to ideas, it partakes of the divine substance, and is absolute. Hence, God is the imminent root of the soul's existence. This is precisely the idea of emanation in the Hindoo teaching. Both Hindoos and Chinese taught, that souls are evolved from the great soul of the world, and will finally be reunited to it. Plato admits the guiding divinity, with Socrates, and we are not able to discriminate between the controlling power within, denominated reason and pure Divinity.

But these are the thoughts of all speculative philosophy and theology, and we deem it altogether respectful to our readers, to very humbly request them to so carefully examine these things, as to be familiar with them. In our next we hope to present the teaching of modern speculatists, and its connection, particularly, with religion.

T. F.

THE POWER OF THE TRUTH.

UNDOUBTEDLY the most baneful notion that possesses the minds of the people of the present day is, that which envelopes the whole matter of man's duty and responsibility to his Maker in a cloud of mysticism and uncertainty. The people know and believe nothing with clearness, but all is a matter of doubt, blind chance and haphazard. The teaching of the popular religions of the present day offers to them nothing real, tangible and sure, as a lasting and unfailing spiritual food. Whirlwinds of excitement sweep over our land, and the whole country seems thoroughly aroused with religious zeal. But what permanent results do we see? What fruit worthy of so auspicious a promise? Are the people made better, wiser, happier, more devoted to God, and less devoted to the flesh and the world? Suppose one half the so-called conversions, that are heralded with such jubilant rejoicings as mighty outpourings of the Holy Spirit all over our land, were indeed and in truth conversions to God, would we see the world filled with wickedness, and the people, as we truly fear, growing more Godless, more irreverent every day that we live? Would we with such manifestations of Divine love see sin, crime, infidelity, and fleshly degradation, not only stalking almost unnoticed and unrebuked throughout our land, but invading the house of God, and with solemn mien and a show of reverence pronouncing God's anointed Son a mere man, and making God himself a liar? Are these the fruits which we ought to expect from the boasted conversions and revivals of

our land? Are these the results of genuine conversion to God? We think not; we read of no such fruits of the Spirit among those of primitive days who obeyed the truth from good and honest hearts. No such fruits as these are found in the conduct of those of early days who forsook all for Christ Jesus and gladly sacrificed life itself for His blessed cause. True, bad men, from corrupt and base motives, frequently found their way into the body of Christ, but the spirit of the great mass of the followers of our Lord was, "Lord what will you have us to do." Our hands are ready for any work—our lives for any sacrifice in obedience to thy will.

The question is, What cause is there for the present dearth of religious life? for the present want of vital, efficient energy in any body of professed Christians in our land? We think there is abundant cause for this state of things to be found in popular religious teaching and religious notions of the present day. It is to be found in the simple fact, that apart from the excitement into which the people are coaxed, and dragged and blindly led by stories of ghosts and death-bed scenes, *they know nothing whatever*. They are taught to expect some assurance of acceptance with God, either in a dream, a vision or some mysterious feeling, and when they receive this the matter is at an end. Of Jesus Christ and him crucified, of any of the wonderful events of his life, of the testimony of his divine mission, or of the cost, the trials, the duties and responsibilities of the Christian life they have not even the semblance of knowledge. Of the teachings of the word of God, of the purposes of the Old and New Testaments, of the meaning of the Gospel and the intention of the various portions of the sacred writings, they have about as much knowledge as the savage Hottentot. Still we are told that these are a converted people, and have the assurance direct from God that their sins are forgiven. What a shame that the religion of Christ is made to bear the burden of such conversions! and that men who know better still give countenance and encouragement to such idolatry.

Can we wonder from such teachings that religious life is at a low ebb. What ground of faithful Christian conduct is there in this system of things? How can people have faith in Jesus Christ when they know nothing of him? How can we look for earnest, efficient, hearty Christian conduct with no distinct notion of any Christian obligation or duty? What is the amount of all our profession when we know not what it is to believe in Jesus Christ; what it is to have confidence in the testimony God has given of his Son; when we know nothing of the

