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CHURCH OFFICERS, NO. 4.

BISHOPS.

In the present number we really *begin* our examination of the subject of *church* officers. The work of an Evangelist scarcely entitles him to the designation of an officer in the church. His labor, as we have endeavored to show, is mainly to the world. He is the preacher of the gospel to the poor and erring. It is his peculiar province to plant churches—put in order what may be wanting in them; consecrate elders to the oversight of the respective flocks, and have a general “care” of the whole field of his labor.

Officers of churches are, on the contrary, men who labor in the respective congregations—who feed the lambs, keep the sheep in the fold, guard the gates, drive away the wolves, instruct in the way of life, and, in a word, build up believers in their most holy faith. Of this labor we hope to speak more perspicuously in another part of our article.

Owing to the general confusion in the religious world regarding the Bishop's office, we feel it necessarily incumbent, if possible, to contribute somewhat to the disentanglement of the subject from the net that has been thrown around it. While we feel that we are not entitled to much credit, we suggest that we have endeavored to read the New Testament with care, and we regard the subject of Bishops a plain matter, and think it not too much to say we know and believe the teaching of the spirit, touching at least this matter. We are also sat-

isied that it is important, in the circumstances, to briefly notice some of the side issues in order to get at the true question. We feel but little concerned regarding the diocesan bishops of Rome or England, or even the State or district bishops of the Methodist church North or South. There is no authority for them in the scriptures of truth. Even the bodies over which they preside are all foreign, and of course the officers are not recognized by the spirit. So far from finding authority in the Bible for State or district bishops or a bishop over several congregations, we discover no example in sacred history for the bishop of a single church. Bishops, pastors, or overseers, were always in the plural number in the same congregation. We should, indeed, regard it as a dangerous precedent for any one to assume the oversight or pastorate of a single flock. It is a departure from the scriptural example, and our deliberate judgment is that men who will assume the terrible responsibility of disregarding the authority of the scriptures in small matters will do so in large ones.

First of all, we should, if possible, settle the question as to Elders. Who are they? Is there an elder's office? If elders are necessarily officers, how are they made? What is their work? How are they supported? etc., etc.

In approaching this subject we feel "in a strait betwixt" not only two, but divers parties. Our desire is to offend no one—to be at peace particularly with all who profess to be brethren—yet we feel it necessary to oppose some of their teachings, and in doing so, judging of the future from the past, we can but incur the displeasure of men we highly esteem. It is a very general opinion in the denominations as well as amongst the disciples that elders are necessarily officers, and hence the style "Elders office."

We notice that Professor Milligan, in his essays upon the "Permanent officers of the church, says: (689 page of the M. H., for 1855,) that "*Every elder is officially a teacher and a pastor as well as a ruler.*" Again he speaks, on the 591 page, of the "*Appointment of elders to the sacred duty of their office.*" On page 692, "*The elders were officially equal.*"

This is the general view amongst brethren, and whether our motives should be regarded as good or bad, we expect to speak plainly, and without the slightest apprehension of successful opposition from any source whatever. If we possess any knowledge of words, things, connections, or especially the scriptures of truth, many sincere men, and

perhaps some who are writing without any very elevated object, are inflicting serious injury upon the cause by retailing sectarian speculations which give not the least evidence that their advocates have examined the word of God. How shall the question of the Eldership for instance, be determined? The *usus loquendi* of the word, as the learned would say, must determine the matter. We are disposed to take high ground at once. We give it as our judgment, that the word Elder, in neither Old or New Testament, was ever used to denote office, officer, official work, or anything necessarily connected with an office. It denotes a specific quality, and it is impossible that it should designate an officer. Must we say to the brethren that the Greek word *Presbuteros* from which elder is translated, simply means older, or elder as employed in the days of King James. Hence Paul says, "Entreat an elder as the father, and the younger men as brethren." If elder denotes an office so does younger. But may we not profit by looking through the Old Testament a few moments.

If we mistake not, the first occurrence of the word Elder is found in Gen. x. 21. The passage reads: "The children of Eber, the brother of Japheth the elder." The only idea is that Japheth was older than his brother. In like manner we read Gen. xxv. 23, "The elder shall serve the younger."

We have heard it said that elder means older when reference is made to individuals, but when the word is applied to the members of the Jewish Senate, the matter is quite different. We will notice the organization of the Sanhedrim, (Num. xi. 11, 12, 13,) "And the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over them; and bring them unto the tabernacle of the congregation, that I may stand there with thee; and I will come down and talk with thee there; and I will take of the spirit which is upon thee, and I will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone." These men were not only to be elders but officers—showing most clearly that the word elder denoted not an officer, and that men may be elders and not officers. Again, we have the same style: Deu. xxix. 10, "Ye stand before the Lord, your elders and officers." Again, Deu. xxxi. 28, "Gather to me all the elders of your tribes and officers."

We have made at least two important points by examining these scriptures. First, the words elder and officer are not identical in mean-

ing; and secondly, one of the indispensable qualifications to a seat in the Jewish Senate was, that each was to be an elder, and also an active working man—an officer over the people before his consecration. We respectfully suggest that there is no contradiction of these things in the Old Testament.

We are particular on this point, because we notice many writers, who, at the onset, declare that the word denotes an elder person, but soon contradict themselves by speaking of the office of Elder. It may be regarded as a safe rule, in interpreting languages, to say that when a clear point is made, there is nothing to contradict it. Hence when Peter commanded the Jews to repent and be baptized for the remission of sins, there is no contradiction of this in the Scriptures. If there is, the Bible is not a book upon which we can rely.

We will next notice the use of the word as applied to the Jews in the New Testament. "Jesus said unto the captains and elders," Luke xxii. 52. "Their rulers and elders were gathered together," Acts iv. 5. Here we have captains and elders, with rulers and elders, showing that these were all different. But the great matter is to ascertain the use of the word when applied to christians. The first passage offering any difficulty, is Acts xiv. 23. "And when they had ordained them elders in every church." The idea is not that the Apostles made elders, but consecrated elders—aged, experienced, and consequently wise men to the oversight of the flocks. In like manner, elders, or men of experience and discretion, participated in the adjustment of the difficulty at Antioch. Such the Father has determined shall be the teachers and rulers over his people. Hence Paul from Miletus sent to Ephesus for the elders of the church, Acts xx. 17-28, "And when they were come, he said, take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit has made you overseers." Hence the Good Spirit says to seniors, "You are the chosen of the Lord to overlook the flock." God points out the men of experience and wisdom, and says in effect to Evangelists, "consecrate them." The word is found in the original, Tim. iv. 14. "The laying on of the hands of the Presbytery" (*Presbuteron*.) Again he says, "Rebuke not an elder but entreat him as a father, and the younger men as brethren; the elder women as mothers the younger as sisters." That the words elder and younger do not necessarily mean officers, cannot be made plainer. It being understood that elders were the proper persons to make rulers, the Apostle said to Timothy, "The

elders that rule well count worthy of double honor," but this shows that all seniors or elders were not competent to rule. He adds, "especially they who labor in the word and doctrine."

In Titus i. 5, Paul says to his son, "I left thee in Crete that thou shouldst set in order the things wanting, and ordain elders in every city as I had appointed thee." The same idea of ordaining seniors, elders,—men of prudence from age, is before the mind in every passage we have found. Last of all, Peter says, "The elders who are among you, I exhort who am also an elder, (senior.) Feed the flock of God which is among you, taking the oversight, not by constraint but willingly. Likewise ye younger, submit yourselves unto the elder." Heaven's order is, that the aged, experienced, and consequently wise men shall rule over the flock—shall be the overseers. Hence Paul, 1 Cor. xvi. 15, "I beseech you, brethren, (ye 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 ye submit yourselves unto such and to every one that helpeth with us, and laboreth. This concludes the whole teaching of the spirit concerning elders. The household of Stephanas constituted the first fruits of Achaia—the members were the seniors or elders—had ministered to the saints—were still "addicting themselves" to it, and in consequence of their age and experience, with their wisdom resulting therefrom, God selected—pointed them out as rulers—and the Apostle said, "submit to such."

It may be proper to answer a single question. Were not the elders ordained by Titus, in the same connection, called bishops? Yes! We add, all the bishops were elders, but all elders were not competent as bishops. All judges are lawyers, but all lawyers are neither judges or competent for the office. The people, however, have ordained that the judges of our courts shall be lawyers, and God has also decreed that from the experienced alone, shall men be called forth to overlook the flock.

Hence all that has been said about the elder's office, ordaining to the office of elder, etc., is not only idle, but it also evinces exceeding deficiency in teachers, and is well calculated to do harm in the church. If we have been successful in settling the foregoing difficulties, our task regarding the bishop is but light.

1. Who is the Bishop? The word implies an overseer—one who watches the flock and feeds the lambs. As we have shown, when churches were planted by the Apostles and the early preachers,—all

the members labored according to their ability in the church, the first converts, other things being equal, were the proper persons to go forward into the service, and so soon as these elders gave practical evidence of ability to labor, and the churches required the daily pastorate, they were consecrated to the *Bishopric*—labor of overlooking the flock.

2. These bishops, shepherds, pastors or overseers, were, as previously intimated, always in the plural number. It may be said it is not necessary to have several, when one, even a youth, can do all the labor. We answer it is not in the power of young, inexperienced men, to oversee the flock of God, and what the Lord has done—designated elders for the work—we should not attempt to undo.

3. Who are to be the judges of the qualifications of these seniors? We answer, the evangelist or evangelists and members of the church. If any are competent all know it, and hence there is no room for election.

4. Shall all that are qualified be put to the service? To be sure! This is the way in which the world is to be converted. Some of these overseers may soon give evidence of ability to carry the word to the world, and then their labor should be differently directed.

5. Who are to ordain the elders to the work of bishops? Paul and Barnabas ordained elders in every church—Timothy was “not to lay hands suddenly on any, and Titus was left in Crete, as he had been appointed, to ordain elders in the churches,” and these afford the sum of scriptural authority. Much has been said about each church choosing and consecrating its own rulers, but there is not a word in the Bible on the subject. The evangelists alone consecrated the seniors to the overseership of all the churches in the days of the apostles.

6. What are the items of the Bishop's labor? We have incidentally answered, but we are disposed to repeat some parts of the work, and add a little more. The words overseer, shepherd, and pastor, sufficiently explain most of the labor. We make a single suggestion. In common affairs, an overseer does not all the work instead of the hands, but it is his peculiar office to see that each one is performing properly the labor assigned. This is just what we need in all the churches. The practice of hiring the service out to lads or old men—to sing or have music made for the brethren, or pray, exhort, entreat—break bread for them, is ruinous wherever permitted. The toleration of this subversion of the christian order, is decidedly the most dangerous indication in the churches of Christ. We should not forget that bishops

are the divinely authorized teachers of the youth of the respective congregations in godliness, and when they find any competent, they are the proper persons to consecrate them to the work of evangelists.

7. *The support of Bishops.*—The practice of electing men to what is called the bishop's office, with the understanding that said dignitaries are to attend to their farms, flocks, merchandise, profession of law, medicine, or even to teaching secular schools, and attend with their worldly and cold hearts on Lord's day to break bread for the brethren, is an outrage against the church of Christ. The inadequacy of many elders to attend to the service, is the main reason why many object to others besides preachers attending to the ordinances. Men who give not their hearts to the work, cannot interest, edify, or profit the disciples. But when good men give themselves to the work of the pastorate, it is the bounden duty of the brethren of the church to render to them an ample support for themselves and their families.

We doubt not Paul had reference to this when he said, "Pay ye tribute also, for they are God's ministers, attending continually upon this very thing." T. F.

THE UNPARDONABLE SIN.

There are evidently persons in the world, "given over to hardness of heart and reprobacy of mind," and members of the church also, whose sins are of so heinous a character, that christians should not pray for their forgiveness. Our attention has been called to this subject from the fact, that some persons who have committed, as we believe, the unpardonable sin, either directly, or in aiding and abetting blasphemers against the holy spirit, have recently applied to the brethren for membership in the church of Christ. Whilst we should rejoice at the return of prodigals, if we take to our bosom persons beyond the reach of God's mercy, we inflict serious injury on the cause of God. If we were asked if we have evidence that human beings in this age, and in this country, commit sins of so deep a stain that they cannot be cleansed, we answer that we have no doubts on the subject. There are many who can neither believe, repent, or give themselves, in any sense, to the Lord. Neither do we regard this as a mysterious matter. A few scriptures will enable us to appreciate its truth and magnitude. The Saviour says, Matt. xii. 31-32, "Wherefore I say

unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit, shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit it shall not be forgiven him, neither in this world—neither in the world to come.

Luke records the matter thus, "And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven him." (Luke xii. 10.) The beloved John spoke to his brethren thus: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it." (2 John v. 16.) In the first place, it is clear that John pointed to a sin amongst christians for the pardon of which, no one should pray, which was, however, well defined, and concerning which there was no ground of dispute. This sin is fully set forth, Matt. xii. 22-30. The Saviour had cast out a devil by the spirit of God, and the Pharisees said, "*This fellow doth not cast out devils, but by Beelzebub the prince of the devils.*" This attributing the works which the Lord did by the Spirit to the agency of demons, "the spirit of Beelzebub" was, and is the unpardonable sin.

Were we asked, who in this age, commit this sin, we answer promptly, that modern Spiritualists all do so. They deny miraculous revelations by the Spirit, and maintain what they call "developments" according to the laws of nature, by spirits of dead people, or demons. They maintain that what we call Christ's revelations were fitted only for a dark age, and that they are far inferior to the developments of this enlightened age, through other spirits than the spirit of God. This we call blasphemy against the Holy Spirit. The effect in all countries is to make void and of no effect, the precious oracles of God. Hence all modern spiritualists regard the Bible as fabulous, inferior and unworthy of the attention of the people of our times. Persons in or out of the church, who thus think or speak of the work of the spirit in the Bible and in the church, we consider beyond the reach of redemption by the blood of Christ. The Lord gives them over to believe a lie, and be damned because they receive not the truth in the love of it.

In this country, quite a number of persons have either openly and

recklessly blasphemed against the teaching of the spirit, as being a dead letter—merely the “husk of truth,” or sustained such as have done so; and we feel it due to the cause we plead, to give it as our settled judgment, that christians should never acknowledge such as brethren in the Lord. Their motives cannot be good in making application to become church members, and we take it for granted that all such church members as have regarded the work of the spirit as a trifling affair, will prove an injury to the cause of vital religion. A part of “pure religion” consists in keeping ourselves “unspotted from the world,” and the church is a spiritual body, and if in our power, we should have no fellowship with the “unfruitful works of darkness” or those who are under their influence.”

T. F.

OBJECTIONS TO OUR TEACHING, REGARDING CHURCH OFFICERS AND SECRET SOCIETIES.

Bro. Dr. Chinn, of Lexington, Ky., to whose letter we referred in the November number, has intimated dissatisfaction at our remarks, and requests the publication of his views. While we most cheerfully comply, we beg permission to make two remarks.

In the first place, such unqualified and sweeping declarations regarding our teaching, touching the church officers without the least shadow of authority to show our error, we consider as wholly inadmissible; and secondly, we see no good reason in what Bro. C. says, why the merits of secret and all other societies should not be examined. We must be pardoned also, for respectfully intimating that our venerable Brothers *hint* at our “ignorance, regarding the operations of secret societies,” is to say the least, gratuitous. We have, however, long known and loved Bro. Chinn, and we will hear him patiently, and continue to love him tenderly as a brother in deed and in truth.

T. F.

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PRAYER—BY PROF. R. MILLIGAN, DR. J. T. WALSH,
AND OTHERS OF LIKE SENTIMENTS.

We have desired to give our readers a series of essays upon the subject of Prayer, but have not seen how we could do so without, either directly or indirectly, coming in contact with views which it may appear unwise in us to oppose.

Notwithstanding our earnest desire to maintain the most friendly relations with the Editors of the Harbinger, we have unfortunately not been able to do so, and whether our motives now be regarded as good or otherwise, or whether it be considered politic, in the circumstances or not, to object to any portion of their teaching, we consider it our privilege and duty to examine freely, though courteously, all theories which may seem to us of evil tendency, and to commend whatever may seem to us in the least calculated to promote righteousness and peace amongst brethren. Our purpose is to speak as if nothing of an unpleasant character had occurred between our friends and ourself, and our earnest prayer is that God may be honored in all our efforts to do good. We promise to do unto others as we would have them do unto us, and if we cannot have the friendship of our cotemporaries upon the principles of the gospel, we ask it not on other conditions. We deem it proper in these suggestive thoughts also to repeat, that while we regard Prof. Milligan a "pleasant writer," we consider it not the least disrespectful to intimate that we consider his efforts too *arduous*. No man who has not devoted much time to a critical study of the Scriptures, and indeed, to teaching the things of the Spirit, is, in our view, competent to direct the mind of a great people in very difficult questions, or of unfolding prophecies into which angels have scarcely ventured to look.

We think, however, that he has, without intending wrong, published sentiments of a most deleterious character. In our first notice of his writings, we respectfully mentioned the high authority amongst us as a people, of any thing emanating from a Professor of Bethany College and an Editor of the Harbinger. It is a kind of tacit understanding with brethren that whatever comes from an editor of that journal has the sanction of Brother Campbell, and most of us are unwilling to call in question any thing uttered by men occupying so high positions. As the legitimate effect of the influence of position, we are sorry to be able to mention several good men who, a short time since, preached Natural Theology, because it was affirmed to be the doctrine of our brethren.

ren at Bethany, and we can point to several churches and scores of individuals at this moment, that maintain there is an "Elder's office," because Prof. R. Milligan said so in his essays upon the "Permanent officers of the Church." Very recently, we have noticed that some of our Editors—we presume upon the same high authority—are contending that men out of the church of God are authorized to pray, as did the Publican, and from most reliable information, the brethren in several sections of the country with which we are familiar, are upon the point of serious difficulty, in consequence of men preaching the *new* doctrine upon the subject of prayer as discovered and set forth by Prof. Milligan. Believing that nothing new has come to light, and that the recent teaching is unscriptural and of most dangerous tendency, we cannot frame an excuse for our silence. Let this suffice as our apology.

We hope to give offence neither to Christian, Jew, or Greek, and we suggest with much respect for all concerned, that we would heartily rejoice if our writers and preachers would much more earnestly and persistently encourage the Lord's people, in patient and humble prayer to the Father of Mercies for all the blessings promised to his servants or others. Our chief object at present, however, is to examine what we consider unsound teaching in regard to prayer, but should we be spared, we may attempt something on the positive side of the question, at another time. In order that we may be prepared to examine the matters which we regard of doubtful tendency, we consider it due to our friends who have written, as well as to the brethren, to give their sentiments in their own words.

Prof. Milligan says: (M. H. for July 1858, pp. 368-372,) "Want of faith, then is a divine restriction upon the right of petition. And may we not add that if, conviction with that penitential change of heart, which a living faith always produces, is the only restriction, can any one believe with all his heart and not pray? Is not prayer a natural and necessary consequence of faith? Is it not as natural for the believer to adore and bless his Creator, Preserver and Redeemer, as it is to love him or serve him in any other way? Is not prayer next to repentance, one of the first fruits of that all-pervading, soul-transforming, and regenerating principle, by which God purifies the heart—makes it a fit temple for his spirit, and gives new life and energy to the soul? And was it not in consequence of this faith that the poor Publican, feeling his own utter worthlessness, and trusting in God as his

only hope, would not so much as lift up his eyes to Heaven, but smote upon his breast, saying, "God be merciful to me a sinner?" Was it not also owing to the power of faith in the soul, that the dying thief was heard to exclaim in his last agony, as he hung by the side of our blessed Redeemer, "Lord remember me when thou comest into thy kingdom?" And was it not because his prayer was sanctified by faith and repentance, that Jesus so promptly replied, "To-day shalt thou be with me in Paradise!" What else than the all-subduing, converting and sanctifying power of faith, could, in so short a time, have transformed a thief—a blasphemer and scoffer into an humble, confiding and acceptable worshipper of the suffering Saviour?"

* * * * *

"This prayer the dying Jesus hears,
And instantly replies:
To-day thy parting soul shall be
With me in Paradise!"

The case of Cornelius is also in point. * * * *

The facts before us are, we think, sufficient to warrant the conclusion, *that want of faith with the change of heart, which it immediately produces, is the only barrier between any sinner and the mercy seat.*

* * * * *

If the only obstacle be between any man and the mercy seat, is in the man himself, in the lusts and passions of his own evil heart, if faith is the principle by which all these are to be removed; and if it inclines a man to pray just as naturally, and as necessarily as it inclines him to love or to repent, then why may he not at once, under the very impulse of that faith, which lays hold of the promises of God, pour out his prayers and his supplications to the Father of mercies—the God of all comfort. If this was the privilege of the Ninevites, of the Publican, of the thief on the cross, and of Cornelius, the Centurion, why is it not still the right and privilege of every one who believes with all his heart, whatever God has revealed to him concerning life, death, and immortality?

But for those who desire it, we have other evidence than that of faith. We have the case of Saul of Tarsus; and we have the testimony of the Holy Spirit, not only that he prayed before he was baptized, but also that this fact was mentioned by the Lord himself *as proof of his sincere repentance.*

If any farther evidence should be required in the case of Saul, it may

be found in the testimony of Luke as it is recorded in Acts xxii. 16. "Why tarriest thou; arise and be baptized and wash away thy sins, *calling* on the name of the Lord." The intelligent reader will observe that the participle calling, is not in the future tense, it is in the first aorist, and evidently implies that it was both the privilege and duty of Saul to pray to the Lord while rising from his kneeling, or reclining posture—while preparing for baptism—while going to the water—and while buried in the water.

It is now, we think, our time to construct an argument on the uniformity and immutability of the laws of Christ's kingdom. This being concluded, it follows, that whatever under the reign of Heaven was right in the case of any one believer, before his baptism, is still equally so in every similar case. It was right for Saul of Tarsus to pray after he believed and before he was baptised. And consequently it is right for every truly penitent believer to pray to the Lord at all times, whether before or after his baptism, unto the name of the Father, Son, and Holy Spirit. This argument is, we think, absolutely conclusive; and we therefore ardently hope that we shall hereafter hear no more of that cold, lifeless, anti-christian theory that would not at the moment when faith first overcomes the enormity of heart, so much as allow the believer to raise his voice to the heavens, and say with the poor Publican, "God be merciful to me a sinner," that would require him to walk from the church to the water, like a culprit to his prison, without one pious emotion of prayer, praise or thanksgiving, to the Lord of life and glory, and that would even in the water, stifle the spirit of prayer, and not allow one petition escape from the lips of the believing penitent, until he rises from the liquid grave, proved by the efficacy and application of that blood which cleanses from all sin."

Our purpose in making so long extracts from Prof. Milligan, is first to find, if possible, his true position; and secondly, to remove all grounds for the charge of garbling. Our desire is to learn the cause of Prof. M.'s objection to something amongst us, which he is pleased to call "that cold, lifeless, anti-christian theory." If Prof. M. is in error at all, his whole theory is false, and his whole effort injurious. But many of the brethren, as intimated, seem to have admitted his discoveries and gladly repeat his teaching. We regard it as not disrespectful to notice what some of them say.

Bro. Dr. J. T. Walsh, of Kinston, N. C., in a recent publication of his called the "Christian Baptist," pp. 21, in answer to the Herald at

Richmond, admits all for which Prof. M. contends. He says: "We do see something appropriate and beautiful in prayer before going down into the water. We can see something appropriate and beautiful in the prayers of the Publican, the prayers of Cornelius, and the prayers of Saul of Tarsus. Neither do we believe, teach, or preach that no prayers are enjoined on the unbaptized. A prayerless, believing penitent would, in our esteem, be a strange being. We would not knowingly baptize such an one."

In the same number, pp. 16, speaking of Prof. Milligan's essays on Prayer, in the Harbinger, he says: "They are good." "I wish he would print them in pamphlet form."

This is merely a reiteration of Prof. Milligan's new discoveries. Still Bro. M. and Bro. W., no doubt, are candid, and we will treat them as perfectly honest teachers of their notions.

Even our aged and very highly respected Brother, John Rogers, of Kentucky, has declared the essays quite superior. Editors and brethren, indeed, have generally spoken in most favorable terms of Prof. Milligan's views of prayer. We are truly sorry to differ from good men, but we conscientiously believe the doctrine subversive of the truth, and we are disposed in all kindness, to give our reasons for our conclusions.

Leaving out of view all doubtful matters, we submit the question as to what the chief points are in this new doctrine offered in opposition to the teaching of the brethren? By some strange association, the enquiry forcibly reminds us of the very singular remark of Socrates touching the philosophy of Heraclitus. Said he, "What I understand is excellent, and what I do not understand is no doubt equally good, but the book requires an expert swimmer." In our application, we reverse the order. The essays may require "an expert swimmer," but we think it not difficult to see to the bottom of this new fountain of spiritual light, and very nearly if not quite all he has written, touching the prayers of men of the world, we consider unsound.

We suppose that Prof. M., and others who have repeated or endorsed his teaching, will not be displeased at the following statement of the doctrine, viz:

"Faith is the only restriction to prayer."

"That want of faith, with that change of heart which it immediately produces is the only barrier between any sinner and the mercy seat."

Again he speaks of the "All-subduing, converting, sanctifying power

of faith, which transformed the thief on the cross into an humble confiding and acceptable worshipper."

His proofs are:

1. The prayers of the Ninevites.
2. The Publican prayed, "God be merciful to me a sinner."
3. The thief on the cross prayed.
4. Cornelius prayed.
5. Saul of Tarsus prayed.

In our examination of the new doctrine, or rather, the old doctrine in a new quarter, the chief point has reference to a simple matter of fact. Has the Lord set forth in the sacred volume, a principle—Prof. M. calls it "the principle of faith"—which singly and alone renovates the heart, brings the sinner directly to Christ—"the mercy seat"—puts him into a condition that gives him a right to petition the Father for the blessings of his kingdom? If this is the effect of faith, then the doctrine of justification and pardon of sins by faith alone, which we have so long combatted, is true. That it is believed by Prof. M., Prof. Richardson, and others, is most evident. Prof. M. clearly sets it forth in his essays. Prof. Richardson charged upon us the sin of refusing to "pray for the conversion of sinners," and perhaps our readers remember that at least one—Mr. Russell, and we know not how many more of like persuasion amongst the disciples—engaged long ago with our Methodist and Presbyterian friends at the anxious seat, in praying the Lord to convert and forgive worldly mourners all their sins. If Prof. M., friend Walsh, and others amongst us have not yet advanced so far, their present position will force them to do so, or they must abandon it. We wish to say to our friends, that we deny even the existence of such a faith as they are wont to inculcate. Whilst we rejoice that faith as the first and moving principle, is all powerful when enlivened by obedience; faith alone, is dead: faith without works is like the body without the spirit—it exists not. Faith, in every instance, prompts the willing obedience—to the confession unto salvation, or it dies. Consequently faith alone never authorized a single petition for the blessings of the kingdom. Hence there is much more involved in Prof. M's. teaching than prayer. With modern sectarians generally, he maintains there is some independent power which he calls faith, that to the exclusion of the confession unto salvation, "changes," "transforms," and "renews the heart," and enables penitent thieves and others to rejoice in the salvation of God out of his kingdom, and to fly up to heaven in spite of the church.

"To-day thy parting soul shall be
With me in Paradise."

On the subject of aliens praying we have but few remarks to make.

Christ says, "come, take my yoke," but men say nay, "Lord, come to us." Whom shall we believe? The great commission we consider a safe rule of action.

We ask, for what is the sinner to pray? Is the doctrine that God is austere, at a great distance, asleep, or gone on a journey, and must be aroused, or waked to compassion by prayers and cries, true? He is always near; says, "come, sinner, yield to me and have life." Sinners should be taught that God has loved the world in the gift of his son, and is waiting to blot out transgressions, if they will but yield to his law. It is, however, useless to say to the world, "He that believes and is baptized shall be saved," if teachers are to be regarded who say, in effect, "this is false,"—believe and be saved, believe and pray to God, and approach the mercy seat upon your belief alone.—We say, in the fear of our Maker, that we believe the doctrine of Professor Milligan makes null and void the obedience of the gospel, annihilates the church of Christ, and does in fact, mock at all the brethren have taught, suffered and accomplished in the last half century.

We repeat that we deny, indeed, the existence of any "living faith"—in the words of Prof. M.—that is not made so by obedience. It is all folly and vexation of spirit; and such dreams regarding a merely mental act, called faith, that does not prompt to submission, never was the least service to a mortal on earth. We are sick of the empty speculation, and we pray our brethren to stop. Think, brethren, before you abandon the gospel of our salvation.

We see no grounds for mincing or even halving the matter. It is an open attack upon the teaching of every brother on earth, whose opinions are worth a straw, and in the fear of Heaven, we lift our voice against it. We would rejoice to be at peace with men professing to be governed by the New Testament, but in our heart, we can feel no fellowship for the dogma in partisans, and we dislike it much more in our own ranks. If our brethren tamely submit to such views, the future has but little to hope from us. But we must for the present be brief in our remarks.

We will see, in the next place, if Professor Milligan's examples sustain his doctrine. We feel ashamed and degraded in approaching the subject! It carries us back to our boyish days, when, some thirty

years ago, we were engaged in answering these dreams as then preached by sixth-rate circuit riders. We wish to feel that we have put away childish labor—that we are somewhat advancing. But alas! if our new Theologians are correct, the mighty work carried forward till many of the old soldiers are entering into the “sear and yellow leaf” of life, proves an abortion, and we are just now where we started. Shame upon such doctrine mongers!

But to the examples. Do they sustain the teaching?

1. The Ninevites prayed. It is written, “He caused it to be proclaimed by the decree of the King, let man and beast be covered with sackcloth, and cry mightily unto God; yea let them turn, every one, from his evil way. And God saw their works, that they turned from their evil way, and God repented of the evil that he said he would do unto them, and he did it not,” (Jonah iii. 9–10.) But Professor Milligan infers, from this example, that men with faith, and without obedience, are to pray acceptably to Heaven. This is the point, or there is none. We can see no evidence from this example, that men of the world, without submission to Christ, have a right to pray.

2. The Publican prayed. The following is the history: “Two men went up into the temple to pray, the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men—extortioners, unjust, adulterers, or even as this publican; I fast twice a week—I give tithes of all I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, “God, be merciful to me a sinner.” It will be observed that these were both Jews, and had a right to go into the temple to pray. One was a proud man—the other was humble and degraded by his profession, and yet God approved of his humility rather than the vain boasting of the Pharisee. But what connection this can have with an alien praying to God in the name of one he has never honored, we cannot imagine. Had Prof. M. said, humble Jews prayed acceptably, and therefore humble christians are encouraged to pray to God in the name of Christ, there would have been some fitness in his teaching.

3. The thief on the Cross prayed. Prof. M. says: “Was it not owing to faith in the soul, that the dying thief was heard to exclaim, in his last agony, “Lord, remember me when thou comest into thy kingdom.” Was it not because his prayer was sanctified by faith and repentance, that Jesus so promptly replied: “To-day shalt thou be

with me in Paradise." What else than the all-subduing, converting, and sanctifying power of faith, could in so short a time, have transformed a thief, a blasphemer, and a scoffer into the humble, confiding, and acceptable worshipper of the suffering Saviour."

This is the old sectarian dogma that we have so long combatted, but to hear it from one who is put forth as a leader amongst us is humiliation beyond expression. We will reply as patiently as possible, though we confess we do feel that forbearance in this instance is scarcely a virtue.

1. Admitting that the thief was pardoned and saved by prayer, it was before the establishment of the church, and before the commission, "Go preach the gospel—he that believes and is baptized shall be saved," was given, and therefore, it can have no application to prayers from such as have not taken the yoke of Christ in this age.

2. But we gravely ask, what is the evidence of the thief's faith? Did he believe any thing in relation to a spiritual kingdom, salvation in the future, or a single proposition regarding immortality? The Apostles themselves had no such belief. These things were not revealed. The thief had heard the Saviour say he could call legions of angels to his aid, and no doubt thinking, if in his power, he would do so, and attempt the establishment of a temporal kingdom, he said, "Sir, when you enter into your kingdom remember me," or take me from the cross. The Savior said, "This day thou shalt be with me in Paradise." What does he mean by being with him in Paradise? Samuel said to the wicked Saul, "To-morrow shalt thou and thy sons be with me." (I. Sam. xxviii. 19. Where? In the state of the dead. In our version, this Paradise is hell. See Acts ii. 31, "His soul was not left in hell, neither his flesh did see corruption.")

The plain answer to the thief's request was, I cannot take you down; to-day you shall be with me in the state of the dead, in Hades.

We see nothing like faith, penitence, or "acceptable worship in the thief." Matthew says "The thieves (both of them) casts the same in his teeth," Mat. xxvii. 44. Mark says, "They that were crucified with him reviled him," Mark xv. 32. Luke says, "One railed on him, saying, save thyself and us"—take us down—he knew nothing about heaven, but the other said, "Remember me when thou comest into thy kingdom."

We say again, that we see no evidence of faith or repentance in the

thief, and not the least proof of his salvation by faith alone or otherwise. Hence the doctrine of our hymn book—

“The dying thief rejoice to see
That fountain in his days,”

has not the shadow of authority in the word of God. Moreover we are satisfied that it is mainly by perverting the case of the thief, a system has gained footing in this country which subverts the whole gospel, and its friends direct sinners, as they suppose, in imitation of the thief, to pray to God for pardon, and they promise them revelations as evidence of acceptance with the Lord at the mourners bench, in the altar, or in a grove. Is Prof. Milligan doing less? and are the brethren blameless who are aiding and abetting in this outrage against the authority of the Lord Jesus Christ?

5. Cornelius prayed. Yes, although the blood in his veins forbade him to become a Jew, he had access to God's law—was devoted, and his alms and prayers went up for a memorial before God of what he was, but still Peter was sent “to tell him words by which he and all his house could be saved”—to tell him “what he must do.” We respectfully ask what resemblance can Prof. M. find in Cornelius' conduct, and a supposed believer's right, without submission, to approach the “mercy seat,” in direct violation of the authority of the Almighty? To us it really seems to be an insult for a man who professes to believe the Bible, and calls himself a member of Christ's kingdom, to write as Prof. M. does. We most devoutly repudiate the speculations. They have led innocent men astray, and will likely do much more mischief.

5. Saul prayed. Prof. Milligan represents Saul as praying “while rising from his kneeling position,” “after he believed, and before he was baptized.” In all that Prof. M. said, he has not told the brethren a word in regard to the character of Saul's prayer—what advantage it was to him—or who answered his petitions. We very respectfully suggest that Saul offered two prayers, “Who art thou Lord?” was the first. This the Saviour answered, and the second was “What wilt thou have me to do?” This the Lord could not answer. The authority to tell sinners what to do to be saved, had been committed to his disciples. Hence, when the Saviour said to Ananias, “Go into Straight Street and enquire for Saul, for behold he prayeth,” the only idea before him, was “Saul has asked instruction of me, and you must go and answer his prayer.” Ananias said, “Why tarriest thou, arise

and be baptized, and wash away thy sins, calling on the name of the Lord." Now the question is, what was meant by calling on the name of the Lord? Was it, "God be merciful?" Saul was fully conscious of the Lord's mercy. Was it, Lord, pardon me? If such is the teaching of the spirit, divers ways are authorized. Prof. M. is cautious to say that the participle in Greek is not in the future tense but the first aorist, but why not tell us that the first aorist is the indefinite past, and if we translate the word with the aorist idea, it must necessarily read "Be baptized and wash away your sins, having called upon the name of the Lord." We know some good scholars who render the word in conformity with the idea, "Saul, you have prayed for information as to what you are to do, therefore, be baptized and wash away your sins."

There is another view of the subject which might be noted. *Baptized, wash and calling* are all in the middle voice, of course have a reflective meaning; and according to a note given by Bro. Campbell, the passage should read, "Have thyself baptized," and thy sins washed away, and the name of the Lord called upon thee. Pres. Campbell adds "Calling on the name of the Lord," supplies essentially, "In the name of Jesus Christ," Acts ii. 38. Pres. C.'s view is that Saul was commanded to have himself immersed and his sins washed away in the name of the Lord."

We see no insurmountable objection to this reading. But all verbal criticism aside, to what did Saul's prayer amount? He desired to know how to escape the punishment of his governor, and it is by no means certain he asked for salvation from sin, and if there is the least fitness in his case to persons who might now desire to become christians, it can only afford evidence that they should know the truth before they can possibly perform acceptable service to the Lord.

We have thus disposed of all the examples of our friends in their new discoveries, and we regard it quite respectful to say, that there is not the shadow of ground for the application that has been made of them. There is not the slightest evidence in the Scriptures to conclude that sinners can have a "living faith" which is not made so by "works;" there is no evidence in the case of the thief, or others, that by faith alone the Soul is brought to the "mercy seat," or that a sinner can become "an acceptable worshipper"—pardoned and saved by merely believing. These honors can be attained alone by a hearty belief through the words of the Apostles, sincere repentance before God and

men—confession of the Saviour, and immersion into the name of the Father, Son, and Holy Spirit. While we do not desire to see the penitent believer “walk from the church (meeting house, we would respectfully suggest) to the water, like a culprit to his prison,” we wish to see sinners pierced to the soul, and yield their subdued hearts and bodies to Christ in full confidence that the Lord will remember their sins and iniquities against them no more. We always encourage them to receive the truth “gladly,” and while we see much propriety in believing penitents feeling deeply, and thanking and praising the Lord with all their hearts for his rich mercies in offering them salvation, we could but regard it as the result of ignorance, unbelief, and open rebellion, to hear such pray to the Saviour to forgive their sins, convert their souls, or give them the good spirit, whom the world cannot receive before their translation into the kingdom of God’s dear son. Is it right for aliens, when the Lord says, “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, and you shall find rest to your souls,” to say “we believe, and therefore we pray for salvation, and expect to be “acceptable worshippers,” regardless of the “yoke” of Christ? Such teaching we consider in direct opposition to all that is true and sacred.

May we add that Prof. M.’s views, in common with most partisan teaching, seem directed more to what the Lord will do for us, than our obligations to our Creator. He is always ready to fulfil his promises, and waits to hear the humble prayers of his servants who honor Him. Would it not be better, beloved brethren and friends, for us to employ our powers in teaching and encouraging the saints to lead devoted and pious lives, and in forewarning our perishing fellow creatures of earth of their imminent danger in refusing submission to the Lord’s authority, than in troubling the church with shallow metaphysical speculations touching matters unrevealed, and wild conjectures as to the probability or possibility of men being saved out of Christ? We can have union on the plain words of the spirit, but not elsewhere. We pray for fellowship with all who believe through the Apostles’ words, and delight in the service of the church. All others we regard as beyond the precincts of spiritual enjoyment, and we feel not disposed to fellowship religious aliens or men who contend for a “mercy seat” and “acceptable worship” out of the church of God.

T. F.

DR. JOHN THOMAS' SECOND VISIT TO TENNESSEE.

In our January number for 1858, we gave a brief notice of "Dr. John Thomas and his cause," since which, the Doctor has submitted to his readers, no doubt what he regards, two respectful notices of us, to which we consider it not improper to pay some attention.

As he considers us "not altogether so dark as multitudes," and thinks our remarks are "slightly suggestive," we regard it at least becoming to offer a few more thoughts which we trust may prove still more suggestive.