lessons of peace, of self-denial, of forbearance and forgiveness, of meekness, temperance, Godliness, brotherly kindness and love developed and enforced in the Gospel? What a miserably vain and preposterous notion is it that we can possess the faith, the hope, and the love of the gospel in utter ignorance of the object and centre of all Christian faith and hope and love? What idle and senseless talk is it to speak of living holy, justly and uprightly before God and man in entire ignorance of every divinely appointed precept and injunction of a pure and Godly life? Can we be astonished that there is no steadfast, unshaken devotion to the truth in this state of things? But the people are the readiest dupes of any and every delusion, and receive with equal good will every phase, shape and quality of necromancy, witchcraft, ghostology, or whatever other irreverent and infidel deception designing and crafty men may offer for their voracious appetites? Under the system of religious teaching prevalent in our land we cannot see what better results we have a right to expect. We cannot see what other fruits we could expect from a system that turns the attention of the people entirely away from the teachings of the word of God, and tells them that they are to place more confidence in a dream, a vision or an indescribable sensation of some sort than in any recorded teachings of God's Spirit. It is a system that regards God as a stern monster, not ready and willing at all times to accept those who come unto Him, but that he must be supplicated with long and agonizing struggles to become more gracious, more merciful to us than he has been before we expect any favor from Him. It sets aside and counts as utterly worthless the whole gospel and the offers of pardon and redemption therein contained, and subjects man to the whim and caprice of a most partial and unjust influence, turning some men to God and leaving others equally anxious and equally worthy in sin and despair. It is this system of things that regards the love of God manifested in so rich and glorious abundance in the gift of His only begotten and well-beloved Son to die for a wretched and hopeless world; and the proclamation of these tidings of gladness to sinful mortals, insufficient to turn the people from the error of their ways, and make them love and obey the Truth. It is this influence that makes the announcement of Heaven's glorious message, which angels and seraphs rejoice to proclaim, an idle tale in the ears of the people—that closes their eyes and stops their ears to the reception of the gospel, while they fold their arms in utter indifference, "waiting," as they say, "the Lord's own good time." So long as the people look for miraculous agencies of conversion and trust to

ghosts, and sights and dreams, the word of God cannot weigh a feather with them. So long as they are taught that there is no power in the word of God to convince them of sin, and instruct and guide them in the ways of truth, the preaching of the gospel can have but little effect. So long as they remain wedded to such teachings and such notions, the plainest, clearest and most vivid presentation of the love of our Savior and *his* terms of redemption must be almost labor in vain. This is the enemy with which we have to contend; the system that teaches the people but little of itself, while it destroys their confidence in every thing like Christianity, and substitutes instead the wildest delusions of fevered and distempered brains. It sneers at the word of God as the letter of religion, and teaches that man, with the faculties of heart and mind that God has given him cannot, from the reading and hearing of that word, learn his whole duty as a man, and obey heartily and intelligibly every requirement of the gospel.

Such is the bane that poisons the very fountain of religious life, that blinds the eyes of the people and prevents them from heartily receiving and obeying the truth, and that cramps and deadens every energy of the people of God, and makes religion, instead of being a noble exemplification of love, benevolence, and goodness, a mere system of speculation and blind fatalism. Let us by no means flatter ourselves that we are free from the leaven of this influence, while men whom we would gladly respect as fathers in this great work begin to speak of the "letter" of the gospel, and claim the need of other powers and other influences than man's God-given faculties of mind and heart, and the influence of the truth itself presented in the love of it, in order to man's receiving the teachings of inspiration, we confess many fearful forebodings arise in our minds. To us, indeed, it has strongly the appearance of forsaking that noble and proud position taken in the beginning of this Reformation, in claiming and vindicating the supreme authority of the word of God. It has much the appearance of rejecting, as devoid of all life, meaning or power, the words which Christ himself has pronounced to be "Spirit and Life," and of bowing humbly at the feet of "Orthodoxy" to beg forgiveness for having dared to doubt or call in question her edicts. We may be mistaken in this. We hope that we are. But we must confess that all attempts to show in what respect we are in harmony with the popular religious sects of our land, have to us very much indeed the appearance of a disposition to seek the favor of men. If we have the truth, we can see no use, profit or advantage in comparing ourselves with others, or in endeavor-

ing to show *our* "orthodoxy" on any of the long contested questions of the religious world. Let us be content to maintain fearlessly and unflinchingly the position which has enabled men without learning and without talents to meet and put to flight the most valiant leaders of the sectarian world. We are not for war, but for peace. But if peace is to be purchased by a surrender of the whole ground, we say let the war go on. It will be a good fight of faith, and infinitely is it to be preferred to any dishonorable and dastardly compromise.

Saddening to the heart of the lover of the truth as is this state of things, we are not without hope. The word of God—the "sword of the Spirit," the voice of Him "who spake as never man spake," is yet in our hands. It waxes not old with rolling ages, nor becomes tarnished and worn by long use, but to-day is as mighty, and vigorous and ready for every faithful soldier of the cross as when in primitive times it smote the hearts of trembling thousands. Of its might to dispel clouds of error from the minds of the people, and to tear away the films of prejudice from their eyes, even this day has been witnessed. Our trust and our hope is still in the gospel as the power of God unto salvation. It is the seed of the kingdom of Christ, by which every subject is quickened and made alive in Christ Jesus. It is the great enlightening, instructing, admonishing and purifying agent of the body of our Lord. And finally, by it we shall be enabled to overcome the world and all its snares and trials, and at last triumph through faith in Jesus Christ as the Son of God. Our confidence is still in the power of this truth to make all see alike, believe alike, and feel alike. Heaven has left it as the great instrument for building up, uniting and sanctifying the Church of Christ. When the people can be persuaded to give up their senseless and inoperative dogmas of mystic influences, and permit this word of truth to shine with full-orbed, unclouded brightness in their minds and hearts, then may we expect to see them intelligent, upright and "ready at all times to give an answer to every one who asks a reason of their hope, with meekness and fear." For this we must toil and struggle in this Christian warfare, looking neither to the right nor the left, but trusting to the might of the word of God. If there is not power in the word to make all who receive it children of God and heirs of the promise, then we are utterly, hopelessly in the dark, we know no other way. The dreamy shadows of mysticism, and the cold, dead formulas of fatalism, even admitting them to be true, present a most gloomy prospect to him who desires to know of a certainty a way of salvation. To the word of the gospel spoken by Christ

himself and by his holy apostles, then, we can only turn for sure, certain, confiding, steadfast hope. To that word which is both "Spirit and Life," that is "quick and powerful and sharper than any two-edged sword," to that word "whose entrance gives light and makes the simple wise;" to it we still must turn, and to it trust as God's mighty power unto the redemption, enlightenment and glorification of man.

W. L.

HUMAN ORGANIZATIONS VERSUS THE CHURCH OF CHRIST.

HICKMAN, KY., October 29th, 1856.

BROTHER FANNING,—Little thought I, when I requested you to review the report of the Kentucky State Meeting, held at Hopkinsville in the year of our Lord eighteen hundred and fifty-five, that I was laying the foundation for a controversy with any of my brethren, acting with that meeting. The object I had in view appears to be accomplished, if I take as in duty bound, the publication of Bro. G. W. Elly, in the Oct. No. of the Advocate as a fair index to that meeting. Bro. Elly says "as a body there is no religious community or set of preachers freer from such a tendency, or would go farther in opposing such pretensions," and then adds, "our scribes should be a little more cautious how they make charges so sweeping." Now the charges called "sweeping" by Bro. Elly are the following, quoted in the 3d paragraph of his publication. "We move in Kentucky with a steady step, towards a hierarchy as unscriptural as that of Rome or England, and the preachers who seek to make themselves the church, appear to think all is well. It seems that some are endeavoring to degrade the church into an auxiliary to the more than foolish societies of our age and country." Bro. Elly says "no such facts are known to me." I ask Bro. Elly why not let a "nameless" correspondent pass into the obscurity that inevitably awaits those who fight the chimeras of their own brain. Will Bro. E. answer the following question? Is the State Meeting of Ky., with its articles numbered from one to eleven in its constitution of Divine or human appointment? I assert that it was not authorized or established by Divine wisdom; it is one of the "more than foolish societies of our age and country." That that society have labored to degrade the church into its auxiliary, no man can doubt who will take the trouble to read the report submitted by G. W. Elly, the Corresponding Secretary. Let us look at it

one moment. "*Your Board of Directors*, gratefully acknowledge the goodness of God, in permitting *them* to make the fifth annual report of the success of *your efforts* in Evangelizing our State." The work of Evangelizing the State of Kentucky is taken in hand by this Society, and they seek to make the church auxiliary to their Executive Board. To whom is this Executive Board responsible? is it to the church? is it to the "State meeting"? If they are responsible to the State Meeting, they are irresponsible of the church, and we have in Ky., the humiliating spectacle of a church degraded to an auxiliary of a human society; the conclusion is legitimate, from premises undeniable.

"The great want of the church is becoming more and more obvious and positive, we mean Evangelists who shall be able to plant and build up congregations. To supply this necessity *we* can no longer refuse to give our best energies; auxiliary to *your efforts* a few of the brethren of Northern Ky., have resolved to raise fifty or one hundred thousand dollars, the interest of which being pledged to the education of suitable men for the Ministry. During the five years past the brethren have evidently grown in the conviction that a more general co-operation of the Churches is essential to the common good and their objections have consequently been growing less and less." The report closes with the yearly labors of the 12 Evangelists and a financial report. This society also recommended the Christian Age to the brethren of Kentucky. The Age, through a correspondent gave forth to the world an article based on this fifty or one hundred thousand fund as a nucleus around which the preachers would annually congregate, and their annual assemblage from all parts of the State would ultimate in the thing so much needed to wit, thorough, organization. This publication made its appearance shortly after the celebrated report of Bro. Elly and Bro. Burnett's Pastoral discourse. Until it was denied, was I not justified in saying that we move in Ky. towards a hierarchy unscriptural as Rome or England? The sin of these organizations is, making God's people tributaries to their pride, as they are unwilling to organize and act on God's model, as shown in the scriptures of truth. In what important feature does the State Meeting differ from other hierarchies, with its President, Secretaries, Treasurers, &c. &c.?