In the first place, Dr. Thomas complains that we did not publish a "letter of seven pages of brevier" against our teaching, found in his Herald fourteen years ago. We think it was prudent in us not to trouble our readers with a document which was written, as he reports, "before he had discovered the gospel of the kingdom and the glory of God."

Again he says: "He disliked the name of Campbellite as much as he, does, but when our eyes came to be opened by the prophets and apostles, came to perceive it was the appropriate name." And "in the days of our ignorance of the prophets, we used to preach it (Campbellism) with great acceptance."

We will, no doubt, be pardoned for "suggesting" that it would have been exceedingly idle in us to publish a review of sentiments which the author admits were written "before he had discovered the gospel." The bare thought that honest and thoughtful men and women cannot discover the gospel by looking into Matthew, Mark, Luke, and John, is an insult to the intelligence of the age.

Can we regard it as less than wicked for Dr. Thomas to intimate that his "eyes were opened by the prophets and apostles, to perceive it appropriate" to call us Campbellites? This is requiring the prophets and apostles to open his eyes—to speak words offensive to God, against the disciples of the Lord.

But before we forget it, we must say that Dr. T. came through East Tennessee, went to Memphis, and into Mississippi, and returned to Mott Haven, N. York, having traveled three thousand miles, preached twenty-three times, and uttered more ill-tempered things than will likely be blotted from the book of God's remembrance during his natural life.

One of his most remarkable sayings is that "M. W. Weber and brother Anthony (as he calls him) are the first fruits of Tenn. in the

Gospel. Alas for the balance of Tennesseans, if these fortunate men are all that have "discovered the gospel" in this goodly land.

We find it difficult to treat the Doctor's vain boasting seriously. Towards him personally, we have never cultivated unkind feelings. He has seemed to respect the word of God, but when such men as he, Dr. Richardson, Mr. Russell, etc., turn mystics, and tell us the "common mind" cannot appreciate their profound doctrines, or that the light of heaven has not reached the hearts of others, besides, friends Weber and Anthony in Tennessee, forbearance is no longer a virtue.

Such writers openly insult Jehovah and his people, and we cannot regard them as friends of righteousness and peace. It is certainly a low ambition for Dr. Thomas to waste the remainder of a poorly spent life in attempts to make himself the leader of a few wayward disciples, that he may, perhaps, live to see another miserable faction in the country. But we say in kindness, he possesses neither the breadth, depth or force of mind to accomplish much, even if all were right with him morally. His bad temper places him beyond the pale of the kingdom. It seems, indeed, a controlling feeling of his soul, to utter bitter things against Alexander Campbell, and the disciples of the Lord generally. Dr. Thomas should remember that he owes all he is, mainly to Alexander Campbell and the brethren he so willingly abuses. They taught him all he knows that is useful; have sheltered and fed him, and no other people, even now, show him the least countenance. But for the disciples of Christ, indeed he might have been driven about the country as a crazy man, and yet he insults us, questions our motives, and in every way treats us rudely. The Doctor has but little time to close up his accounts, and we beg him to desist from his folly. Before closing, we deem it respectful and proper also to suggest, that while the Doctor and his admirers have boasted for years of their advances, "discoveries" and progress, we have not found one of them who can define the new acquisitions of knowledge, or even tell a straight story with regard to what he thinks it is. If there is any one of them competent to define their position as different from the disciples of Christ, our columns are open for respectful statements.

LETTER FROM DR. CHINN.

LEXINGTON, KY., Oct. 28, 1858.

BRO. FANNING—Dear Sir: I have been a reader of your useful paper for several years, and have generally been pleased with its contents, but candor compels me to say that I regard your views, in the

present number, in relation to "Church officers" as the most objectionable and further from the teaching of the New Testament than any thing I have ever read on the same subject; and if carried into practice there is no estimating the injury to the cause of truth. I also regard your views on Secret Societies as ill-judged, erroneous and calculated to disparage the religious standing of all the brethren that belong to any of the societies in question, and to produce strife and bad feeling among the brotherhood, and injury to the cause of Christ. Viewing matters in this light, and having belonged to the Masonic Fraternity for near forty years, and the Christian Church near thirty, I feel safe in putting my experience against your observations, and I assert, without the fear of successful contradiction, that your conclusions are without the least foundation in truth. Now I admit that there are many unworthy members of churches belonging to those societies, but with a full knowledge of all the facts before me, I feel perfectly safe in asserting that the great mass of our brethren who belong to any such societies, to say least, are as religious, benevolent, and active, in all their duties as members of the church, as any others. I know the enemies of religion generally select the worst members of the church as a specimen of the rest, and the enemies of Secret Societies do the same thing, and hence come to the conclusions you have. Now I wish it distinctly understood that I think none the less of you or any other brother for thinking as you please about such societies, but do protest against making *your opinions*, which are founded in ignorance, the rule of action for others.

Some fifteen or eighteen years ago, Bro. Campbell agitated in the Harbinger, as you are now doing, the propriety of members of churches becoming members of secret societies, the only tendency of which was to build up those institutions and injure the cause of primitive christianity as plead by us, by throwing all their influence against the Christian Church. Now, if I know myself, I prize the christian religion above every thing else in the world, and for this reason I have remained a member of the Masonic fraternity to prove to them that, as a body, we are not opposed to them. Paul understood this matter when he asserted he was all things to all men that he might gain some, the same principle induced, on account of the Jews, to circumcise Timothy. The preachers of other religious denominations have learnt wisdom from the example of Paul, and almost universally (particular the Methodist) belong to the Masons, Odd Fellows, and Sons of Tem-

perance, and thus exert a tremendous influence in favor of their respective churches; and as an offset to what you have said about preachers that belong to secret societies, notwithstanding I differ almost in toto from the Methodists in their religious views, I am bound to admit their preachers, as a body, are more zealous and indefatigable in building up their cause, and labor more for less pay than any others known to me. If there was any thing in Masonry contrary to religion or the principles of christian unison, as advocated by us, I would at once withdraw, and throw what little influence I have against that order, but knowing the reverse to be true, I do not intend to be driven from what my judgment and conscience approves, to gratify the whim or caprice of any. If time and space permitted, I could relate many facts that would put to shame all the churches in the land, and with your permission I will relate one circumstance that took place about ten years ago while I was living in Lexington, Mo. A talented but poor lawyer, belonging to the Presbyterian Church, (as did his wife,) in the prime of life, was suddenly cut off with that dread disease—the cholera—leaving a wife with six or eight children, without a house to shelter them. The Lodge to which he belonged, without a dissenting voice, at once bought a house and lot which she now occupies, and being a lady of intelligence, got up a school, and has raised and educated all of her children—the oldest son having read and recently commenced the practice of law under flattering circumstances. If the Presbyterian church did any thing for this sister I know it not. Think you any society, secret or open, thus acting out the principles of benevolence, and having stood the test of opposition for ages, can be written down? I tell you nay! You had therefore as well cease your opposition, and strive to make the Christian Church excel, as I admit she ought, those worldly institutions, and they will then cease to exist as something that is useless. With the best feelings for you personally, and the hope that you will direct your talents in the right way, I subscribe myself,

Fraternally yours,

J. G. CHINN.

“OPEN COMMUNION.”

BRO. FANNING: In my former communication I showed that the Lord's supper is “open” to all who will come to it as the Scriptures direct, and “closed” against all others; and also, that if our principles

are right our practices should conform to them. I am aware that this is conceded by nearly all, but at the same time many of these invite persons who have never submitted to the gospel as proclaimed by us to the communion table, and as a reason for doing so they plead policy—that we are a union people, and should therefore make some concessions in order to affect a union among christians. This seems to me to be the most shallow of all excuses for doing that which is not authorized by the word of God. And our inconsistency in this matter is seen and read of all men who have intelligence enough to understand the teaching of the Christian Church. Suppose a christian preacher rises before an audience on Lord's day morning and delivers an address upon the great theme—the remission of sins. He preaches the gospel in its facts, in its commands, in its promises—that the facts must be believed, the commands must be obeyed in order that the promises may be enjoyed—the commands are to believe, to repent, and to be baptized—that when these commands are obeyed, the promises, which are the remission of sins, the gift of the Holy Spirit and hope of eternal life, are received and enjoyed. When he has thus preached the gospel to his audience, how inconsistent for him to walk down to the table and invite persons, whom he knows to have never submitted to the commands—as he has just preached them—to commune with him. Is he not in effect saying, that after all, it matters not what people believe, or what they obey, if they are sincere, all is well? And does he not destroy that which he has just been building? It seems to me there is no escape from this conclusion. I know it is said by some that baptism has no relation to the communion. However, this may be, it is very evident that all the sects, and Christian church also, require all persons to be baptized (in the same form) before they admit themselves to the table of the Lord. And if those who have been sprinkled are the truly baptized, then all that are immersed are not. No two acts could differ more than sprinkling and immersion. And if both are scriptural baptisms, then was Paul mistaken when he said, "There is one Lord, one faith, one baptism;" and we declare as much whenever we invite sprinkled persons (for baptized persons) to the communion of the Lord. And not only so, but we acknowledge (by our actions) that sprinkling and pouring is baptism. Hence, it seems to me, we encourage disobedience, instead of obedience to the commands of Jesus Christ.

It is said by some that most all pedo-baptists who commune with us

in the end unite with us—that our charity towards them in inviting them to commune with us, eventually causes them to come to us. Suppose that many do thus come to the obedience of Jesus Christ—which I do not admit—is this any reason why we should act inconsistently—should violate the plain teaching of the Holy Scriptures? Would we not be more likely to win such to the obedience of faith sooner by adhering closely to the word of God, than by acting contrary to it? At any rate, is it not the safer plan to obey God, rather than court the favor of man? Our eternal safety is suspended upon our observing the conditions by obedience to which it is offered to us.

A. W. O.

4 MILE BRANCH, BARNWELL DISTRICT, S. C., Nov. 15, '58

Remarks.—We have no right to invite persons to the Lord's table. Those who upon a confession of their faith were immersed into Christ, were exhorted to “examine themselves and so partake.” T. F.

JUVENILE LIBRARY.

Challen's New Juvenile Library, for the Sunday School and Family. Thirty volumes of this popular series are now ready. As Messrs. Challen & Son propose to publish the twenty additional volumes, to constitute the fifty volume library, as soon as five hundred copies of this series are ordered, we earnestly request all our readers to use their influence to secure the 30 volumes now published, either for their own library or that of the Sunday School. Nothing is so much needed at the present time as good, instructive, and interesting books for the young. It is the aim of the present series to supply, as far as possible, that want. The 30 vols. will be sent by express for \$6 00. Address

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Franklin College, Tenn.

or JAS. CHALLEN & SON,

Philadelphia.

Bro. James Challen & Son, of Philadelphia, have favored us with an Almanac for 1859, that is the prettiest thing of the kind we have seen. The pictures are worth ten times the cost; send 6 cents worth of stamps to the publishers. T. F.

ENQUIRIES REGARDING OFFICERS.

From the Disciples in Texas; (Sunday Queries.)

Without any disposition to be critical, technical, or dogmatical, it is earnestly requested that some additional explanation be given through the columns of the "Advocate" relative to some things heretofore presented by its Editors. Please answer the following, as plainly as you can, for the satisfaction of many friends:

1. If the word *elder* simply means *older*, how came the term to be applied to the Jewish rulers, or the overseers of christian congregations? Was age any part of the qualification of the Jewish elders, or what was it that gave them qualification and authority to rule?

2. In the New Testament we are to understand elder and bishop means the same thing, particularly in Titus i. 5-7?

3. What is the difference between "the elders office" and the office of bishop?

4. What is the difference between consecrate, ordain, and set apart, and installed? What is the precise meaning of this phrase: "consecrated as to time and place?" Should the brethren understand Peter in his exhortation to simply mean the aged or experienced brethren, or overseer who had been set apart by the laying on of hands?

5. Are a wife and children an indispensable qualification of an overseer? Can a man at the age of thirty years, who has been raised by by christian parents, and has arrived to the statue of a full grown man in Christ, being the husband of one wife with two or three children, be a competent overseer; provided he possess the qualifications; apt to teach—not given to much wine—no striker of good report by them that are without, etc.? Can a man at the age of forty, possessing all other qualifications—having never been married—act as overseer?

6. Can men get so old as for their age to disqualify them for being bishops or overseers? What seems to be the most fitting age for overseers?

When congregations are organized, or collected together by the Evangelist, is it their duty, particularly, to take the watch and care of them until men can be raised up possessing qualifications for overseers? What is the chief work of an overseer? What kind of authority has an evangelist over an overseer? Has an overseer any more authority to conduct the worship in the congregation than any other member?

These queries are presented in rather a promiscuous form, but we

hope the importance of the subject, and the anxiety of the brethren will be a sufficient apology for our intrusion. Brethren consider this subject with respect to our edification, and may God, our Heavenly Father, prosper and guide you in your work of love.

A. B. & C.

REPLY.

Answers to Queries—1. Men are called elders because of age. A young man was never called an elder. Jewish and Christian rulers were denominated elders, because none but seniors or elders were competent to rule over the people. The best critics agree that experience is intended by the word elder. Hence it is not indispensable that a man should be very old in order to be regarded as worthy of seniorship in the church. "The first fruits," as in the instance of Stephanas, other things being equal, were the first to attain eminence in the congregation. The God of Nature and the God of the Bible, has made age honorable. Hence rulers in church or State are, or should always be elders.

2. The word elder and bishop are both applied to the same persons in Titus; but this no more proves that they have the same meaning, than lawyer and judge mean the same thing when applied to the same person.

3. There is no Elder's office. Men who speak thus, have not studied the Scriptures carefully.

4. Consecrate, ordain, and set apart, mean about the same thing.

5. Men give evidence of ability to rule the congregation by ruling their own family correctly; but as an evangelist is not a pastor or overseer, he may be an unmarried man, as were Paul, Timothy, Titus, etc.

6. Many become so infirm in body and mind, on account of age, that they should neither attempt to rule or talk about religion.

All other points will be answered in our articles.

T. F.

THE GOSPEL ADVOCATE.

We rejoice to know that the prospects of the Gospel Advocate were never so promising; but if each subscriber will secure one more reader the work will be placed upon a very independent basis, and much good may be the result. We will send the January number to most of our old subscribers, but unless the subscriptions should be renewed, the paper will be stopped. The brethren and friends will be so good as to think of our terms.

T. FANNING.

W. LIPSCOMB.

CO-OPERATION OF THE CONGREGATIONS OF SOUTHERN KENTUCKY.

BRO. FANNING:—The present state of things in the religious world, when viewed in relation to our obligations as members of the body of Christ, as citizens of our Lord's kingdom on earth, should cause the anxious enquiry in the mind and heart of every one, Am I doing what I can to promote the honor and glory of God? Am I doing all in my power for the perfection of the disciples in all the christian virtues, and for the conversion of the world? Who can contemplate the languishing condition of the cause of Christ in many parts of our highly favored land; the coldness and indifference of many of its professed friends; the careless unconcern of our unconverted friends and countrymen, and the sin and wickedness which unblushingly stalk abroad over the whole earth, and supinely sit down and fold his hands as though God required nothing of him? Can we suppose that the righteous Judge will hold us guiltless, unless we are found earnestly, constantly and zealously engaged in the use of all the means which he ordained and placed in our reach for the accomplishment of the great mission of the church—the conversion of the world and the perfection of the saints; the building up and edifying of the body in love, by walking in all the ordinances and the commandments of the Lord blamelessly.

The present purpose is not specially to speak of the details of christian duty, but to earnestly invite the attention, and exhort the brethren to a fuller appreciation of the responsibilities resting upon us as individuals and as congregations, as the church of Jesus Christ, to preach the Word—to sound forth by word and action that gospel which is the power of God for the salvation of the world. We want more piety, more devotion, more consecration to the work of the Lord. More benevolence, more self-sacrificing effort, more earnest labor in assisting the destitute and scattered brethren, and in preaching the gospel to the world. This is common ground—a work in which all can engage, with no diversity of opinion, all agree that it is the duty of each member and every congregation to engage in its accomplishment.

Since the days of the Apostles, the church has been, and is, God's missionary to the world. It is the light of the world, and the salt of the earth. How superlatively above all the honors of the earth is the honor of being a member of the body of Christ. How fearfully im-

portant and solemn the responsibilities and duties that result from this sublime relation. May we ask of our brethren, how are we discharging these duties? Are we doing what we can? Our Saviour gave no higher commendation to any mortal on earth than to the woman of whom he said "She hath done what she could." Brethren and sisters, in Christ, can this be said of us. Let each answer to his or her own conscience and to God.

A meeting composed of brethren from a large number of congregations in Southern Kentucky, whose hearts and minds, we trust, were in a good degree filled with the importance of these great themes, was held in Hopkinsville on the fourth day of November last, in accordance with a call from many of the churches, to consult together upon the best means to co-operate as churches in sending the gospel to the world. And after spending several days together in most interesting and edifying christian intercourse, in giving and receiving information of the condition and wants of the cause in the various localities represented by the brethren present; and full and affectionate interchange of opinions and suggestions as to the best method united by operating as one body—the Church—in the use of Heaven's appointed means for the conversion and salvation of the world, with great unanimity adopted the following preamble and resolutions:

WHEREAS, The interest of the Redeemer's kingdom demand a cordial and earnest union of effort of all the congregations in a well defined and permanent system of co-operation, in the use of all the means ordained of Heaven for the conversion of the world and the building up of the Church, therefore,

Resolved, That we, the messengers of sundry congregations and co-operation districts, in the Southern part of Kentucky, do hereby organize the churches and districts represented by us into a permanent co-operation union, to be styled *The South Kentucky Christian Co-operation*.

Resolved, That this Co-operation shall be composed of such messengers as may be sent up to its meetings, regularly accredited by the several churches and districts in the counties embraced in the fourth Appellate District of the State.

Resolved, That the first object of this Co-operation shall be to arouse the churches and brotherhood to a fuller appreciation of their obligations as christians—to excite among the congregations a more general missionary spirit, and induce the organization of all the congregations

in the counties embraced in the fourth Appellate District of Kentucky, into convenient local co-operation districts.

Resolved, That the officers of this Co-operation shall consist of a President, a Recording and Corresponding Secretary, and Treasurer, and an Executive Board of fifteen members, who shall be elected annually by the body.

Resolved, That it be recommended to the congregations (and the brethren here assembled will use their best efforts,) to raise the sum of two thousand dollars, with which to secure the services of at least two aged and experienced Evangelists or teachers, who will devote their whole time, for the ensuing year, in visiting the churches in said boundary—aid, advise and assist such as are not fully organized—to put on the whole armor, and form themselves into local co-operative districts, of convenient bounds, by which they may be enabled, unitedly, to supply the destitute of their immediate vicinity with the proclamation of the gospel.

Resolved, That a Committee be appointed to suggest boundaries for the local Districts, with the view of forming all the congregations in said Appellate District, into convenient local, or smaller districts, of convenient bounds, and that some general suggestions be made to the churches, forming such districts, to observe uniformity in their organizations—the better to unite all the brotherhood in the one great object of this Co-operation.

The Co-operation elected the following officers: George Poindexter, President; Henry J. Stites, Vice President; Isaac H. Caldwell, Corresponding Secretary, John P. Ritter, Secretary, B. S. Campbell, Treasurer.

The Executive Board consist of the following brethren: O. F. Young, of Hickman; Elder J. C. Walden, of Paducah; Elder O. Collins of Madisonville; Elder W. T. McKay, of Owensboro; P. Clayton, of Hopkins Co.; W. B. Sims, of Todd Co.; A. S. Dabney, of Cadiz; Elder Enos Campbell, Elder Robert Dulin, B. S. Campbell, Geo. Poindexter, Dan'l. J. Gish, John B. Knight, Isaac H. Caldwell, and John S. Bryan of Hopkinsville. Elder Robert Dulin, of Hopkinsville, was elected Chairman of the Executive Board.

The Co-operation adjourned to meet at Hopkinsville on Thursday before the first Lord's Day in Nov. 1859.

I have given you the resolutions forming our union of Churches for missionary work in our own vicinity; the mere details of the deliberation, all of which were interesting to the brethren, are not given. We hope that much good will be the result of the happy meetings of the brethren, held for mutual aid and consultation, and we trust the interest already exhibited will increase more and more until all will be fully aroused, and actively engaged in our Master's work. Yours, in the good hope. P.

Remark.—By the united efforts of the members of a single congregation, great good may be accomplished, but the union and co-operation of the churches of Christ, as churches, in sections favorable for united labor, can but exert a powerful influence. Our greatest want is union of effort. T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V. NASHVILLE, FEBRUARY, 1859. NO. 2.

CHURCH OFFICERS, NO. 5.

DEACONS.

WITH the prevailing views of religion, it is scarcely possible to appreciate the labor of the deacon. The practice of ministering to the wants of the widow and orphan, is regarded as less spiritual than finely spun theories. The lightest speculation and the wildest fancy are thought to be altogether spiritual, while dealing justly, loving mercy, and walking humbly before God, are often considered as mere bodily exercises that profit but little. Nevertheless, there were deacons in earnest in ancient times, and we see no reason for concluding there will not be deacons again. A few brief statements touching the office will answer our present purpose.

1st. Deacons are the servants of the church, and the style ministers in the churches is appropriate. In the primitive churches there were also deaconesses, as Phebe—the servant (*Diaknonon*)—deaconess in Cenchrea: Rom. xvi. 1. The seven at Jerusalem, consecrated to the service of tables, are admitted, by most students of the Bible, as deacons, still Philip, one of them, was found afterwards doing the work of an Evangelist. Both kinds of service, of course, he could not perform at the same time, but while it was necessary, he aided in attending to the daily wants of the poor—a work well calculated to qualify him for teaching the world, and after the dispersion, he labored as an Evangelist.

Paul to Timothy, gives ample instructions in reference to deacons. In classing his directions concerning bishops, he said: “Likewise must

the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of faith in a pure conscience. And let these also be first proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own 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 Jesus Christ." (I. Tim. iii. 8-13.)

This very full statement enables us to notice additional features of the subject.

2. *Who consecrates Deacons?*

The first deacons were set apart to the work by the Apostles. Paul in the second place, gave directions to Timothy, the evangelist, touching the whole qualification and work of deacons, and we conclude, without positive authority, that he laid his hands on them as well as on the elders.

3. *The Labor of Deacons.*

Under our first head, we stated that a deacon, anciently, was one who gave himself to the ministering to the poor saints. But we wish to say there is even more than this required of him. Deacons were not to be "double-tongued," or in other words, were to be competent to address others in regard to their labor. Amongst the disciples, Baptists and some others, judging from outward appearances, it would seem to be the deacon's sole labor to hand bread and wine to the disciples on Lord's day. To us it has always seemed unsuitable for clumsy, old brethren to be sent through the congregation with bread and wine as waiters for the youths present. It is almost certain, at the institution of the supper, the disciples divided it amongst themselves, and upon the supposition, that the more the members labor the better will be their influence, we are disposed to think that the more who aid even in this little service, the better it will be for all. Let the brothers and sisters, according to their respective positions in the assemblies of the saints, help each other. Yet we do not see any thing wrong in deacons passing the bread and wine, but elders are not suitable for deacons.

4. *Should the Deacons give their time to the work of serving?*

There is no purpose in separating brethren as deacons, unless there is labor requiring their time, or a portion of it at least. But for work

on the Lord's day alone, there is no occasion to consecrate men or women.

5. *How are the Deacons that give themselves to the work to be supported?*

We answer, out of the Lord's treasury of which they, perhaps, are the proper persons to have charge. They and their families should have a comfortable living on earth, and great honor in heaven.

T. F.

CAUSES—DELINQUENCY IN THE CHURCHES.

IN some remarks, in the previous volume, touching the condition of the churches of the saints, we frankly admitted that most of them still fall far below the gospel standard, and somewhat to our surprise, Mr. Sands, editor of the Baptist paper at Richmond, and others, seized upon our admission as conclusive evidence that what he calls our plan, system, or organization, is not correct. This suggestion of our cotemporary, has led us to inquire more earnestly into the causes of our greatest delinquencies, and amongst them we conscientiously believe that the almost total depravity, we have inherited from the sectarian parties, and particularly the Baptist sects, has been, and is the foundation of most of our church obliquities. Pres. Campbell never uttered a more appropriate truth than when he said "the *scent* long remains in the cask even after the exhaustion of the liquor." The churches in Tennessee and elsewhere, have contained, and still contain many who grew up under the influence of *philosophical* denominations. Though many of us feel that we have escaped from the walls of the corrupt city, some are still deeply intoxicated by the use of her wine, yet see sights, and feel marvelous things—delirium tremens—and the garments and persons of others are so smoked, singed, and torn, that their occupants can scarcely ever gather themselves up into modest, pious, humble, practical christians. To speak, if possible, without a figure, we wish to say that while many of us have, in profession, adopted the Bible alone as our creed, few, we fear, have been able to fully realize the meaning of the profession. We think it clear, that men may sincerely profess to believe a certain creed, and yet from habit, practically devote their energies to the promulgation of quite an opposite one. This seems to be fully exemplified by

the several Baptist parties. They tell us that they take the Bible as their only creed, when, in fact, there never was on earth a divinely authorized Baptist church. There is just as much authority in the sacred oracles for a Methodist or Campbellite as a Baptist church. The Bible authorized the kingdom of God—"On this Rock"—composed of all the congregations of Jesus Christ scattered abroad.

We think, indeed, that we see the old leaven of party which corrupts and sickens many, almost unto death in the churches of the disciples. We profess, for instance, to be "Lively stones," "A Royal priesthood," able "to offer up spiritual sacrifice, acceptable, well-pleasing to God," and yet, practically, many thus professing, are desirous of being as orthodox as Baptist, Methodist, Presbyterians, etc., very few indeed, realize that they are "kings and priests unto God—that they should be able to admonish one another, and by thus living that they may grow in grace and the knowledge of the truth. Many are unwilling to perform the service of God, preferring to "let" their worship at the lowest bidder, or prefer, at least, to give it into the hands of an hireling pastor. This is the deadly poison inherited from Rome and her kindred.

We some times almost conclude that it would have been well for the cause, if many, particularly preachers from the denominations, had never come amongst us. Few of them ever see or feel the power of truth, and many of them are more disposed to speculate than to practice the truth. Conversion from sectarianism should be thorough to entitle any one to occupy a conspicuous place in the kingdom of heaven.

We repeat, with all proper respect, that we most sincerely believe the chief cause of our church delinquencies is seen in the mountain of superstition, and sectarian philosophy inherited from denominations that exist, either in the haughty city of Babylon or in her smoky and polluted suburbs.

We hope, therefore, that our Baptists friends, or others whom it may concern, will bear in mind, that when we speak of delinquencies amongst ourselves, we do not attribute them to our creed, organization, or teaching, but more to the influence of corrupt bodies around us than to any other source. Many churches still see "men as trees walking," "yearn for the flesh pots of sectarianism," pray for an earthly leader, and will not enjoy the liberty of the gospel.

The only living, healthy and prosperous churches on earth, are those

which perform all their own labor, and are growing rich by helping others. Will our brethren consider these things. Let us not, brethren, attempt to prove ourselves as orthodox as others, but strive to give a practical demonstration of the spirituality of the religion we profess.

T. F.

LITERARY.

The semi-annual exercises of Franklin College closed January 21st, with much credit, both to Faculty and students. We are pleased to be able to say to the friends of the institution, that the patronage is encouraging, and the prospects are fair for the best success. The location is as favorable as could be desired, and the teachers are fully alive to their great work.

T. F.

FRANKLIN COLLEGE.

We feel that it is due to ourself, to the other members of the Faculty and to the friends of the institution, to say, that in conformity with an oft repeated wish of many brethren, as well as ourself, arrangements have been completed for changing the *business* department of Franklin College at the close of the present term. Most of the business, and a large portion of the details of the College, hitherto directed by the writer, will devolve upon others. Our purpose is to occupy a place still as a teacher, and the arrangement is intended to enable us to give more of our time to the public. Prof. W. Lipscomb and Prof. N. B. Smith, both graduates of the institution, both experienced and successful teachers, and both devoted to the cause of Christ, will assume the responsibility of the business relations. Of their eminent qualifications, we will speak more fully at another time. At present we can only say we feel that we have cause to rejoice at our success in finding brethren so well prepared to do all that could be desired in the management of a College. The selfish feature of one man among so much property, and assuming so great a responsibility as we have done, has long proved detrimental to the school, and consequently, we can but believe the new arrangement will prove a blessing to all concerned.

T. F.

The following we regard, upon the whole, as excellent. T. F.

A PURE SPEECH.

BRO. FANNING.—The importance and necessity of a pure speech in religious matters, is something that we set out with, and for which we have been contending, ever since the commencement of the current reformation; but there is sometimes danger in our contact with the sects, and our discussions and controversies with each other, of our departing from it. It has been well remarked, in reference to this matter, that if a term, or expression is not to be found in the Bible, the idea for which it stands, or which it is intended to represent, is not apt to be found there; and when we find preachers or writers using such unscriptural terms or expressions, it is generally an evidence that something is wrong, and should put us upon our guard. The departure of people from the truth of the Bible into religious error, has generally been attended with the loss of a pure or scriptural speech, and with the invention or adoption of new terms and phrases to represent the new ideas belonging to the error. We could give numerous instances and illustrations of this, but it will not be necessary, as they will, no doubt, suggest themselves to the mind of the reader. The terms, "trinity," "transubstantiation," "consubstantial," "effectual calling," "divine essence," "historical faith," "arch-bishop," "presiding elder," "ruling elder," and a hosts of others, almost innumerable, are instances. It was because Michael Servetus would not use one of these unscriptural terms that he eventually lost his life at the stake! Robinson, in his "History of Baptism," gives the following account:

"The most incorrigible of all Baptist heretics, Servetus, himself, professed to believe what the scriptures affirm, that Jesus is the Son of God: but his opponents would not suffer him to explain the text for himself, they would add one explanatory epithet, and that one word, *consubstantial*, began a fracas that ended in burning the good man to ashes. They said he was not a christian, because he would not utter that word with approbation; but they never doubted their own christianity for burning him at a stake."

Suppose the emperor Constantine, when the celebrated Council of Nice took place, had commanded the bishops and others composing it, to confine themselves to Bible terms and expressions in their discussion, would the Athanasian creed have ever been born? Never! had that been the case, the Council would have ended where they began; and the sixty-seven day's discussion would have ended in one,

and all the angry and unchristian debates that followed, and the bloody persecutions that ensued from it, would have been forestalled. This, and many other instances since, show that when men get out of the lids of the Bible, and to using terms, expressions, etc., not to be found there, they launch out into an interminable sea of speculation, discussion and heresy, without compass or chart to guide them, where they are exposed to "every wind of doctrine," and to be carried into the wildest absurdities and extravagances. And whatever may be said of the doctrine of the Arians—and we pretend not to decide for or against it—they certainly acted very prudently in one respect, according to what Gibbon says about them. "The Arians," says he, "soon perceived the danger of their situation, and prudently assumed those modest virtues, which, in the fury of civil and religious dissensions, are seldom practiced, or even praised, except by the weaker party. They recommended the exercise of christian charity and moderation; urged the incomprehensible nature of the controversy—disclaimed the use of any terms or definitions which could be found in the Scriptures; and offered, by very liberal concessions, to satisfy their adversaries without renouncing the integrity of their own principles." But how was it with their opponents? "The victorious faction received all their proposals with haughty suspicion, and anxiously sought for some irreconcilable mark of distinction, the rejection of which might involve the Arians in the guilt and consequences of heresy." Do we not see the very same conduct now towards those who are for using Bible terms and phrases by their opponents? Even Athanasius himself, the great champion of the opponents of Arius, confessed that he had been forced, by his speculations on the Trinitarian doctrine, into that wide sea of uncertainty and bewilderment of which we have spoken. Says Gibbon of him: "But the most sagacious of the christian theologians, the great Athanasius himself, has candidly confessed that whenever he forced his understanding to meditate on the divinity of the *Logos*, his toilsome and unavailing reflections recoiled on themselves—that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts." What a lesson have we taught us by these things, to avoid all these barren, mischievous, and bewildering speculations, and to confine ourselves to what we are taught in the revelations God has given us in the Bible, confining ourselves to its language, and expressing ourselves in Bible terms and phrases. In the language of the Apostle Paul: "Which things also

we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth—comparing spiritual things with spiritual." His admonitions to Timothy cannot be heeded too much by us: "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." And he gives the reason: "For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables." That time has come long since, and is now in our own day. And let us also notice well the language of Peter: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."

As to those things which God has not caused to be revealed, we have the language of the Lord to Moses: Secret things belong unto the Lord; but the things that are revealed, unto us and our children, to do all the words of the law." As of the law then, so of the gospel now, in reference to us and our children.

As we are on the subject of a pure speech, and have made an allusion to the writings of the Old Testament, we will introduce the case of the Jews under the law, after their return from Babylon, as Paul says: "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;" and as the Jewish people were typical of the Christians, and the second temple, built after their return from their captivity in Babylon, was typical of the present Christian church, constituted and built up on the emerging of the people of God from spiritual Babylon. It was predicted by Zephaniah, (iii.) that a pure speech would have to be restored to the Jews on their return: "For then I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." This shows that a pure speech was necessary to their writing, and it is just as necessary now to the union of Christians as it was then to unity among the Jews. In the books of Ezra and Nehemiah, we have an account of the manner in which the impure language obtained among the Jews, and the measures adopted to rectify the evil. Nehemiah says: (xiii. 24-25,) "In those days also saw I Jews that had married wives of Ashood, of

Ammon, and of Moab; and their children spake half in the speech of Ashood, and could not speak in the Jews' language, but according to the language of each people." This was regarded as such a grievous sin, a matter of such great importance, that Nehemiah says "he contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters to your sons, or for yourselves." They then, (Ezra x. 3,) made a covenant with God, "to put away all the wives, and such as are born of them," according to the counsel of Ezra, "and of those that tremble at the commandment of our God; and let it be done according to the law," by which all such intermarriages were forbidden.

Now all these things "are our examples," says Paul, that we should not sin as they did. And if the Jews could thus sever the tenderest ties of nature for the sake of a pure speech and of rendering obedience to the commands and requisitions of the law, cannot we give up the much easier matter of using unscriptural terms and phrases, refrain from the practice, confine ourselves to the language of the Bible, and be content with its nomenclature? To give some examples of unscriptural terms in use among our brethren: the term "pastor" is one evidently misapplied, when used in reference to a preacher, who is in the habit of preaching regularly or statedly at a place. He is called "the pastor of the church" there—an expression borrowed from our sectarian neighbors; when he is, strictly and scripturally speaking, only an evangelist; and the bishops or elders are the real pastors, according to the scriptural acceptance of the term. It is true that the same man may sometimes act as both evangelist and bishop—may preach and teach, in which case he should have a separate ordination to each office. Paul speaks of such when he says: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine—that is, who both preach the gospel and teach the flock.

There is frequently and improper use made of the word "only," as for instance, "faith is the *only* condition of the change of heart," "repentance is the *only* condition of the change of life," baptism is the *only* condition of the change of state, etc. Now why not just say, that "by faith the heart is purified?" (from the love of sin,) etc. You will also sometimes hear it said by our brethren, in speaking of the atonement, that "Christ died in our stead," and expression we nowhere find

used in the New Testament. Why not say that "Christ died for our sins, according to the Scriptures?" "Vicarious punishment" is also another expression equally unscriptural. I once heard a prominent proclaiming brother, west of the Tennessee river, call God "the eternal Father," and perhaps Christ "the eternal Son"—expressions extremely improper and unscriptural, as the words *father* and *son* are terms implying a relationship that took place in time. Now God himself is eternal, and the Word or Logos is eternal, but the Logos did not become the Son of God until the "Word became flesh and dwelt among us." The term "Christology," and other similar ones, are examples in point. There are several other unscriptural expressions that we hear and find used by the brethren, in their praying, preaching and writing, which we cannot now call to mind; but these examples are sufficient for our purpose in this article, which is to advocate the use of a pure speech, and to put our brethren on their guard against the use of the language of Asdod and Babylon. Some of these expressions are used so much that they have almost become current, and form "*cant* expressions and phrases." Now the proper way to avoid all this, and to keep from running into an improper speech, is to confine ourselves to scriptural terms and expressions; and we can find plenty of these to convey our meaning, if we will make ourselves as well acquainted with the Bible as we ought to be, and will rest satisfied with its language. The use of these unscriptural terms and expressions, is frequently an evidence of a departure from faith, and cannot be too closely watched, and zealously guarded against. A man, for instance, adopts a sentiment or doctrine not to be found in the Bible, and he then has to hunt up a term or phrase to express it, as he cannot find one there. And when he once gets a start, and launches his little boat out upon the wide sea of speculation, there is no telling when or where he will stop or land, if he ever lands at all! With our own brethren when they thus depart from "the faith once delivered to the saints," it is something remarkable that the first step they make is generally into Universalism, then into Spiritualism; and then into almost every other *ism*, into which the deserter can go!

There was an important injunction laid upon the Jews by Mosks, or by the Lord through Moses, not to take from, or add to his word. After enjoining upon them "to hearken unto the statutes and unto the judgments, which he taught them, for to do them," with the blessing, "that ye may live and go in and possess the land," etc. He says to

them: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." And at the close of the book of Revelation, we find a similar injunction, in reference to that prophecy, with a most awful punishment pronounced upon the man who should be guilty of adding to, or taking from that book. After a similar injunction, in the form of a blessing, to do the commandments of God: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city," He says: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the city, and from the things that are written in this book." Now the principle holds in reference to all the writings of the

* New Testament—in reference to the things God has enjoined upon those who become the disciples of Christ—just as much as in reference to that book of prophecy; and the sin of adding to, or taking from these, is just as great, and the punishment will be as awful and heavy. And in doing this, it is not necessary to take from or add to the language, to constitute the offence; but to do either of these in reference to the sentiments taught, is equally as culpable. Of this character is the doctrine, that "we are justified by faith only," which is positively contradicted by James—that God has to be *reconciled to sinners*, equally at war with what we taught on the subject—the quotation we sometimes hear and read, "he that believeth shall be saved, but he that believeth not shall be damned," where the word of God is "diminished" or "taken from," and numbers of other cases. To such an extent had the Jewish sect carried this adding and diminishing, in the time of Christ, that they had "made void" the law and commandments of God "by their traditions," and finally brought down the vengeance of heaven upon their devoted heads! And to such an extent have the "Christian sects," of our own day carried that, that they have equally made void the gospel and christian system by their traditions, and will eventually bring down the vengeance of God and Christ upon their devoted heads. (See Rev. xix.) But enough on this subject. We hope that the brethren will profit by these hints; and may the favor, mercy and peace of God the Father, and of the Lord Jesus Christ be with them all, is my earnest prayer.

EVANGELISTOS.

ELK RIDGE, GILES CO., TENN., Nov 19th, 1858.

ORTHODOXY.

BRO. FANNING:—We have the word *orthodoxy* from *Orthos*, right, true, and *doxa* opinion, from *dokeo* to think, hence its import, to think right, soundness of faith—a belief in the genuine doctrines taught in the Scriptures. Modern divines, however, define the term about thus: Orthodoxy is *my* doxy, and heterodoxy is *your* doxy to the full extent of your difference from me.