Bro. Burnett's discourse harmonizes beautifully with Bro. Elly's report. The pastorate is a gift, gift of God, given to the Churches, and he exhorts that an effort and strenuous effort be made to furnish every city church and as many rural ones as possible, the labors of a competent Pastor, who shall rule well and labor in word and teaching, surrounding and

sustaining such by as many fellow workers as the community may furnish. Pronounced at the meeting that gave birth to the report, carefully printed and bound up with the minutes and reports of said meeting, and by it given forth to the world, was I not justified in saying it went forth endorsed by the religion of the State? I seek not to convict others of inconsistencies, I only desire to set myself right, and if in doing so others are wounded I regret it. With me, the Church is the ground and pillar of the truth. She is the most dignified and authoritative body in the Universe. She is competent, to the conversion of the world, the perfection of saints in every good word and work, and the only body on Earth, to rear, educate, and qualify preachers, bishops and deacons. Whoever usurps her authority fights against God. Whoever is too liberal to make all his sacrifices through her, is too proud to divide honor with the Lord who bought him. Give us not less but more of the true education, ministerial education, acquired by studying God's Oracles in the church. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." The education of the world may make orators, but the Bible facts learned from the church make preachers and teachers mighty in word and deed. Spend not your powers, my dear brethren, in an effort that must fail, but give them to the Lord our God in his church, his vineyard, where a harvest of glory will crown the end of our labors. Blessed be God, who gives us the victory through our Lord Jesus Christ. If we strive for masteries, let us strive lawfully; let us labor in, not out of the body of Christ. Let us disconnect ourselves from human expedients and return to the Lord, and honor him by honoring the church and let the church, be a glory in the world, a city whose light cannot be hid; and then, but not till then, will the name and character of a christian, be a passport to his brethren without any endorsement from any human Society on the earth. The highest honor ever conferred on mortals is a worthy connection with the Church of Christ. Remember she is like leaven, the extreme particles are not first leavened.

Your Brother in the bonds and hope of the Gospel,

W. G. ROULHAC.

Men are not always *right* in the use of their rights.

DISCUSSION IN REGARD TO REMISSION OF SINS,

BETWEEN J. T. YOUNG, OF THE CHURCH OF CHRIST, AND R. PULLY, OF THE BAPTIST CHURCH, AT LONGVIEW, ASHLEY COUNTY, ARKANSAS, OCTOBER 2D, 1856.

WE have before us a report of the above discussion, written by Brother J. N. Welch, of Drew County, Ark., with the request to publish it, but as we differ in reference to the propriety of the step, we feel that it is proper to give our brethren in Arkansas our reasons for our course.

We wish it distinctly understood, that we believe investigation, open, manly and free, is God's divinely appointed means to elicit the truth, but we see some difficulty in discussions of the subject of remission with the Baptists. Indeed, the Baptists and Disciples agree in so many points connected with the salvation of the soul, that we doubt if there is sufficient ground for debates on this matter at least. It may be well to examine a few features of the subject in which we agree.

1st. The Baptists and Disciples both teach, that believers are proper subjects of baptism, and that no others are entitled to this honor.

2d. They both maintain, that the "good seed" sown in "*honest and understanding hearts*" works effectually in changing the heart, soul, mind, feelings, and disposition towards God.

3d. The Christians and Baptists both invite believers only to unite themselves to Christ in obedience.

4th. The Baptists and Disciples both say, that baptism "*Is nothing more than the line between the church and the world.*"

5th. They both agree that by baptism we "*put on Christ,*" or come into the body.

6th. The Baptists and Disciples both agree, that believers, who have repented and been baptized into Christ, are the only persons authorized to partake of the Lord's Supper.

7th. They both teach that the baptism of an infant or person without the proper scriptural change of heart, has no meaning, and, therefore constitutes no part of the obedience to Christ.

8th. They agree that the dogma of "*baptismal regeneration,*" in the Romish and English churches, is in direct opposition to the teaching of the Bible. We may be told, that we essentially differ still in reference to remission. We trust this difference is more in word than in fact. A Baptist may say he does not believe in baptism for the remission of sins; that "*FOR means ON ACCOUNT OF remission of sins.*" We are

aware this has been a matter of difficulty with the Baptists, but we are slow to conclude any of them really believe that the sinners on pentecost, WHEN Peter told them to "*repent and be baptized,*" were either really or formally pardoned.

But we may be told by our Baptist friends, that they do not believe the forgiving power is in the water. Neither do the Disciples. God has the right, however, should he see proper, to make blood the procuring cause of remission, although there is no *inherent* power in blood to forgive sins; and it is his prerogative to say, "wash and be healed," or "repent and be baptized, by the authority of Christ in order to the remission of sins," with the understanding that the water does not forgive, but the Son of God alone has the power.

What a world of evil might be removed if we would but examine all subjects considerately. T. F.

The light is shining in Marshall Co. These brethren have it in their power to do much good. T. F.

LEWISBURG, TENN., November 11th, 1856.

BRETHREN FANNING & LIPSCOMB:—Owing to the well known embarrassments hanging about the Christian Church at this place I have thought it would not be uninteresting to you and the brethren generally to know that our venerable brother and much esteemed fellow laborer, Rees Jones, and myself have recently held a meeting here lasting nine days. We endeavored to preach the *unvarnished truth* in the love of it, and the result was that fifteen noble young soldiers were buried with their Lord, and were added to the army of the faithful. One more reclaimed and the brethren encouraged. Praised be the name of the Lord. Your brother in Christ,

T. W. BRENTS.

Bro. P. T. Southern, of Shelby co., Texas, under date of Oct. 23, 1856. writes us, that in his section some "twenty or thirty had been added recently, and amongst the rest, three Baptist preachers and one Methodist preacher." He adds, "I do not say these things boastingly."