I once heard of the following remark by a self-styled orthodox divine: "There is great unanimity among the religious denominations in our town, that is, the orthodox denominations—Methodists, Baptists, Presbyterians, and Cumberland Presbyterians." As the Christian church was the only church in the town alluded to by the gentleman not mentioned in the list of orthodox denominations, of course, it is heterodox, so much so that it was important to specify the orthodox denominations, lest their "good name" be injured by an association with "Campbellism" under the general name orthodoxy.

Although remark was made by a man more celebrated for his arrogance than piety, it gives us a pretty fair idea of the general use, or rather abuse, of this term, and we propose to examine briefly, the claim of these denominations to the name.

Now as orthodoxy means soundness of faith, a belief in the genuine doctrines taught in the Scriptures, it will be expected that these orthodox denominations will agree among themselves, for it cannot be maintained that they are all sound in faith, and believe the genuine doctrines of the Scriptures while they entertain doctrines contradictory to each other. This would be to make the Bible a book of contradictions. Are they thus united, speaking the same thing? We will see.

The Presbyterians say "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."—Confession of Faith, Chap. iii. Sec. 1. The Methodist, Baptists and Cumberlands say not so. It comes to pass that men kill, steal, &c., God could not have ordained that they should thus act, and threaten such persons with punishment for carrying out his own ordination. The Presbyterians say "By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men thus predestinated and fore-ordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."—Con. Faith,

chap. iii. sec. 3 and 4. The others say not so. Man may make his own election or condemnation sure as he chooses, hence they seek with commendable zeal to increase the number of the elect, and thus diminish the number of the reprobates. Presbyterians say "Elect infants dying in infancy are regenerated and saved by Christ through the spirit who worketh, when and where and how he pleaseth; so, also, are all the elect persons who are incapable of being outwardly called by the ministry of the word. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the spirit, yet they never truly come to Christ, and, therefore, *never can be saved.*"—Con. Faith, chap. x. sec. 3 and 4. The others say not so. All infants, dying in infancy, are saved. And all other persons who are incapable of being outwardly called by the ministry of the word are saved if they die in that condition. The Presbyterians, Baptists, and Cumberlands say: "Once in grace always in grace," that is, after a man is truly converted he cannot fall away and be lost. The Methodist say not so. Let him that thinketh he standeth, take heed, lest he fall, for though he be a child of God—an heir of heaven, still there is great danger that he may fall away and be lost forever. The Presbyterians, Methodists, and Cumberlands say infants of believing parents are proper subjects of baptism, and are entitled to membership in the church. The Baptists say not so. Faith is a pre-requisite to baptism, and as infants cannot believe they should not be baptized. They are not subjects of Government, and, therefore, are not fit subjects for the Lord's kingdom. Presbyterians, Methodists, and Cumberlands say baptism is rightly administered by sprinkling or pouring water on the head of the candidate. Baptists say not so. There is as much authority to put water on the feet as on the head for baptism. The Presbyterians, Methodists and Cumberlands say all christians should eat at the Lord's table together when convenient. The Baptists say not so. Methodists, Presbyterians and Cumberlands are Christians, and therefore fit to surround the throne of God in Heaven, but they cannot eat at a Baptist table. When they come to our house they may preach, pray, sing, exhort and labor for us, but they shall not eat with us. Presbyterians say "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only."—Con. Faith, chap. iii. sec. 6. The others say Christ tasted death for every man. Now is it possible that these contradictory doctrines are all the "genuine doctrines taught in Scriptures?"

These are the doctrines of the so-called orthodox denominations.—Orthodoxy means “to believe the genuine doctrines taught in the Scriptures. One of two things is therefore certain. The Scriptures teach these contradictory doctrines held by these denominations, or the word is a misnomer when applied to them, and they have no right to it. But, say they: We all believe in one great God, the author of the Bible, the efficacy of the blood of Jesus, the importance of a hearty faith in Christ, as the saviour of sinners, a thorough change of heart, and repentance toward God; as we are united in believing in these main points, we claim to be orthodox, though we may differ in these other matters. But stop! Do we not believe in, and insist upon these as strongly as you? And do you not still regard us as heterodox? It must be something else that constitutes you orthodox and us heterodox. What is it? It is this: They all unite in telling penitent sinners to come to the altar, anxious seat, or mourner’s bench to pray and be prayed for, in order to remission of sins, and we tell the same persons to repent and be baptized in the name of Jesus Christ for remission. This is the true secret of the whole matter. Here is the line between orthodoxy and heterodoxy. Can they find authority for their instructions in the Bible? Not if the salvation of the world depended on it. Can we find authority for our teaching in the Bible? We can find, both precept and example. The precise words, “Repent and be baptized in the name of Jesus Christ for the remission of sins.” “Arise and be baptized and wash away thy sins.” “He that believeth and is baptized shall be saved.” Then if to believe the genuine doctrines of the Scriptures constitutes orthodoxy, we are orthodox, according to the true import of that term. There can be no escape from this position. From my heart have I been sickened at the effort made by some to make christianity look as much like sectarianism as possible, in order to court the popular cant of orthodoxy. While we continue to believe and practice the genuine doctrines taught in the scriptures, we are orthodox. When we forsake these truths in order to get the world to call us orthodox, we give evidence that we love the praise of men more than the approbation of God. Better show that we have a valid claim to the title by believing the truth, than seek to make our faith look like error to get the world to call us orthodox.

Very respectfully,

THOMAS W. BRENTS.

LEWISBURG, TENN., Jan. 10, 1859.

SECRET SOCIETIES.

“Whatsoever you do, in word or in deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.”—PAUL.

DEAR BRO. FANNING:—I have recently seen, in the October number of the Gospel Advocate, an article from your pen on the above subject, with which I am much pleased, as are the brethren generally as far as I have heard them express themselves in reference to it, and the sentiments of which I most heartily endorse. I believe the day has passed for our editors and writers to handle this subject tenderly, for fear of giving offence to brethren who belong to these societies, or are in favor of them, as they are becoming convinced of the incompatibility of belonging to them and the church of Christ at the same time. Indeed, if we are convinced that any thing is wrong or improper in the brethren, and inconsistent with the high and holy profession to which they have been called, we should not hesitate to take hold of, and expose it; and no brother who has the true spirit of the christian in him, will take offence at it, though he may differ in sentiment in reference to it. And I am glad to see among our brethren, every where I go—and I have recently been travelling pretty extensively—a growing disposition to take the same views with yourself of these secret societies, and to abstain from all connection with them, regarding the church of Christ as sufficient for every benevolent, moral and philanthropic purpose.

I must acknowledge to having once belonged to one of these secret societies, which was a temperance institution, which I was induced to join, not to make me temperate, for I was at the time, a total abstinent man, as regards the use of intoxicating beverages, but for the sake of exerting an influence upon others, an argument generally addressed to temperate men, and particularly preachers, to induce them to join, to which is generally added, in their case, as an inducement, an exemption from paying the usual fees of initiation. But after a short connection with it, I left it with a resolution that I would never again belong to any secret society on earth, and to no institution of a temperance, moral, or religious character, but the Church of the Lord Jesus Christ—convinced that if a man will perform faithfully, all the duties required of him in that, and fulfil all the obligations it imposes on him, he will have as much as he can do, and will find it unnecessary to attach himself to any other.

If the obligations laid upon a disciple of Christ, in the Bible, to be

"temperate in all things," will not make him so, nothing else—the belonging to no other society on earth—will have that effect. My motto, with reference to temperance, is, "temperance in all things lawful, and abstinence in things unlawful," I mean, according to the law of Christ. A man may be intemperate in eating, and other things, as in drinking—in all of which cases he makes a god of his appetite, falls into sin, and comes under the censure of the apostle. These societies may do very well for the world, where a man cannot govern himself, and wishes to avail himself of their advantages in a benevolent point of view, but the christian has no need of them to make him temperate and benevolent, and to be benefitted by these things in his brethren, if he and they will live up to all their duties as disciples of Christ and members of a christian congregation. Here lies the great difficulty, and it is up to this point that the brethren should labor to bring themselves. If a disciple can't live temperately without belonging to a temperance society, and cannot be benevolent without joining a benevolent society of some kind, he deserves not to belong to the church; and to attach himself to such, for these purposes, is casting an unworthy imputation upon the church of Christ. It is implying defect and imperfection in that; and tacitly saying that it is insufficient for these purposes, and for the great design of training men for Heaven. I am also convinced that these secret societies sometimes exert an injurious effect upon men of the world, in reference to becoming disciples of Christ, by causing them to rest satisfied with the morality they require, as a sufficient preparation for Heaven; and by keeping their minds diverted from the christian religion, and absorbing their attention to its exclusion, they, no doubt, frequently prevent obedience to the gospel. I am also convinced of the infidel character and tendency of some of them, where they make the year of the world, (A. M.,) the date they use, in their writings and publications, instead of the year of our Lord, (A. D.,) or of their Jewish character, which is not much better, as both exclude the Lord Jesus Christ, whose name, "the only name given under Heaven among men whereby we can be saved," is seldom, if ever, mentioned in them! How can disciples of Christ consistently belong to such, or indeed to any of them?

It is frequently said by those of our brethren who join these societies, by way of apology for it, that the church will not do her duty. Now she never will as long as this is the case—while her members unite with other and secular institutions, (for they have not a particle of Di-

vine authority,) in order, by uniting with the world, to carry out what they allege she will not do, for how can she as long as this is the case—as long as those on whom she has to depend for doing it, are diverting from her into other channels, the currents of benevolence and charity, which should flow through her? In illustration, if the members of a family should attach themselves to other families and bestow their labor there, because the family will not work at home, when would the family ever get to work? Let those who make this complaint and urge this plea, quit these societies, or abstain from uniting with them, and do their duty in the church, and get those associated with them in the congregation, to come fully up to all required of them by the gospel, and the church will soon be found doing her duty in every respect, and there will be no plea left for uniting with these human societies. Until this is the case, she never can, and never will do her duty. But I am afraid this plea is generally a mere excuse for going where their own worldly inclinations prompt them to go, in order to gratify secular motives of some kind. And I see but little, if any difference in going into these secret societies and uniting with a so-called religious sect, and would about as readily do one as the other. Besides, how will this excuse hold with the sisters, who are debarred from joining these societies? They have to remain in the church alone, where all the male members should remain with them, and unitedly labor to carry out all the duties of the Christian institution, which will give them employment enough for all their means and time. The church will then be relieved from the unworthy and unjust imputations cast upon her by the conduct of her members in uniting with these societies; and stand forth as she really is, “the pillar and the ground of truth.”

The fact is, we are all the stewards of God—we and all we have belong to him—and “it is required of stewards to be faithful.” As such we are bound to devote our means to his service, and what we have to give or contribute, to put into his treasury, or use in his service, and for the purposes recognized and directed in his word. We have the promise of a reward from our Heavenly Father for what we thus do, but not a single promise of any reward from Him for what we do in any other way—through any of these secret societies—nor do I believe that a christian will receive any, but will have to answer for making a self-willed misappropriation of the Lord's means in his hands, for purposes no were recognized or permitted in his word.

Suppose all the means contributed by professed disciples of Christ in these secret societies, were put into the Lord's treasury, and applied as they should be, how many more evangelists could be put and kept in the field—how many bishops or elders could be kept at work in the church—and how many destitute poor, and widows, and orphans could have their necessary wants supplied, if the brethren and sisters would all contribute in proportion to their respective abilities, or as the Lord has prospered them?

Besides all this, we are commanded: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." As this is equivalent to doing it by the authority of the Lord, I ask, where is the authority of Christ for uniting with these secret societies, or for making them the channel of our benevolence? or where can be the reward to the christian for what is done through them? Let the brethren ponder well upon these things—cut themselves loose from all these societies, where they stand connected with them, and continuing to stand aloof from all of them, carry out the will of the Lord, as far as they can, in the church of Christ, which is the only divine institution on earth, and then will she become what she ought to be in all things, and be able to sound out the word of the Lord through her evangelists, which she is now prevented from doing to a much greater extent than she could otherwise do, were it not for the diversion of her means—of what she is entitled to from her members—through these societies. When our saviour said that he who should give even a cup of cold water to one of "these little ones" in his name, should receive a reward for it, he laid a stress upon thus doing things that we should not forget.

I cannot close this article without a word in reference to those brethren who disregard the meetings of the church in order to attend those of these societies, when and where the two conflict, or happen at the same time, which is often the case, particularly in towns. It looks too much like giving the world the preference to the church; and they tacitly say by doing so, that they take more pleasure in the company of sinners and aliens and their proceedings, than in that of their brethren and in the worship of God! It is often a step to apostacy, as is their joining these societies, from all of which may the good Lord deliver and preserve us all, to whom be the honor, the glory, and the dominion, forever and ever. Amen.

TIMOTHY.

Near NEW LASEA, MAURY CO., TENN., Nov. 4th, 1858.

REVISION OF THE HOLY SCRIPTURES.

We most earnestly commend to the serious attention of our readers the following thought, uttered by T. J. Conant, the chief laborer in this great work, at the last annual meeting: T. F.

"I account it the highest honor of my life, and one that humbles me more than any thing else that has ever been confided to me, that this Society has committed so much of the work to my personal exertions, after so many years devoted to this object. It has been the chief purpose of my life; and I now find, through the organization of this Union, the way to obtain its accomplishment. For this work alone I now desire to live. There is no other work I wish to do; and if this work was to be taken from me, I should have no desire to live another moment. There is no one more impatient to see the work completed than I am. I want to see it done while I live, and I trust in God that he will permit this. No one can desire it more than myself; but let it be done thoroughly. None can over-estimate its importance. The assurances which I have heard from my brethren, who spoke in behalf of those who have been intrusted with this work, have greatly cheered me.

"For many years I have felt that the Holy Scriptures, the Book of God, as intended for his church and the world, was designed to be and ought to be the literature of the church, in which that church is to be educated and from which it must derive its literary aliment. Thence, it must form its mental structure. Why has God given this marvelous book to the intelligent mind, unless it be that he designed that it should form the literature of his people, upon which they should feed, to the formation and sustenance of their intellectual strength? Not merely that it should be the armory of their spiritual power, though, of course, that is most important of all. There is no such book in the language of men. There is nothing written that is so elevating, so refining, so well qualified to strengthen our natures in all that is associated equally with intellectual as with moral greatness. How, in fact, could it be otherwise, seeing that it was dictated by the Spirit of God? And if this be true—if the Bible be the best educational instrument for our families, for our children, ought it not to be intelligible? Ought it not to be clear? Ought not all its beauties to stand out in Divine perfectness? Ought we to allow any thing to cloud its glories? Surely, it needs no argument to enforce so plain a proposition.

"Looking over the history of Bible Revision, in connection with the history of the English race, it has been obvious that there was never a period so marked with vitality in the history of the church as that which may be denominated the age of translations, marked by the efforts of Tyndale, Coverdale, Cranmer, Rogers, and Taverner, the promulgators of the Genevieve version, the Bishop's version, and culminating with the authorized version of King James. During that period the Puritan element; it arose from the love to the word of God; from a feeling which led men to prize the pure word above and beyond all that was of human invention and authority; and it led, from the day of Wicliff, to those frequent revisions which left it as we have it. In one century, six revisions were effected, besides three that might be called minor revisions; and this century was the era of the development of a greater amount of spiritual power than, either previously or since, the church has ever witnessed. Now, if our object were simply to revive the interest in the Divine word, how could we effect this object better than by imitating the history of the past, and making that word more distinct and intelligible?

"There are some, I know, who are horror-stricken at the idea of a new Bible. My answer is: 'Friend, we aim at the presentation of no new Bible, but merely to make the word of God—the sacred original?—clear and intelligible to all.' And what object can there be to this? Surely, none that will bear examination.

"I have one constant encouragement. The task you have assigned to me and my colleagues is to give to men God's word as he has given it. If you had wished me to be dishonest to God's truth, then should I have no heart or courage for this work. But, in following out the rule given me, to give the word in its purity, unabridged and unobscured, I can lie down to rest in peace when my nightly work is ended, having this consciousness, that I have not knowingly suppressed or obscured one Divine thought during the labors of the day. And should I live to see the completion of this effort, I can close my earthly account with the apostolic declaration, that 'I have not shunned to declare to you the whole counsel of God.' And the whole band of your revisers may use similar language, and say: 'We have given Thy truth to others, as Thou has given it to us.'"

CHURCH REPORT.

BRO. FANNING:—The church of God at Lamalsamac is endeavoring to serve the Lord according his appointments. The brethren and sisters meet every Lord's day and work upon Him in songs and prayers, reading the word, exhortation and breaking the loaf; of late they search the Scriptures in the capacity of a Bible class. Heretofore the ministry has been supported, and the expenses of the house of God defrayed on the subscription plan—the money paid “twelve months after date.” The evils of this system have been seen and felt; and the brethren have commenced the new year by a Church Treasury, into which all may contribute as the Lord prospers them. But in investigating the subject, a little difficulty has arisen in their minds, in regard to the appropriation of the money thus offered to the Lord. They have agreed that it should be used in the support of the ministry, and supplying the wants of the destitute. But would it be proper to use the means of the Lord's Treasury in furnishing the house of worship with seats, stove, and other things necessary for the comfort of the congregation? On this question they are divided. You will please give them your views through the Advocate. You will please answer, if you can, another query that arose in our Bible class last Lord's day. Were the Apostles and one hundred and twenty disciples re-immersed or immersed in obedience to the commission, “immerse the believers unto the name of the Father, Son and Holy Spirit.” Most of the class thought they were, some that they, especially the Apostles, were not.

Wishing you joy and blessing in your labors, I remain your brother in Christ.

B. W. LAUDERDALE.

NEWBERN, TENN., Jan. 13th, 1869.

Reply.—There is one gospel plan of raising funds, viz: “Putting into the Treasury (in a good translation) on the first day of the week, as the Lord prospers each; and the wise men of the church are to disburse the funds as they may be needed, for the benefit of the pair, giving or sending to needy servants in the gospel field, for making places of worship comfortable, or anything else in the power of the Lord's people.

The Apostles were, doubtless, of the number prepared for the Lord by John the immerser. They were baptized in faith that a Saviour would come—not *into* the name of the Father, Son and Holy Spirit; and we are baptized by the authority of one who came and suffered for us.

T. F.

GOOD NEWS FROM TEXAS.

BRO. FANNING:—Since the first of September we have had times of rejoicing. On Friday night before the second Sunday in September, Bros. Wilson, McKenzie, Roberts, and Sweeney, commenced a camp-meeting, at a beautiful lake near the Trinity, in Houston Co. It lasted three days, and resulted in twelve accessions. Some of them were in declining years, consequently it was a pleasing sight to see them act thus wisely. Two congregations of brethren were present, who, during the hours of intermission, were engaged in singing songs of praise to Him who rules on high. The truth, as presented on this occasion, had great bearing on the community.

At the earnest request of brethren living near Madisonville, Madison Co., Bro. Benton Sweeney began a meeting at Madisonville on Saturday before the second Lord's day in November, and continued three days. On Saturday a church was planted with nineteen brethren. From the commencement till the close, there was an unusual interest. We had five discourses, and five noble additions. The brethren seemed much encouraged. They have no house of their own at present. Until they can build one, I presume they will be able to secure one, in which to meet and observe the ordinances. We had only one speaker, yet it was one of the best meetings that it has been my privilege to attend. Satan had strong hold, but the "sword of the spirit" was so wielded as to induce some to forsake him, in order that they might live under one whose reign is more mild. Surely it will make glad the hearts of christians, to know that the good cause is triumphing over the powers of darkness in our section of country. Brethren, with whom I meet, are well pleased with the Advocate, in fact, it stands next to the *Magna Charta*. In Christ, T. M. S.

MIDWAY, TEX., Nov. 24, 1858.

ENCOURAGING.

BRO. FANNING:—I feel much gratified to see such an effort making to get back to the word of the Lord. I am sure that we go blindly to work when we step outside of it for directions. Persevere in the old way brothers, for you are laboring in a good cause. J. E.

CIRCLEVILLE, WILLIAMSON CO., TEX., Dec. 1858.

 REPORTS FROM ARKANSAS.

DEAR BRO. FANNING:—I rejoice to inform you and the dear brethren who read the Advocate, that the congregation, worshipping at Washington, have recently had six noble accessions added to the saved, through the labors of our beloved brother, Geo. Plattenburg, of the christian congregation at Little Rock. He is a very clear, forcible and cogent reasoner, yet kind, persuasive, and of highly dignified and christian bearing, and seems to be deeply imbued with the spirit of our Divine Master.

The brethren were much edified and strengthened under his able presentation of the truth. And from those disposed to hear and learn what we do teach as the truth of God, were removed much prejudice and misrepresentation. May the Lord bless our dear brother in his noble efforts to restore primitive christianity to the children of men amongst the distracted, bewildered and crazed systems of sectarianism that have made and are making the word of God null and void by their traditions.

We, as a congregation, now number twenty-eight, and meet each Lord's day twice—in the morning for worship, and in the afternoon as a Bible Class. We have interesting and edifying meetings, Bro. Fanning, morning and evening, and I would recommend to the dear brethren thus to meet who do not. We pray, dear Bro. F., that the blessing of God may richly rest upon you and yours in your united efforts for the promotion and triumph of His holy word; and we also pray that the good Lord, in his providence, may send us some good brother who will labor as an evangelist in this inviting field with our brother Robertson. He is doing a good work, but his field is too large. He has just now called at my office and informs me that at Wolf Creek congregation he has just closed, on Monday night last, a very interesting meeting, with sixteen additions, and two others at the church near Bro. Jones', in the same (Pike) County.

As ever, your brother in Christ,

S. H. HARVEY.

WASHINGTON, ARK., 8th Dec., 1858.

 REPORT FROM H. D. BANTON.

FRANKLIN, TENN., Jan. 1st, 1859.

BRO. FANNING:—I have spent two months in the Counties of Williamson, Maury, Hickman, and Bedford, in connection with Brother

R. B. Trimble, the Evangelist of Williamson, whose praise is in all the churches where he labors, and he is truly a laborer that need not be ashamed. He has added many to the congregations for which he has labored the last year; and the brethren have acted wisely in engaging his services for 1859. During my stay in this part of the State, I visited Hillsboro' and Franklin in Williamson, Bech Grove in Maury, Hannah's Ford in Cheatham, Dunlap, Little Rock, and Pine Wood, in Hickman, and the disciples, at all these points, appear to be doing well. I was gratified to find them all meeting on every Lord's day—the weather was mostly disagreeable during my stay with the above congregations. We had, however, several valuable additions at various points. I think the plain matter of fact teaching of the Gospel Advocate has done much good, and I do hope the disciples will sustain the paper that has battled so faithfully for the Bible.

On a survey of my tour through this part of the State, I conclude the disciples are doing well. The little band at Pine Wood, especially, deserve much praise. Organized the past year, mostly young persons as well as young disciples, but valiant for the truth. They meet regularly, and wait on the Lord in the ordinances of his house. May the great head of the church bless them.

H. D. BANTON.

SUCCESS OF THE TRUTH.

BRO. FANNING:—After a protracted silence I again seat myself to address a few lines to you. Since I wrote you last, I have visited my old native land, Virginia, in Washington County. I found the church in a healthy condition; held a meeting of three days which resulted in five accessions to the congregation; from thence I went to Russell County, held a meeting of a few days, with one addition from the Baptists. From Virginia I returned to upper East Tennessee, in Johnson County. I held a meeting with the congregation at Liberty, which resulted in five noble recruits; from thence to Boon's Creek in Washington Co. Tenn., at which place we had an interesting meeting with 8 valuable accessions, also at Cherokee, in the same county, I immersed three noble souls, and one in Georgia, since my return, making in all, since I wrote to you last, twenty-four additions, and the prospects still brightening. May our blessed Lord bestow the triumph his kingdom over error and superstition.

M. LOVE.

ATHENS, McMINN CO., GA., January 4, 1859.

 ANTIOCH CONGREGATION.

BRO. FANNING:—This congregation has been in a divided condition for near two years. Our much beloved Bro. John S. Robertson commenced a meeting here last Friday night, which continued until Tuesday morning; the weather was unfavorable, but the result was glorious; the spirit of our Saviour seemed to return to his people again, and union and order was restored in the house of God. It was a time of rejoicing indeed, all parties agreeing to lay aside all former causes of division, and put on the robe of righteousness, without blemish, and live as children of one family. May the blessing of God be to us in every effort to do good. The result was five additions by confession and immersion, and ten restored in the bonds of love and union. All praise to our heavenly Father.

ELIJAH KELLEY, Sr.

ANTOINE, PIKE COUNTY, ARK., Dec. 8th, 1858.

BROS. FANNING & LIPSCOMB:—Say to the friends of Zion that the good cause is prospering in this portion of the State. In Scott County, on the 4th Lord's day in September, we held a protracted meeting, fifty conversions were added, mostly from the world. At Cave Spring on first Lord's day in September, twelve were added, all from the sects. Our coöperation meeting has now closed, and my years labor with it. During the year one hundred and sixty were added. The brethren are all well pleased with the Advocate. That we may be useful and do good is my prayer. Your brother in Christ,

JASPER ADKINS.

December, 1858.

BRO. FANNING:—The good cause of our Redeemer is still on the advance in South Western Arkansas. Bro. Wm. Kelley and myself held a three day's meeting in Bro. Miller's neighborhood, in Polk Co., embracing the third Lord's day in August, the result was four additions, three by confession and immersion, and one from the Baptist. To God be the praise.

ELIJAH KELLEY, Sr.

SILVER SPRINGS, TENN., Jan. 3, 1859.

BRO. FANNING:—Six of us meet every Lord's day to keep the ordinances, and although we are few in number, we enjoy our meetings very much. Still, on account of our neighbors more than ourselves, we would be pleased for you to send us an appointment for preaching.

PICKENS Co., ALA., Nov. 25th, 1858.

BRO. FANNING: We are very much pleased, indeed, with the remarks which we have seen respecting Church offices and officers. It occurs to us, very forcibly, that *he is the physician who cures the patient*. And unless he cures him, no man should be considered, however many degrees he may have taken, a doctor while his practice destroys the people. It is his practical good sense and skill, and not any mere title conferred upon him by men which makes him useful amongst the people. So with church officers, we suppose. He takes a position in the church which is called office, not because the voice of the church says come up hither, but because the work which he does distinguishes him from others, and entitles him to that position in the church. This is our understanding of the teaching of the Gospel Advocate on this subject; and we endorse it most heartily. But when the brethren see that a member of their body possesses these attributes, must they not, in some way or another, acknowledge him as theirs to officiate? so that the world and all, may know how he stands related to the church. And if so, Bro. Fanning, how is it to be done? Is there any form? If so, what is it? Whose duty is it? all the members of the individual church, or must the preachers do the work? Light on these points would afford us some comfort. Yours in hope,

MATT HACKWORTH.

The above questions, we presume, will all be answered in our essays on church offices. T. F.

CALLS TO PREACH.

With an experience of thirty years, we have not witnessed so great an anxiety to hear the gospel as recently. Pressing invitations have reached us from various quarters, and we take this occasion to say to the brethren of the congregation at Hickman, Ky., also, Princeton and Berea in Logan Co., in answer to their kind invitations to visit them, that we flatter ourself we appreciate their feelings, and it shall be our study to find an early opportunity to see them. As already intimated, we hope to complete arrangements in a few months for permitting us to enlarge our sphere of public ministration.

T. FANNING.

REPORT OF AN EVANGELIST.

BRO. FANNING: The Church at this place extended the hand to Bro. Wm. A Johnston, perhaps in June last, with the request that he should at least, spend a portion of his time in the proclamation of the word of life to the destitute. He obeyed the request, and has returned and made the following report to the congregation that sent him:

Absent from home one hundred and thirty-seven days, spoke one hundred and seventy-two times, traveled about fifteen hundred miles, visited about one hundred families, added about seventy to the churches where he travelled—mostly by confession and baptism. Visited the following congregations: Liberty and Cathey's Creek, in Maury Co.; Totty's Bend, Beaverdam, Dunlap, Little Rock and Pinewood, in Hickman Co.; Lynden, in Perry Co., and Charlotte in Dixon Co. Received from the brethren, at the different points which he visited, \$47 50.

We have had several additions to our congregation since you were here.

Respectfully yours,

SETH SPARKMAN.

Boston, Tenn., Dec. 4th, 1858.

No church in our acquaintance is nearea the gospel plan than the congregation at Boston, Williamson Co., Tenn.

T. F

CAROLINA, TEX., Nov. 27th, 1858.

DEAR BROS. FANNING & LIPSCOMB:—Though a stranger to you, I wish to inform how I have been getting along in Texas. Last June one year ago, I commenced preaching in this vicinity, in obedience to the requisitions of my brethren in Alabama. We had at the commencement of our labors three brethren in Christ. We organized in October (1857) with ten. The people have become more noble minded in 1858, and have searched the Scriptures to see if these things were so. Since the fourth Lord's day in August I have taken fifteen confessions, and immersed them into Christ—two from the M. Baptist Church. We now number twenty-two. I am well pleased with your Advocate.

Your brother,

J. J. BOYTER.

CORRESPONDENCE.

Our good sister, E. A. Brister, of Borleson Co., Texas, since the commencement of the Gospel Advocate, has been a constant reader. She always writes as if she loved the truth. She says: "I have made strong efforts to get subscribers, but have failed. This section of country is so much devoted to sectarianism that it will not hear the truth. But let others do as they will, I still desire it for myself and my children."

Brethren Luke Shirley and E. H. Campbell, of Cannon, sends us a good list, and words of hearty encouragement.

Bro. John Dow, of Owensville, Texas, writes: "The brethren express themselves well pleased with the Gospel Advocate, and that they will continue to take it so long as you continue your consistent and independent course, and remain firm on the platform of the truth. I immersed two persons into Christ on the second Lord's day in last month, which is the fruit of private preaching."

Bro. Turner Perry writes from Huntsville, Texas: "Brethren I need not say I am pleased with the Advocate. I am eighteen miles from any brother. The Gospel Advocate, and American Christian Review are the only preachers I hear, and I assure you they are welcome visitors."

Bro. Drewry Foster, of Nashville, Ill., writes: "Brethren, about five years ago, I came to this State from Tennessee. I found a few sheep of the right mark, but scattered, and without a shepherd. After striving for some time, we have the satisfaction of announcing our organization as a church and are now meeting every Lord's day to break the commemorative loaf. We only number thirteen. Should any preaching brother pass this way, he will find a home among brethren and friends."

Bro. James O. George, of Gentry Co., Mo., writes: "I have been taking the Gospel Advocate for two years, and indeed, with truth can I say, that it is what it represents itself to be, an advocate of the gospel."

MURFREESBORO' Dec. 2d, 1858.

DEAR BROS. FANNING & LIPSCOMB:—I stop to drop you a hasty line to inform you, and through you, the readers of the Advocate, of the progress of the good cause within the bounds of our labors. At a meeting at this place, embracing the second Lord's day in October, we had thirteen additions. We had two at Lewisville the first Lord's day in November. We closed a meeting last Lord's day in Nashville, Hempstead Co., which resulted in five additions. On my way to this place, I preached Tuesday night at Corinth, and gained two. The prospect is generally good. O, if the brethren would only live up to their duty and privileges, great and glorious would be the result!

As ever yours in the truth,

J. S. ROBINSON.

DEATH OF AN INTERESTING CHILD.

Died, on the 25th of September, John Groxtol, son of William and Adaline Wheat, aged five years and nine days. The circumstances of his death were truly heart-rending to his parents, relatives and acquaintances.

Brother Wheat was absent, little John ran up to his father's horse to show some of the children how gentle he was, and probably the animal did not discover the child till it felt the touch of his hand, which gave him fright and caused him to kick the innocent creature. It is not too much to say that this child possessed a large share of those qualities calculated to endear him to his parents, and all who knew him loved him. He would seek the acquaintance of all who seemed to possess social qualities, and would enter cautiously into conversation with them—seeking information that would interest those with whom he conversed. His parents loved him fondly, and he returned their love by obedience to their wishes and tender care of his little sister, two years of age. And they would sometimes direct his expanding mind to his Heavenly Father. He would not permit his parents to leave his bedside. His mind ran much upon his sister, and even in the paroxysm of death, he sang faintly, though sweetly to her. But he is gone! his voice is hushed in death! those sweet but plaintive notes his parents will hear no more on this side of eternity. He will never sing again to his little sweet sister here. Then weep and mourn not for the departed one, he is at peace. No more will he weep—no more will he suffer pain or woe, but in the arms of Jesus rest.

C. H. A.

LAMAR Co., TEX., Sep 28, 1858.

OBITUARY.

Sister ISABEL STROUD, consort of brother George Stroud, of Warren County, Tenn., has gone, I humbly trust, to that rest which remaineth for the people of God. She died on the 9th of last October, after a long and distressing illness, in the 52nd year of her age. She had been a member of the body of Christ about twenty-four years, and had lived with her husband about thirty-three years.

In conversation with me, her husband said, with deep emotion, "you cannot speak in too high terms of her to me," and remarking to one of her servants, "you have lost a kind mistress," she rejoined, "she was more like a mother to us than a mistress," and the tears fell fast as she spoke. Many a weary preacher has experienced her kindness and delicate attentions, and might truly say with the apostle, "she has been a succourer of many and of myself also." Her adorning was emphatically the ornament of a meek and quiet spirit, which, in the sight of God, is of great price. She was truly a friend to the poor and to the distressed. As might be inferred, she was very punctual in her attendance at the Lord's day meetings, and greatly enjoyed the service of the Lord's house. She was permitted during her last sickness to manifest to those around her, her confidence in the promises of God. On one occasion she said, "The Christian religion will do to live by and to die by," To a nephew who was sitting by her bed-side she said, one morning, that her great difficulty had been to become willing to leave her husband, but that she had been praying the night before to be able to give up all, and that now she felt willing.

One whose presence gilded the dark clouds of life is gone, but thanks be to God, we are enabled to say, "Blessed are the dead who die in the Lord from henceforth: yea, saith the spirit that they may rest from their labors, and their works do follow them. J. D. E.

CORINTH, Sept. 26th, 1858.

BR. FANNING:—It becomes my duty to send you the account of the death of our beloved young brother, Thomas M. Wardlaw—son of your old friend and brother, David S. Wardlaw—who fell asleep in Jesus on the 21st of August last, after a protracted and most painful sickness of seventeen days. He took up the cross of our blessed Lord about two years ago—having, at that time, been immersed into Christ

by brother Gilleland, and ever after, he walked worthy of the high vocation to which he was called. If in following Christ his pathway sometime led through gloom, or was overshadowed by clouds from the lukewarmness of many, his love never failed, and his faith never wavered, for he had built his house upon the Rock—Christ Jesus. He exclaimed, just before his decease, “Jesus is near—sweet Jesus is near!” and thus he triumphantly yielded his spirit to Him who gave it, and his body to the grave.

“He would not live always—he welcomed the tomb,
 Since Jesus had lain there he fared not its gloom;
 There sweet be his sleep till he’s called to arise,
 To hail him in triumph descending the skies.”

His aged father, and his kind step-mother, his brother and sisters, and his brethren and sisters in Christ, look forward to a meeting with him in that upper and better kingdom where God shall wipe all tears from their faces, and where sorrow and suffering cannot come, therefore they mourn not as those who have no hope.

“Let me die the death of the righteous, and let my latter end be like his.” D. M. P.

MARION, ALA., Dec. 23, 1858.

BRO. FANNING:—It is made my duty to announce, through the Advocate, the death, at the residence of her husband, near Crawfordsville, Miss., on the 7th December last, of our beloved sister, Harriet, consort of Col. James Gilmore. The deceased was born in York District, South Carolina, on the 26th Dec., A. D., 1811. She became a member of the Christian Church under the preaching of Bro. Al’x. Graham, some eight or ten years since. She was remarkably well versed in the Scriptures—made it her constant study and christianity her theme of daily conversation. She was a member of the church at Crawfordsville, and beloved not only by all the members, but by all the truly pious out of her own communion. She trained her children up in the nature and admonition of the Lord. She was the friend of the needy and indeed a “mother in Israel.” Her illness was protracted and painful, having been confined to her bed for four months, and the only seeming complaint she uttered was, “why can’t I die and be relieved of my suffering.” She retained her mind, unimpaired to the last breath, conversed freely with her husband and family, gave them proper admonitions, and bidding them an affectionate farewell, exhorted them to meet her in that place of rest, where there shall be neither suffering nor parting of friends.

Your Brother,

P. B. LAWSON.

Died, at his residence in Rusk County, Texas, on the third day of December last, of Pneumonia, brother W. B. Holloway, being fifty years, two months and two days old. Brother Holloway was born October 1st, 1808, in Morgan County, Georgia. In 1823, he became a member of the Old Bible Christian Church at Republican, Clarke County, Ga., of which he was an orderly member. In 1833, upon hearing the views of the reformation proclaimed by C. R. Sheham and T. V. Griffin, he was one of the first, in that country, to embrace them. In 1834, he moved to the western part of Georgia, and remained there destitute of all church privileges, until 1842, when he moved back to Clarke County, and re-united with the congregation at Republican, which, in the mean time, had embraced the views of the Reformation. He was soon after ordained one of the bishops of that congregation, which office he held until the Fall of 1846, at which time he moved to the State of Texas. He was here again destitute of church privileges until May, 1849, when a few disciples near him were congregated and set in order in a small house near his residence. Bro. Holloway was ordained one of the Bishops of this congregation, which office he held until the time of his death. He left an affectionate wife, a large family of children, and many relatives and friends to mourn his loss, and we deeply feel the stroke, but we sorrow not as those who have no hope; he sleeps in the arms of Him whom he delighted to love, serve, and honor in this life. All of his children, we believe, who have advanced sufficiently in years, have followed the example of their dear father in obeying the gospel of our blessed Redeemer. May others profit by the example of our beloved brother, and "bring up their children in the nurture and admonition of the Lord," that they may be consoled in their dying hours with the happy thought that they will again meet with those so near and dear to them, to sing the praises of our blessed Saviour. O, happy thought to a dying father!

Bro. Holloway endured his illness with great patience, and in answer to some questions asked him during his illness, he said: "I am not afraid to die, I believe there is a better world for me than this." He further said, when asked if his confidence was strong, "Yes, how much stronger could it be, having the word of God to support me?" Again when asked if his prospects for heaven were bright, he replied, "Glorious!" May God enable his afflicted relatives and friends to bear their misfortune with patience and christian fortitude, and to prepare to meet with our beloved brother in that land in which

Health triumphs in immortal bloom,
And endless pleasure reigns."

JAS. C. VERNON.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V.

NASHVILLE, MARCH, 1859.

NO. 3.

The following essay was written some years ago for the Tennessee Baptist, but as the editor, after publishing several pieces from our pen by agreement, refused to give this to his readers, we have concluded to print it as it was written.

T. F.

CHRISTIAN UNION.

MR. EDITOR:—My text upon the subject of Christian union, you will find in John xvii. 20, 21. “Neither pray I for these alone; but for them also which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”

From this prayer we learn that it is not the Lord's will that all professors of religion should be one, judging also, from the different effects of the various religions on the heart and life, it seems neither desirable nor possible for them to be united. When we call to mind the very politic unions of denominations to conduct “revival meetings,” and witness the pious trickery in the division of the converts, and the subsequent hatred of all the parties, we can but doubt the moral influence of such efforts.