Happy are we, brother Southern, to hear of the prosperity of our Master's cause in Texas. We wonder that all the preachers, Baptist, Methodist, and the balance, do not unite with the people of the Lord in maintaining the exclusive authority of the Scriptures.

T. F.

THE GOSPEL ADVOCATE, CHURCH ORGANIZATION
AND GENERAL CO-OPERATION.

MURRAY, KY., August 24th, 1856.

DEAR BROTHER FANNING:—A few days ago I received all the Nos. of your Gospel Advocate for the present year up to July, for which accept my thanks, as I presume they were sent me by yourself and Bro. Lipscomb. After sketching them over with the intention of giving them a close reading as soon as I have leisure, permit me to say that I am greatly pleased with it, and regard it as one of the very best papers we have, devoted to the advocacy of primitive Christianity. For neatness of typography it is not only not to be surpassed, but *not to be equaled* by any paper we have, and is printed and done up only as Bro. J. T. S. Fall can do such things. I have heard of it before, and seen one or two numbers, from which I formed a most favorable opinion of it. I am glad to see that our brethren have a paper at Nashville again, and such a one as the Gospel Advocate. The cause in the South and South-West needed such a one; and I hope that it is calculated to effect great good. I am delighted with your articles on the "Church of Christ." I agree with you as to the manner in which you are discussing that subject—they have always been my own views—and they cannot fail doing good, by imparting correct views on that subject to the minds of the brethren, and particularly our church officers, Evangelists, Elders or Bishops, and Deacons. When you finish them they will deserve to be put together, and published in pamphlet, tract, or book form, with an introductory article on First Principles and the *Identification* of the Church, and an appendatory one on the laws of the Kingdom of Christ, including also the subject of co-operation.

And this reminds me that we much need a system of *general* co-operation. We have a system of small district co-operations in many places, and should have them every where. We also have some State or large district co-operations and should have *them* every where. But we need a system of general co-operation for the whole Union, to meet at stated times, as often as might be necessary, and consult and act upon matters of general interest to the whole brotherhood. We should have a "Book Concern," which it could organize and appoint agents to canvass the country and procure funds to start it with, to publish such books, tracts, &c. as the good of the cause requires. It should also have the supervision of our Colleges, which should be responsible to it, and make such reports from time to time as might be

necessary, so that the brethren might see how they were managed and their donations were appropriated. And there are also many other matters which they could discuss and upon which they could act, that would come within the scope of their operations.

The small district co-operations could send delegates to the State, or large district ones, and these again could send delegates to the general co-operation. Or both could be composed of delegates from the small co-operations, or if thought best, directly from the congregations; but I think the former plan would be best and most effective. The co-operations that we have, will have first to take the matter in hand in order to effect this general co-operation; and the sooner they do so, the better for the cause. Such a meeting should be composed of our oldest, most experienced, ablest, and most prudent men—particularly the *inaugural* meeting—and we have plenty of such, who would attend at any central point agreed on, if the brethren would bear their expenses, which they should do. Where there are no small co-operations, one, or two, or more congregations could appoint and send a delegate. And let every delegate take with him a certificate of appointment, letter, or some such document, and none be received and admitted to seats without. Such an assembly as this would be a very different body from the disreputable one that met at Cincinnati some years ago. They could, when met, make a set of rules to govern them in their deliberations; and could lay off the whole Union into large co-operative districts, somewhat on the plan of the Methodist Conferences, to be bounded by geographical, rather than by State lines. For instance, the western and middle parts of Kentucky, with that portion of Tennessee north of the Cumberland River, could form one or two—West Tennessee, with the “Kentucky Purchase,” could form another—Middle Tennessee, south of the Cumberland River, with that part of Alabama north of the Tenn. River, another—East Tennessee another, and so on. These district co-operations could lay off their sections into the small districts. These latter could meet annually; the large ones biennially, or every two years, and the general co-operation triennially or quadrennially. Or, if thought best, oftener. The small ones could be called “co-operations;” the larger, “Associations;” and the general co-operation, “Convention.” Or, by such other names as the brethren might think best, and as might be most appropriate.—Such are my views on the subject of co-operation. Without it, and without some effective system of *general* co-operation, we cannot get along well.

Your brother in Christ,

JOHN R. HOWARD.

MINUTES,

Of the Fifth Annual Meeting of the Christian Co-operation of Western Texas.

The Christian co-operation of Western Texas having met in the City of Austin on the 22nd of October, A. D., 1856, and being organized by its former officers, proceeded to the election of Officers for the ensuing year. Whereupon Elder A. Newman was chosen President; Elder H. Thomas, Secretary, and Brother Wm. Simpson, Treasurer.

Statistical information from the churches being then called for, the following churches were found to be represented :

The church at Austin, Travis county, Messrs. H. Thomas, S. B. Giles, J. R. M'Call, W. H. D. Carrington and Wm. Simpson; additions, 12; whole number, 52.