The Saviour prayed for the union of such “as should believe on him, through their—the apostles’—words;” and whilst this prayer shall stand on record, we shall be able to find no other foundation of union. I will briefly notice three points, viz:

1st. *The Union of early Christians.*

2nd. *The early and continued cause of Disunion.*

3rd. *The Terms upon which Christians will be United.*

The first gospel sermon of Peter induced some three thousand persons to cry, "what shall we do?" The answer was prompt: they gladly received the word and were united upon the foundation which God had laid in Zion. "They continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 42. A few days after, Peter delivered his second sermon from Solomon's portico. "Howbeit, many of them who heard the word, believed; and the number of men was about five thousand." Acts iv. 4. At this juncture, there must have been at least ten thousand who had believed the Apostle's words and given themselves to the Lord. "And the multitude of them that believed were of one heart and one soul."—Acts iv. 32.

The divine arrangements led the servants of Christ next, to Samaria. Philip preached, "And the people with one accord, gave heed unto those things which he spake. And there was great joy in that city. 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." Acts viii. 5, 8, 12.

Thus we find the preaching of the word filled the city with joy; and so soon as the men and women believed the word concerning the kingdom and name of Jesus Christ, they were baptized; and the Jews and Samaritans who previously had no dealings, became as one people in the Lord.

Next, "The gentiles saw his righteousness and kings his glory"—the house of Cornelius was saved—no longer were foreigners to be called unclean, and the Lord placed a "new name" upon his servants. "The middle wall of partition contained in ordinances was removed," and Jews and Greeks were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building, fitly framed, grew into a holy temple in the Lord. Eph. ii.

The converts were all the children of God by faith, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. iii, 27, 28.

The divine formula upon which the first christians were united, is: "There is one body and one spirit, even as ye are called in one hope

of your calling. One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. This spiritual creed was a sufficient basis for the union of early christians. The items of this creed are few, and cannot be misunderstood. The question of the age is, whether this creed will answer.

Observe, "There is one body" or church. What church is this claiming supremacy? The Romish hierarchy was not then in existence; Presbyterianism was not born till fifteen centuries after, and there was no Campbellitish or Baptist church. The church of God, the churches of Christ, and the churches of saints were then prevalent. All christians drank into the same spirit of love. There was but one Lord or lawgiver, but now the least faction assumes the throne of heaven's law reporter. Christians, at first, had the one faith, and it is a question, if all who believe the Scriptures at all, do not believe precisely the same things yet. There was then no controversy in regard to the one immersion into Christ. Whenever we let the spirit speak, we have the identical immersion still. The same God was acknowledged by every saint. It may be proper, also, to suggest that the servants of God in the early ages were zealous for "the name of Christ"—Christians. In the designations of the New Testament, there is nothing offensive to good men; but while religionists will presume to wear denominational titles and suppose there is no evil in them, it will be vain to think of union.

2d. *How long did the Disciples remain united?* With the exception of small factions, christians enjoyed great unanimity till the third century. But it was not till the year 325 that error gained the ascendancy and the apostacy became fully enthroned. At the council of Nice, the first human creed was made by Constantine, it was regarded as dangerous and damnable for the people to express their belief in Scriptural language, and the most unrelenting anathemas were pronounced upon all who could not conscientiously subscribe to the articles set forth. All other creeds of Christendom have been taken from the Nicene, and the effect of each is the erection of a human standard in the place of the Bible. Creeds have created all the sects, party names and party practices of the world, and through their influences Satan gains his highest triumphs.

3d. *Upon what terms can Christians be united?* This, of all others, is the most important question of the age. It is now a matter of doubt whether men can become christians or honor God under the

guidance of a creed. If the proposition that the Bible is a perfect creed, is true, there is but little difficulty in ascertaining the proper basis of christian union.

The apostle informs us that "All scripture given by the inspiration of God is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works." Again, we are authorized to believe that we have furnished in the scriptures "All things that pertain to life and godliness." Both Catholics and Protestants assert that they adopt the Bible as an infallible rule of faith and practice, but they, at the same time, establish other rules which completely paralyze the Scriptures. The Catholics in no country, are willing for their people either to read or believe the Scriptures. The rule by which they supplant the Scriptures, consists in the authoritative interpretation of the church. This interpretation of the Scriptures by the church, they ardently desire their people to read and believe. If this is reading and believing the Bible, then they do both. Protestants deny the authority of the church to interpret the Scriptures, but adopt the rule that every man has a right to *interpret* the Bible for himself, which is certainly quite as subversive of scriptural authority. The Bible alone, with the right of private judgment, is the creed of Protestantism. Shall I have the honor of denying the right of every man, woman and child privately and publicly interpreting the Scriptures? This most specious device of Satan—the right of private interpretation—under the pompous profession of freedom to believe what we please, is the key to all Protestant heresy.

If the interpretations of the Bible are to constitute but one creed, in the name of God, let us have the interpretation of the church, instead of that of each wayward individual. In the multitude of counsellors there is much more safety than in the endless whims of unstudious individuals.

But to relieve the reader from doubtful suspense, I state fearlessly that God's book contains all the interpretation of his mind necessary for faith and practice. His interpretations are already adapted to the exigencies of the human mind; and the idea of interpreting what Heaven has commanded us to believe, as it was written, is the extreme of folly. On this point Peter gives a rule that needs no interpretation. Said he, "Knowing this first, that no prophecy of Scripture is of any private interpretation." II. Peter i. 20. The Apostles were commanded to "preach the gospel," and the Saviour presumed that responsible men would be able to believe the gospel without an in-

terpreter. Paul, in view of the death and the judgment, commanded his son to "Preach the word." Jesus said, "He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living waters."

The point in all these passages is, that the words of the spirit are to us the signs of Gods mind—the very images of Heaven's will that speak to the heart of man, and they need no expounder. The word of God fully and fairly translated, is to be "rightly divided" and preached as the word of life, "which works effectually in all that believe." But enough on this part of the subject. The reader may anticipate my final conclusion. Belief through the apostles words will completely unite all honest hearts.

Those who thus believe, cannot misunderstand each other. Suppose all denominations were to assemble either as bodies or by representations, and to agree to be governed, in all things, by the Scriptures, would they have the desired effect? Let us endeavor to put this matter to the test.

I would respectfully call attention to the power of the book of the law amongst the Jews. When Israel was in great disorder, Hilkiah found the book of the law, and the good king "Josiah, gathered all the elders of Judah and Jerusalem, and went into the house of the Lord, and read in their ears all the words of the book of the covenant, and the king stood in his place and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes with all his heart, and with all his soul, to perform the words of the covenant which are written in this book; and he caused all to stand to it. And Josiah took away all the abominations out of the countries that pertained to the children of Israel, and made all that were present in Israel, to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers." II. Chron. xxxiv. 29-33.

If such a wonderful revolution was accomplished by the Jews "standing to, and obeying the words of the Lord," what might we not anticipate, if all who profess the christian religion would but receive the words of the new covenant and "stand" to them? If the churches or representatives could be induced to adopt, in fact, the Scriptures as the only foundation, sectarian distinctions could not exist an hour.

While men profess to be governed by the Bible, however, and practice party theories either in avowed creeds or locked in their own hearts, we have but little to hope in regard to christian union.

These views are hastily thrown together; but I trust they are intelligible, and if they should be the means of aiding any of my erring fellow mortals in investigating the truth, I shall feel amply rewarded.

T. FANNING.

FRANKLIN COLLEGE, October, 1852.

SECRET SOCIETIES—NOTICE OF DR. CHINN'S LETTER.

DEAR BRETHREN:—It has been a matter of great interest to me to notice the influence of prejudice upon the minds of men. Indeed so general is this influence that few if any, I believe I will say *none* are entirely free from it. It is one of the most despotic rulers that ever swayed the scepter over the human mind. We often see persons completely under the control of this tyrant, who are not in the least conscious of their subjugation to it. We see its power exerted in all the avocations and relationships of life. It causes us to admire that which would otherwise have been disgusting, and to disapprove that which would have given us pleasure and delight under the dominion of other influences.

It is with great difficulty that the parent can see the defects of his own offspring, while he can readily point out the improprieties of his neighbor's children; and is much assisted in seeing these if he can only contract a personal dislike to the family. Lovers see every movement graceful in each other; but let a personal dislike be engendered and those hitherto graceful movements become sources of disgust, and serve only to deepen the impress of hatred in the heart, over which, prejudice now exerts unmolested control. If a school teacher is to be employed who belongs to our party sect or denomination, we see him every way competent; but if he is in any thing opposed to our prejudices, he is entirely unworthy of our patronage. If a proselyte is about to be made from some of the denominations to the church of which we are members, he is an acquisition of great value, but if he is about to leave us and go somewhere else, he is of no account whatever. If we hear a discourse from our favorite preacher in our own meeting house, it is every word gospel, and we are charmed with the richness of style and matter, and the eloquence of the speaker, perhaps we may occasionally involuntarily utter a hearty amen; but if it is from some other preacher, in a house where father or mother or perhaps our preacher has taught us to expect nothing but heresy, we

cannot appreciate any thing we may hear. If our preacher is pointing out the errors of our neighbors, we are delighted to hear it; but if he condemns a practice of which we are guilty, our indignation is at once aroused.

I do not remember to have any where seen a more striking illustration of the truth of these remarks than is contained in the letter of our Bro. J. G. Chinn, as published in the January number of the Gospel Advocate. Our brother is no doubt a good man, but he has an attachment for Free Masonry that will not allow him to hear, even from a christian brother, the slightest expression of opposition to that organization. He had long read and admired the teaching of the Advocate, but when he saw an article in it on the subject of "Secret Societies," in some respects opposed to his prepossessions, his prejudices are at once aroused, and its teaching "in the present number in relation to church officers," he regards "as the most objectionable and further the teaching of the New Testament than anything he had ever read on the same subject;" and thinks if they were "carried into practice there is no estimating the injury to the cause of truth." Still he calls it "your useful paper." And the article complained was but the further development of its teaching when he had "generally been pleased with its contents."

But our brother says: "Now I wish it distinctly understood, that I think none the less of you or any other brother for thinking as you please about such societies." If Bro. Chinn can place before his imaginations two brethren, one a Mason and the other, one who pleases to think it wrong for christians to belong to the Masonic fraternity, and who are in all things else on perfect equality, and he can then say he does not think any thing less of the latter, I will then say he is less under the influence of Masonic prejudice than from his letter I have taken him to be.

But he does "protest against making your opinions, which are founded in ignorance, the rule of action for others." I have no doubt that Bro. Chinn feels like he would not offer his opinions as a rule of action for others, but in this he illustrates the truth of the remark, that persons are often much further under the control of prejudice than they imagine themselves to be. He says: "I also regard your views on secret societies as ill-judged, erroneous, and calculated to disparage the religious standing of all the brethren that belong to any of the societies in question, and to produce strife and bad feeling among the broth-

erhood." Did our brother not here give his opinion of your teaching, and if he expected it to have no influence on your "action," why did he thus give it? But his concluding remarks are still more to the point. "*You had therefore as well cease your opposition* and strive to make the Christian Church excel, as I admit she ought, those worldly institutions, and they will then cease to exist as something that is useless. With the best feelings for you personally, and the hope that you will direct you talents in the right way, I subscribe myself," &c. If here is not opinion given as a rule of action for others or at least another, I am at a loss to know what would be. Was there any more impropriety in your expressing your views of the propriety of christians joining secret societies than in his expressions with regard to the influence of your teaching? But you will "disparage the religious standing of all the brethren that belong to any of the societies in question." And what of that? Is that a reason in itself why the subject should not be examined? If a number of brethren had been engaged in any thing wrong, I care not what, for illustration, say breaking open and robbing a house, would it not "disparage their religious standing" to investigate and publish the fact? But who will say it must not be done even though it should "produce strife and bad feeling among the exposed members."

But if to prevent disturbance strife and bad feeling among the members be an object of any importance, why not make the blow at the root, and say that brethren ought not on this account join these societies at all. I am quite sure that there has been as much "strife and bad feeling" produced by brethren joining, as has ever been produced by your investigation of the subject. If all the brethren who are in, would come out, and no others would join them, there would be none left to get offended at the investigation—there would be no need of such investigation—there would be none offended on account of others joining, all would be peace and harmony on that subject, the entire influence and means of all would be exerted in the church, the means of God's appointment, and God's name would be glorified by the good done in the place of the institutions of men.

But our brother says: "Some fifteen or eighteen years ago, Bro. Campbell agitated, in the Harbinger, as you are now doing, the propriety of members of churches becoming members of secret societies, the only tendency of which was to build up those institutions and injure the cause of primitive christianity as plead by us, by throwing all their influence against the Christian church." Does our brother in-

tend to say that Bro. Campbell's opposition to masonry was sufficient to array all Bro. Chinn's influence against the church of which he was himself a member? Such is surely the import of his language, but we hope he did not intend it. He tells us he has "belonged to the Masonic Fraternity for near forty years, and the Christian church near thirty." Then he was a member of both at the time when he says "All their influence" (that is the Masonic influence) was arrayed against the church. Therefore it follows that what influence he had was exerted against the church. And that too, simply because Bro. Campbell had agitated the propriety of members of churches becoming members of secret societies. And still he tells us he wishes it distinctly understood that he thinks none the less of you or any other brother for thinking as you please about such societies. I suppose it matters not what you think about them, if you will not say anything. But suppose Bro. Campbell did wrong in the matter alluded to; does our venerable Bro. Chinn think it in keeping with the spirit and genius of the Christian religion to remain for forty years connected with a body of people, the entire influence may at any time be turned against the Christian church on account of a wrong in one of its members? He tells us "If there was any thing in masonry contrary to religion or principles of christian union as plead by us, I would at once withdraw and throw what influence I have against that order." If a spirit that would exert the entire influence of the body it animated against the churches in opposition to the Christian religion on account of a wrong in one member of the church is not "contrary to religion," then I am prepared to say I have read the wrong Book. He tells us he saw just this occurrence fifteen years ago, and he is a member yet, and says he does not intend to be driven from what his judgment and conscience approve to gratify the whim or caprice of any. Wonder if his "judgment and conscience" approved this opposition to the Christian church! But he has remained a member "to prove to them that as a body we were not opposed to them." It will take something more than his connection with the "Masonic Fraternity" to convince me that the "body" is not opposed, at least, to the spirit of which he says they are possessed. But we must desist. Bro. Chinn is in favor of secrets, he will know how to excuse us for assigning our name

FIDELOS.

POWER OF GOD'S WORD.

"In the word of a King there is Power."—SOLOMON.

Such was the language of the wisest man the world has ever produced, speaking, too, under the inspiration of the spirit of God. Now if such is the fact, in reference to the word of an earthly king sitting upon a secular throne, what must it be as to the word of Him whom God has made "King in Zion," who is "King of kings and Lord of lords?" What an insult upon his Divine Majesty to say that His word is a "dead letter," "no more than old almanac," and all that, when the word of a mere earthly monarch has such power! How derogatory to him—how wicked, yea, almost blasphemous, to thus speak of, and misrepresent it! to thus sink it below the word of man, when, too, the Apostle, Paul says, in reference to the gospel or word of God, (in 1. Thess. ii. 13,) "When ye received the word of God which ye heard from us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." What a difference, what a distinction does the apostle make between man's word, clothed with all the power that earthly office and position can give it, with the sanctions too of life and death attached to it, and the word of the Almighty Creator and sustainer of the universe! And yet man—vain, presumptuous man can raise his puny, insignificant hand to heaven, and declare, in the face of the Almighty God, in direct opposition and contradictory language to his word, that his word is "a dead letter," and "has no more power than an old, out-of-date almanac," until the spirit of God put energy and effectiveness in it, takes it, and in some abstract, metaphysical, mysterious manner, applies it to the heart and soul of the sinner—something nowhere promised or taught in the Bible! Well might the great poet of nature exclaim:

"Man, vain man,
Plays such fantastic tricks before high heaven,
As make the angels weep."

This abstract, supernatural, extraneous operation of the Holy Spirit, contended for by Arminians, or the advocates of "free grace," has been termed the very essence of Calvinism, but perhaps it would more appropriately termed the dregs of it. Be this as it may, it is a most Bible-contradicting, God-dishonoring doctrine. He who honors God's word by assigning it that office and agency, he himself has given it, in the conversion of the word, honors God; and he who detracts from that, dishonors him.

God has declared that his word is "quick and powerful," or, "living and effectual," as the original is correctly rendered; but man says it is not so so, but a "dead letter," or "dead and ineffectual." Shall we believe God or man here?

Again, the Lord says, concerning his word: "Is not my word as fire, and a hammer that breaketh the rock to pieces?" And yet we hear men praying to the Lord, to accompany his word with the quickening influences of his Holy Spirit, in order to render it effective in its operation upon the heart of the sinner in his conversion and regeneration. How would it sound to hear a man praying to the Lord, to cause fire to burn and to heat any thing? Yet it would be just as reasonable and consistent. What a forcible illustration is this? How often do we see it the case in this rocky country, that when men wish to get a large rock out of the way, where it lies in the road, they build fires upon it until it is "broken to pieces" by them! And how often do we see it the case, that the fires in their fire-places break their hearth stones and arches to pieces when made of rock!

We hear the Psalmist praying to the Lord: "Quicken thou me," but how? "In thy way;" and "quicken me," how? "In thy righteousness." And again: "Thy word hath quickened me," and, once once more, "I will never forget thy precepts: for with them thou hast quickened me." And if, as the apostle declares: "The gospel is the power of God unto salvation to every one that believeth," where, or how, we ask, does he exert any other power? any abstract power, separate and apart, and independent of his word? The expression is definite, "the power," and excludes every other agency; and does not include or permit any additional power or influence to render the word of God effective.

If God operates upon sinners by an abstract operation of his spirit, and it is by prayer that this is to be made effective, why send missionaries to the heathen to carry the gospel and preach it to them? Why not let them remain at home, and pray to the Lord to work upon them by this abstract operation of the Holy Spirit, and thus convert them to the Christian religion? We read of a certain kind of people, in the New Testament, whose characters suit these, as we there find the prototypes of almost every thing evil as well as good. God has given the highest honor and greatest power in the universe to his word, by making it the great instrument in the creation and preservation of all things; in redemption and salvation; and by clothing it as himself, with flesh, in the person of his Son. Listen to what he says: "In

the beginning was the word, and the word was with God, and the word was God." "All things were made by him; and without him was not any thing made that was made." "In him was life; and the life was the light of men." "And the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth,"—"by whom [the Logos] also he [God] made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power"—"Thou, Lord, [the Logos] hast in the beginning laid the foundation of the earth; and the heavens are the work of thine hands." "Through faith we understand the worlds were framed by the word [Logos] of God"—"by the word [Logos] of God the heavens were of old, and the earth standing out of the water and in the water"—"the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

And yet, with all these representations before their eyes, many say the word is a dead letter, and no more than an old almanac! God's Logos, as eternal as himself, and which is himself, without any life in it! What blasphemous presumption! In the last place, God has declared: "My word has gone out from me, and it shall not return unto me void, but shall accomplish that wherewith [or for which] it was sent"—the salvation and redemption of the world. Amen.

J. R. H.

SPRING HILL, MAURY CO., TENN., Dec. 18th, 1858.

DEAR BROS. FANNING & LIPSCOMB:—The following article was written for the "Bible Advocate" in 1845, when I was engaged in editing that periodical, by a beloved brother, and one of our ablest proclaimers, but not sent by him to me. Being at his house recently he read it to me, and I was so much pleased with it and thought it so appropriate to the times, and not without its application sometimes among our brethren, that I solicited a copy of it from him for publication in the Gospel Advocate, which I herewith send you. I expect that some brethren may take offence at it, where "the shoe fits," as we say, and pinches, but they should not, for it contains the truth in reference to an important matter; and if the truth cuts, let it do so.

James says that "The wisdom which is from above is first pure, then peaceable, gentle," &c. We must have purity first, in every thing as regards religion, let it cost what it may, and at all hazards. I am your brother in Christ.