Lockhart, Caldwell county, W. B. Wilson; additions, 23; whole number, 89.

Shiloh, DeWitt county; letter; additions, 63; whole number, 167.

Berea, Washington county, A. Newman; whole number, 26.

Post Oak, Washington county; no messenger or letter.

San Marcos, Hays county; no messenger; letter; additions, 14; whole number, 43.

Mountain Church, Gillespie county; additions, 14; whole number, 50.

Georgetown, Williamson county; S. Strickland, D. K. Stewart; additions, 8; whole number, 54.

Hickory Grove, Milam county; no messenger or letter; whole number, 71.

Belton, Bell county; no messenger or letter.

Darr's Creek, Bell county; no messenger or letter.

Bastrop, Bastrop county; whole number, 15.

Cedar Creek, Bastrop county, W. Rutherford; whole number, 7.

Sempronius Academy, Austin county; letter; additions, 9; whole number, 34.

Hamilton, Burnett county; John M. Wood; additions, 62; whole number, 97.

Elm Creek, Washington county; letter; whole number, 38.

Caldwell, Burleson county; letter; whole number, 25.

Reports from General and District Evangelists being called for, the same were handed in, received, read, and adopted.

On motion the meeting adjourned till 3 o'clock, P. M.

THREE O'CLOCK, P. M.

Meeting convened pursuant to adjournment.

Prayer by Brother Carrington.

On motion, the following resolution was adopted:

Resolved, That we recommend to the evangelists and preachers to instruct the churches upon their duty in support of the evangelists; and should said churches after being instructed fail to contribute according to their ability for evangelizing purposes, then we recommend to said evangelists that they direct their labors elsewhere, since those who are unwilling to sow should reap no harvest.

On motion Resolved, That a committee of three be appointed to procure means and employ one or more evangelists during the ensuing year. Whereupon the President appointed S. B. Giles, W. H. D. Carrington, and Wm. Simpson said committee.

On motion, Resolved, That Brother A. Campbell be invited to visit the State of Texas, and that a committee of three be invited to correspond with and to receive Brother Campbell, and to defray the expenses of said visit.

Whereupon the President appointed S. B. Giles, W. H. D. Carrington and L. D. Carrington said committee.

Resolved, That we request the brethren in West Texas to hold a meeting at Georgetown, in Williamson county, on the Friday before the fourth Sunday in June, 1857, which shall be a meeting of general investigation of the Scriptures.

Resolved, That the Secretary copy the proceedings of this meeting, and forward to the Gospel Advocate for publication.

On motion, the meeting now adjourned to meet with the Church at Sempronius Academy, Austin county, on Friday before the fourth Sunday in October, A. D., 1857.

A. NEWMAN, President.

HENRY THOMAS, Secretary.

REPORT FROM NORTH CAROLINA.

YADKIN INSTITUTE, N. C., Oct. 8th, 1856.

BROS. FANNING & LIPSCOMB:—I arrived at this place on the 17th, ult. and commenced immediately, after the manner of Paul (see Acts 20: 20) teaching publicly and from house to house. I am happy to say to you, that I found the disciples here "walking in truth." They have met every Lord's day since they first became a congregation last spring. I have added nine to their number since my arrival. Prospects still good.

I have preached at two other points, to very attentive congregations, and am solicited to preach at many places not only in this, but adjoining counties, and could I or some Evangelist remain here one or two years, great good could be effected. May the Lord direct us! As ever, your brother in hope,

J. K. SPEER.

GOOD NEWS FROM NORTH CAROLINA.

LAVERGNE, November 12th, 1856.

DEAR BROS. FANNING & LIPSCOMB:—After writing you from N. C., I continued my labors there up to 2d inst. I visited about thirty families. Added nineteen to the Church at Yadkin Institute. Preached at five other places to large and attentive congregations, who seemed very anxious to learn more about this way.

From among the many places I was invited to preach, I selected Dobson (the county Town of Surry Co.) as the place where I would make an effort to plant a church. Here I found residing a Baptist and a Methodist minister. Both of high standing in their respective churches, and of fair abilities both natural and acquired. After hearing me three times the Baptist most freely gave up his humanisms for the truth, and after hearing four more discourses the Methodist made the good confession and was immersed in the name of Jesus Christ, for remission of sins; with these I gained 14 others, thus planting a church in Dobson of 16 members, with two of as good preachers as are to be found in that region. Thus you see I gained 35 in all. Many, very many persons of different religions and of no religion, very pressingly insisted on my staying longer and going to other places, but the time allotted me by my brethren here had expired, therefore with great reluctance I had to decline any longer effort in N. C.

After breaking the loaf with the disciples in Dobson first Lord's day inst, we took the parting hand (this scene is more easily imagined than described) and I left for home, where I arrived safely on the 8th inst, and found all well. Praised be the Lord! I hope the Evangelists of South-western Virginia will visit the above places.

Will the brethren of Tennessee send an Evangelist to N. C.?

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

P. S. Harbinger and C. Intelligencer please copy.

Well done, Brother Joshua; cling to the world as it was written by the Spirit, and it will run and be glorified. What Evangelist will be able to give a more encouraging report for 1856? We expect to have a good report of all who are saved by the truth.

T. F.

NEAR AUSTIN, TEXAS, Sept. 20, 1856.

Much respected Brothers Fanning & Lipscomb, in the one faith and one hope. It is with gratification and thanks to our Heavenly Father, that I sit down to inform you and your numerous readers of the Gospel Advocate, of the prosperity of the good cause of primitive Christianity in this country. At Austin the Brethren meet regularly every first day to worship the Great God according to his word; the good cause is progressing as much as could be expected in Western Texas. We now have many much devoted and pious preachers in Texas. You will find enclosed two letters which I am requested to send you for publication or as much as you think necessary.

Brethren, I am much pleased with the Gospel Advocate, and will do all I can for it. I would say that the brethren are refreshed with new recruits pretty often at Lockhart and at various other points, for which we should be very thankful to our Heavenly Father. But I am afraid that the great political excitement now before the people may have a tendency to allay the religious zeal.

May God grant that we may all live the life of the christian, that when we come to die we may die forgiven, is my sincere prayer. So I bid you adieu. Your brother in the Lord,

W. B. BURDITT.

The following are the Letters reported by Bro Burditt.

SALLADO, BELL COUNTY, TEXAS, Aug. 29th, 1856.

Much respected Brother,—I set down to say a few things to you in this usual way of conversing with friends separated at a distance as we are. I returned home on yesterday. I held a meeting last week in the North East part of Burleson County, commencing on the 2d, Lord's day and closed my meeting on Friday with 12 additions by confession and Baptism, leaving favorable prospects, but was compelled to close for a Baptist meeting previously appointed. And also I held a meeting in the Eastern part of Bell County, 18 miles from Belton, commencing on the 3d Lord's day in July past, and closed my meeting on Friday following, with 25 additions, 18 by confession and Baptism and 7 from the Baptists. making in all 25, and in the close of the meeting they organized upon the basis of primitive Christianity, and they chose their Elders Deacon's and Clerk that they might first be proved

Bro. Carrington, I mention these facts, that if you or our beloved brother McCall think it necessary to afford it a place in the Philanthropist

or some other Christian periodical, that you will please do it. It may be the means of preaching brethren visiting these places.

Give my Christian love to all the beloved brotherhood that may enquire about me.

THOMAS ARMSTRONG.

September 20th, 1856.

BRO. BURDITT. The following statements given to you by me are correct.

Brother Kendrick writes 20th August. In 12 days we have had 31 additions at Palestine; this is by far the best meeting we have had at this place.

Brother B. F. Hall says we had 48 additions in Goliad County at one meeting, and fifteen at two other meetings.

Brother Strickland says he had 14 additions at Caldwell, 8 at Georgetown and 45 at Hamilton; this congregation was about 30 months old and has 137 members. He had additions at several other places.

Brother Armstrong at two points gained 37 additions; all the above within 60 days have joined the good cause.

J. R. McCALL.

ALABAMA REPORT.

LONE MULBERRY, ALA., Oct. 20th, 1856.

BRO. FANNING:—I visited old Cypress—now called Stony Point—Lauderdale County, Ala., and held a meeting of three days continuance, including the third Lord's day in last month, at which we had three additions, by confession and Baptism. The drooping spirits of the brothers and sisters were much revived during the very pleasant interview.

On the next Saturday, and fourth Lord's day, I was at Mooresville, Limestone County, Ala., where I baptised *one*.

Myself and wife have just returned from Moulton, Lawrence County, Ala., where we spent near a week very pleasantly, and I trust profitably. Here the brethren and sisters were much stirred up. The sects winced a little, but that is all. Your brother in Christ,

J. H. DUNN.

DIED, at his residence in Harrison county, Texas, on the morning of the 27th of October, Brother James A. Preuett, aged 38 years, months and 20 days. Bro. Preuett had for many years been a devoted member of the Christian Church, and died in the hope of eternal life.

THE CLOSE OF VOLUME SECOND.

Whilst it is good for us to retrospect our lives, we can but fear that something we have said, or done, has not been to the honor of our God; and, it is a fearful thing to offend the Majesty of Heaven and Earth. This number closes our year's labor, and what is done, cannot be easily changed. Our only aim has been to call attention to the authority of the written oracles; and whilst we claim not infallibility in our teaching, we flatter ourselves that we have done some really valuable service in directing our friends to the only source of spiritual light and consolation. Hence we close, not only with the consciousness of having done the best we could; but with the full and rejoicing conviction that we are pleading the cause of truth. Feeling conscious then, that we are laboring in our Master's vineyard, we hope we shall be able to continue in our noble warfare with increased strength and redoubled energy. With the beloved brethren, every where, and with the many generous friends out of the church, who have been disposed to examine the truth with us, we will be happy to commence the labors of another year of our pilgrimage. Dear brethren, let us work as in the presence of Him to whom we are responsible.

T. F. & W. L.

TO OUR PATRONS.

Dear Brethren and fellow travellers to an eternal state, we deem it proper to speak to you a few kind words in regard to the progress of the Gospel Advocate. Our plan of "keeping no books," of sending the paper to none except the needy, without the money, has succeeded admirably well. We think it probable, to be sure, that a few whose paper was stopped at the close of the first volume, became *indifferent*; but brethren, this is wrong. Ours is a *common* labor, and we hope our friends will reflect, that we are *co-workers* in the Lord's vineyard; and by a *mutual* effort we may accomplish much. Individually, we can do little or nothing in the church, or for the church. Union of effort, will enable us to rejoice in the prosperity of our Master's cause.

Brethren we beg you to remember, that unless you take the matter in hand, the most valuable auxiliary in the cause of truth must fail. Will you promptly send in your lists of subscribers before January? The very smallest effort on your part, will make a vast difference in our ability to do good. We trust, that a sense of Christian obligation may rest upon all the friends of Zion in selecting their means of advancing the truth.

T. F. & W. L.

THE CHURCH PROPERTY IN NASHVILLE.

A decree, in favor of the brethren, has been rendered by the Chancellor for the meeting house in Nashville. Possibly we may deem it proper to give a statement of matters regarding some of our troubles in Nashville soon. It is the earnest prayer of the saints that the Lord may overrule our sad misfortunes for good. T. F.

DISCIPLES' ALMANAC AND STATISTICAL REGISTER.

We propose publishing the above in elegant style, on the finest calendered paper, illustrated with engravings, executed in the highest style of art, with an engraved title page printed on tinted paper.

The object of this work will be to give the accurate statistics of the number and resources of the Denomination in a condensed form. The Press, Elders and Evangelists, Snperintendents of Sundry schools, and individual members throughout the United States, Great Britain, the British Provinces, and Australia, should take personal interest in this work, and send us the fullest and most accurate returns of the churches, &c., in their section. This can be accomplished by filling the following blanks, and forwarding the same to us.

— Post office. — County. — State. — Church. —
Number of Members. — Names and Post office address of Elders and Evangelists. — No. of Sunday-school Scholars. — Name of Superintendent. — College or Seminary (if under the auspices of Disciples). — Names of President and Professors, etc. — Endowments. — Prospects. Interesting Items, Benevolent Institutions, etc.

In addition to the above, a condensed history of the rise and progress of Denominations; the Press, with Editor's name, and subscription price. Books by the Disciples,—Author's name, and price. Location of churches in the cities; Pastor's residence. etc.

Address all communications, *post paid*, to JAMES CHALLEN & SONS, Philadelphia, Pa.

REMARKS EDITORIAL.

We are always pleased to receive communications from Bro. James Challen of Philadelphia. He is a good man, and has proved himself a successful Evangelist. So far, we have most heartily encouraged him in his publications, although for some of them, we have not seen very clearly their true place in the Church. But we must confess our misgivings, regarding "the Almanac." True, we all want Almanacs, and see no good reason why Bro. Challen, or the church of which he is a member, or any number of churches might not publish one. Why,

then, we are asked, should we object? We do not object to an Almanac published by a disciple of Christ. The proposition, however, is to give us a "*Denominational Almanac*." This smacks of Rome. Let us notice a few things in the prospectus.

1. "*Number and resources of the Denomination.*"
2. "*Superintendents of Sunday Schools.*"
3. "*No. of Sunday Schools.*"
4. "*Colleges, Endowments, Professors.*"
5. "*Benevolent Institutions.*"
6. "*History of the rise and progress of the denomination.*"
7. "*Pastors residences,*" etc.

As Bro. Challen asks the brethren to *make suggestions* on the subject, we make one.

We may be old fashioned, and keep not up with the "*progress*" of the times, but we *espoused* a cause many years ago, which we have never regarded "*Denominational*" or sectarian; but this almanac is to set us forth as a sect, heresy, or faction like others, and by giving our "*number and resources, sunday schools, colleges, rise, history, pastors residences, etc.*" and will apologise for our existence as a "*denomination.*" Some of the matters proposed may not be had, but they are all *foreign*, and by occupying the attention of the brethren with such things, much more important matters must be neglected. Upon the whole, we must confess that after all our profession, pleading for the authority of original Christianity, to be placed now is a new "*denomination*" or sect like others, is more than degrading to us. We are mortified to see the tendencies of some of our brethren's writing.

We love Bro. James Challen, but we cannot approve of "*Denom-inational*" efforts, and especially while the idea is, that we constitute but another sect, with a recent origin. We deny the insinuation. We wish to fraternise with no such denomination as is plainly brought to view in this prospectus. "*Straws,*" it is said, "*show the way the wind blows.*" We dislike to find fault with our brethren, but we think it not proper to remain silent.

T. F.

Died on the 13th of August, 1856, J. W. Haynes, aged 29 years 3 months.

Bro. Haynes obeyed the gospel two years ago, and lived as a faithful and zealous Christian ever since. He died most calmly and with affectionate and earnest prayers for the people and church of God.

GEO. BATEY.