JNO. R. HOWARD.

November 22nd, 1858.

THE SIN OF USURY.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that putteth not out his money to usury, nor taketh reward of the innocent." Ps. xv. 1, 5.

"I pray you let us leave off this usury." Neh. v. 10.

DEAR BRO. HOWARD: I have never attempted to write what is generally called a sermon, in my life. I have been in the habit of laboring for my bread during the week, and teaching the people on Lord's day for some fifteen or sixteen years. "But as to a pen," as Gen. Horry said, "that's quite another part of speech," but I have concluded to say a few things to you, on the subject of usury.

I once delivered a discourse to a large audience on this subject, in which I stated three propositions, as follows:

1st. Usury is injurious and forbidden in a political point of view: that is, to take more interest on money than is permitted by the laws of the land.

2nd. It has a demoralizing influence on Society; and dries up the sympathies of those who engage in it, for the cries of the orphan and the tears of the widow.

3rd. It is in open disobedience and rebellion to the laws of God and the country.

Having affirmed on each of these propositions, it was expected that proof would be brought forward to sustain the allegations. I had a very attentive audience for about an hour and a half—(while I was addressing them) several persons present taking notes. But at the present I shall not attempt to argue any of these propositions, or array proof in their support, except the third, and on that I promise brevity.

1. Every State in the Union has passed laws against usury, forbidding its citizens to take more interest than is permitted by law. Most of the States have restricted interest on money to six per cent per annum; but some of them have fixed it at less and some at more. And is not he who takes more interest than the laws of the State in which he lives, authorizes, a transgressor against the laws of that State? Does he not rebel against the authority of the same? And if so, can

he be considered a good, obedient citizen? He cannot. Thus I consider the latter part of my 3d proposition fully sustained. Now for the first part, which is to be proved and sustained by the word of God alone.

1st. The reader will please open his Bible and read from the 1st to the 13th verse of the fifth chapter of Nehemiah, and see what that reformer, in reference to the Jewish law, said on this subject. Then Exodus xxii. 25: "If thou lend money to any one of my people, that are poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Lev. xxv. 36: "Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee." Deut. xxii. 18 19: "Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury." Ezek. xxii. 12: "In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God."

Now kind reader, if you will put yourself to the trouble to examine the above quotations, and their connections, you will see in what kind of company the man stood, or was placed, who took usury of his brother under the law. But the Jewish law is done away, says the objector. Well we will not argue the question as to that at the present, but will come to New Testament, and see what that says on the subject.

Paul, in one of his letters to the Corinthians, (1. Cor. v. 10,) says: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, a railer or a drunkard, or an extortioner, with such a one not to eat." Now, kind reader, open your dictionary and look for the definition of the word "extortioner," and what will you find it? It means "to gain by rapacity or usury;" and we are commanded not to eat with such a one, that is, we are not break the loaf with such a one on Lord's day, and not to fellowship ("not to keep company") with him. Again, in (1. Cor. vi. 9, 10: "Know ye not the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." And now I ask, if he who takes usury is

not disobedient to the law of God, both in the old and New Testaments? Is he not a rebel against the government of the King of Zion? Can he inherit the kingdom of God? Let me again ask the reader to examine the foregoing quotations, from the New Testament, and their connections; and he will see where the apostle has placed the extortioner, (usurer) and in what company he has him. He ranks him with the liar, drunkard, fornicator, idolater, &c., such characters, as the apostle declares, "shall not inherit the kingdom of God!"

Dear brethren and friends, "be not deceived." Let not the god of this world blind you. Hear it! O ye sons of men, hear it! Let it sink deep into your hearts, never to be forgotten: "such shall not inherit the kingdom of God!" Remember that "they who sow to the flesh" in any of these ways, "shall of the flesh reap corruption;" but, on the other hand, "they who sow to the spirit shall of the spirit reap life everlasting." And "be not weary in well doing, for in due time ye shall reap, if ye faint not."

Dear brethren, let us follow peace with all men, and holiness, without which, no man shall see the Lord. Your brother in the kingdom and patience of our Lord Jesus Christ.

W. B.

THE KINGDOM OR CHURCH OF CHRIST, NO. 1.

CLEVELAND, EAST TENN., Jan. 7, 1859.

BRO. FANNING:—Having been requested by many friends to write an essay on the Kingdom or Church of Christ, I have consented to do so, and hope you will give it a place in your most excellent "Advocate."

My principal object in this essay is to speak of the economy of the Constitution of the Kingdom, commonly called the economy of the gospel of Christ. This is a subject worthy of our most serious investigation—one which has called forth the efforts of the ablest and wisest of mankind.

As an introduction, we will remark that the religious world is much divided upon the subject of the kingdom of Christ in many respects. One party contends that it began with Abel. Another with Moses at the foot of Mt. Sinai. And that the tables of stone containing the ten commandments of God exhibited the basis of the kingdom. Another, equally inconsistent and untrue, contends that the kingdom or church was organized through the agency of John the Baptist, while a fourth party says that John the Baptist preached the full gospel and that the

Messiah himself, while in a state of incarnation, completed a church organization, over which he presided as King and Priest, antecedent to his death. All of which, we are of opinion, are incorrect. It is true that the family of Abraham was organized into a kingdom through the agency of Moses, the mediator of the covenant confirmed to Israel through his instrumentality, which covenant was dedicated by the blood of beasts, but not by the blood of Christ; neither was Christ the mediator of the covenant dedicated by the blood of beasts, but he is the mediator of the New Testament or New Covenant. The children of Israel, collectively, were constituent members of the first kingdom which as established in the name of the Father, the elements of which are brought to view in the former covenant or will. And the regenerate believers in Christ as the Messiah, are the only legal members of the second kingdom or church of Christ, which is organized in the name of the Messiah, and not in the name of the Father.

1. The first point to which we invite attention in this investigation, is the prophecy of Daniel, (ii. 44.) It will be admitted by all Bible readers, that Daniel was a constituent member of the Jewish organization when he testified that in the days of certain kings that the God of heaven would set set up a kingdom. And also that the kingdom spoken of by Daniel which was in future to be "set up," that it was the kingdom or church of Christ, which implies, to my mind, a separate and distinct organization to the one of which Daniel was a member; and also that the church of Christ was not set up either in the time of Abel, Noah, Abraham nor Moses.

2. The second point worthy of attention, is, that after the death of John the Baptist, the Messiah said to his disciples that he would build his church, and would give the keys of the kingdom or church to Peter to use in opening and shutting, etc.—to be used in an organization (on earth) of his. Matt. xvi. This implies that the church was not built nor in building at that time.

3. Matt. xix. 28. Christ taught his disciples that when he should sit upon the throne of his glory, that they "should sit on thrones, judging the twelve tribes of Israel." This teaching shows conclusively that the King Messiah was not yet upon his throne. Or that he was not yet prepared to reign in his own name.

4. Luke testifies in the words of the Saviour, (xxii. 18,) "I will not drink of the fruit of the vine until the kingdom of God shall come." This spoken immediately before the crucifixion of our king; also in the

28 and 29th verses, testifies to his disciples, that his Father had appointed to him a kingdom; and that he designed them to manage the same kingdom, and sit at his table in his kingdom; also to sit on thrones judging the twelve tribes of Israel. The Messiah here gives us to understand plainly, first, that his reign had not yet begun, and secondly, that when it did begin, that it was to be carried into effect by human agency. The apostles were to sit on thrones presiding over the affairs of the kingdom as the king's agents.

5. Paul said that if Christ "were on earth he should not be a priest." Heb. viii. 4. And Christ testified that "of himself he could do nothing; that he came not to do his own will, but the will of him that sent him." Therefore he was neither priest nor king in authority while he was acting under another, or controlled by the will of his Father. We learn from the foregoing testimony, together with all kindred teaching, that Jesus Christ was subservient to the covenant which was dedicated by the blood of beasts, and therefore he was a covenantee of that covenant, as much so as any other one of the Jewish family and as obedient to its precedents.

While he was a covenantee together with his disciples, antecedent to his spiritual reign, the promises embraced in the covenant under that dispensation was the source of comfort to them in that capacity. But when its ends were accomplished, and "the commandments contained in its ordinances were abolished, (Eph. ii.) and taken out of the way and nailed to the cross;" after the word which was made flesh and dwelt among us, suffered upon the cross, and the veil of the temple was rent in twain from top to bottom. It was then and not before that it ceased to be a comforter.* But the Saviour, in view of that event, said to his apostles: "Let not your heart be troubled." "If you love me, keep my commandments: and I will pray the Father and he shall give you another comforter that he may abide with you forever; even the spirit of truth. John xiv. 15, 16; also 26 verse, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." In as much as the will, developed in the Father's name was fulfilled, the promises made in it to the covenantee thereof, could no longer be a source of

* Our Bro. has mistaken the whole matter. Jesus Christ presented himself to the Jews as the Advocate of a new church, but as he was going away, he promised another (*Paracletos*) Advocate that should remain. T. F.

comfort, for it was taken away that the second or new covenant might be established. Heb. x. 9. The spirit of which became the comforter of all who adopt it, or become the covenantees into it. The christian is comforted by the gospel. But the Jew was comforted by the law. It has been said that Christ was the first comforter and that the Holy Spirit was the second. I hold that every communication has a spirit in it. The Old Testament was a communication to man and did contain a spirit, which evidently was the spirit or will of God. The New Testament or New Covenant is likewise a communication from God contained in his will or spirit. But the will of God developed in the name of his Son is different from that developed in his own name. Now if Christ was the first comforter, why is he not the second? He said that if he went away he would come again. Therefore if he was the first, when he was here personally, and went away to come again, when he returned, in the power of the gospel, was he not the same comforter come again. This, certainly, is plain and conclusive. But he did not say to his disciples that the Father would send the same comforter, but he emphatically promised another comforter. Paul teaches that a Testament is of no strength at all while the testator liveth, but is of force after the death of the testator. (Heb. ix.) Also that Christ took away the first Testament (will) that he might establish the second (will.) Heb. x. Hence the precedents of the old will was the predicate of the first organization or kingdom, which was a source of comfort to its members; and the gospel of Christ, when established, is the power of God unto salvation, to every one that believes it. And therefore being a second revelation containing the second will of God, it becomes the predicate of the second kingdom—it becomes the source from whence its members derive comfort. But the Messiah declared that this promise could not be realized unless he went away, and if he went away he would send the spirit, who was to guide the witnesses into all truth, that is, his holy apostles were to be thus prepared to develop the organic principles of the kingdom of Christ in the name of the king, and teach the same to all nations. Wherefore they were constituted the king's agents to set up, to build, to organize in the name of Christ—a church—a kingdom that is destined to prevail, and break in pieces all other kingdoms, and stand forever.

Respectfully,

A. ALLISON.

(TO BE CONTINUED.)

PRAYER. NO. 1.

In compliance with a previously expressed wish, we begin, in the present issue, our examination of the subject of Prayer. Its importance is suggested from the frequent occurrence of the word, particularly, in the new Testament, as well as from the deep interest felt by all enlightened nations of the earth. We admit that we feel considerable embarrassment. Religionists of the different orders, and even of the same order, differ so widely, regarding prayer, that we cannot hope to please all, and indeed, we should not be surprised if we were to fail to please any party. Still we do not consider prayer so difficult to be understood that all christians may not agree in every *jot* and *tittle*. Differences, however, upon this, as upon all other matters of deep moral interest, afford but additional evidence, that we either have no standard of spiritual truth, or that we are profoundly ignorant, touching what is authoritative. We have professed confidence in a perfect rule of faith, and if we err not at this point, the failure to see eye to eye, must be attributed to ignorance of the law. In our preliminary remarks, we are sorry to admit that we write not in the strong assurance we once felt of giving satisfaction, even to all who profess to take the Bible alone as their only creed. Oft have we boasted in the unity of the faith of the brotherhood, and we feared not an interruption of this unity, while all should walk the narrow road, with the eye fixed upon the figure set before us, but tears have been sown. Presbyterians, Baptists, Spiritualists, and Transcendentalists, doffed of their name, have come amongst us to build up parties. Some of them boast of their profound spirituality, talk of the worlds right to pray for "the children's bread," and refuse to discuss subjects fairly, honorably, and spiritually. Still we believe that four-fifths of the professed disciples of the Lord Jesus in the United States, and a much larger proportion in Canada, England, Ireland, Scotland, and the islands of the East, are perfectly satisfied with the truth as it is written; and will humbly bow to the teaching of the Good Spirit, as the subject of prayer as set forth by many good and great men over a quarter of a century ago. We wish also to suggest, that our fear of success arises from the difficulty in getting the questions before the brethren. All do not read what the brethren write, and some who read, do not carefully study the "Scriptures to see if these things be so." Still we believe the brethren will, in time, examine all sides of every question of importance. We are fully aware, that in the eyes of many, it indicates great impudence in us to offer an objection to what is written by old and seem-

ingly well-tried men—men who are supposed to maintain the doctrine that has done much to revolutionizing the religious world.

But in getting at the main question under consideration it will be admitted that there are various preliminary matters intimately connected with prayer, which must be noticed in order to understand it as it should be. We will call them forth in the order that we consider best calculated to lead the student to correct conclusions.

1st. *What is the meaning of prayer in the Scriptures?* Should we be fortunate in defining the word, our labors will not be very arduous in the details. As is usual, it becomes us, first of all, to look at the subject negatively, viz: What is called prayer by many, has no authority in the word of God. In our view, this is the chief point of difficulty. In the first place, we are disposed to conclude that many in the parties, and some also amongst, even the disciples of Jesus Christ, consider the feeling of dependence, the feeling of inferiority, of want, common to all animal creation, scriptural prayer. Hence the style of many, "It is natural to pray"—"it is the spontaneous feeling of the soul." "Men can but pray." "It is the impulse arising from belief," etc., etc. If feelings of melancholy, helplessness—mere dependence, etc., constitute prayer, then men are perhaps less inclined to pray than any other animal. There is not a songster in the grove, a wild beast of the forest, or domestic creature, that does not manifest its wants—its dependence and need of aid in various ways. The horse, the ox, and the dog, imploringly look to man for succor. If this is what our brethren and others mean by prayer, then we admit prayer is a universal impulse of both man and beast. The wickedest man of earth cringes—cries for help in distress—moans, sighs, says oh Lord! and as Dr. Livingston speaks, like the savage, in the lion's mouth, who cried "help, help, help," to the last breath. Is this what our friends mean by prayer? If so, we admit our error, and will be compelled to re-construct our entire religious belief.

Secondly, we notice that not a few confound the right of aliens to apply for admission into the kingdom of heaven—the mere right to enquire "what must I do?" or what is more commonly styled the right of petition with acceptable prayer to God. We suppose there is no one who admits not the right of sinful beings "to come to the Father—to seek his face—and petition for adoption into the family of heaven." Saul cried "What will thou have me to do?" Was Saul right in his petition? The Saviour could not and did not answer it. This authority had been committed to others, and therefore, Saul was sent to

a servant who was authorized to instruct penitents. The light of the Gospel of our salvation, had not reached Saul, neither had the saving truths of our Father been written in a book for the instruction and salvation of blind and lost sinners. But men of the world are now somewhat differently situated. We have all the light, "the power of God unto salvation" in the written oracles, and therefore, there is no authority even to petition for a higher light, greater power, or even helping light, in order to conversion. Jesus Christ has made it the duty of the Church, and especially the evangelists, to preach the gospel to the world—to tell sinners to come, for all things are ready, but they have no right to ask or expect other light—different aid—much less a right to petition the Lord to pardon them, adopt them, grant them the christian honors on earth, or the christian reward in heaven without a faithful compliance with all that is required in the gospel. Any foreigner has a right to file his petition to become a citizen of the United States; but to demand or ask for the blessings of citizenship, without a scrupulous compliance with all the demands of our government in order to adoption, would certainly constitute a high offence against our institutions. It would, in fact, be setting at defiance all constituted authority, and afford an insult to the supreme authority.

We see then that there is a wide difference between what is usually termed "the right of petition" and "the prayer of subjects." Our friends who have adopted this style from sectarianism, are guilty of the fallacy styled by Logicians. *Ignoratio Elenchi*, or *Irrelevant conclusions*—drawing a conclusion foreign from the premises. As if one were to say, Alfred was a great scholar, because he founded the University of Oxford, or that Gen. Jackson was a saint on earth, because he fought furiously in the Benton difficulty. We must suggest to our brethren that they have certainly done serious injustice to themselves and the cause we advocate, in inferring the right and duty to pray as subjects, because all human creatures are graciously permitted to knock at the door of the kingdom for admission. Hence petitioning for entrance is by no means prayer.

Before dismissing this matter it may be well to take at least a bird's eye view of sectarian teaching on the subject. The bitter wailings, sorrowful lamentations, and gnashing of teeth of the untaught, and frequently, rude and condemned sinners, are regarded by all revival "getting religion" sects, as genuine prayers. Indeed, the convicted are exhorted to mourn for the comfort of pardon, to agonize, struggle and pray to God for the blessings of religion. Is it not well known

that this is the course recommended by Presbyterians, Baptists and Methodists particularly, in order to pardon? Are not converts required to say that, in answer to their bitter groanings—called prayers—they have light from heaven—revelations from heaven's court to their inner man, that all their sins are blotted out. Our friends are doing nothing less. They pray at the altar for the direct conversion of sinners; write that the penitent's impulse is an authorized prayer to the Almighty for "salvation," in the style of Dr. Walsh, for "the pardon of sins." Prof. Milligan, and his defender, Bro. George W. Elley, either teach the same thing or there is no meaning to their words. We deem it proper in concluding on this matter, to say, that in our humble judgment, this system nullifies the obedience of the gospel, blots from the world the church of God, and says to the world, you have as good a right to ask for the pardon of sins, regardless of obedience, as the humble disciple of Christ that has meekly submitted to his authority and humbly bears his cross before men.

We deem it, however, unnecessary to occupy more space in examining negative views, and come at once to what we regard as the only correct definition of prayer.

Prayer is lifting our hearts to God our Father, in words authorized by the spirit for blessings which he has promised, and for which he has made it our duty to pray to him. Prayer is the right of the children of God, in yielding to the authority of their King to ask for the promised blessings. More at present we deem unnecessary. T. F.

Can it be true that the right of petition has been denied to all unimmersed persons?

BRO. FANNING:—Your January number is at hand, and I have read with care, your review of Bro. Milligan's essays upon prayer. From the alarm which you manifest as to the result of his teachings, I was constrained to re-read the July number of the M. H., containing the 4th No. of his essays, from which you quote, and to which you so strongly object. I confess my total inability to see the dangerous tendencies of his teaching which you so much deprecate. On page 13 of your review, he thus writes: "It was right for Saul of Tarsus to pray after he believed, and before he was baptized; and, consequently, it is right for every truly penitent believer to pray to the Lord at all times whether before or after his baptism, unto the name of the Father, Son,

and the Holy Spirit," And shall we understand you as denouncing this position as dangerous and heretical in its tendencies? Can it be possible that Bro. F. can see in this position or tendency toward the mourning bench, and faith alone, system? Upon page 21, you say: "We always encourage them (penitent believers) to receive the truth, "gladly," and while we see so much propriety in believing penitents feeling deeply, and thanking and praising the Lord, with all their hearts for his rich mercies, in offering them salvation, we could but regard it as the result of ignorance, unbelief, and open rebellion to hear such pray to the Saviour to forgive their sins, and give them the good spirit whom the world cannot receive." It cannot be doubted from any thing said by Bro. M., that he would heartily endorse your decision. Surely I would, but sir, to me it seems that your first statement is suicidal to all your objections against the right of prayer by sinners. You encourage them, first, "to feel deeply; second, to thank and praise the Lord with all their hearts for his rich mercies in offering them salvation." Are we to understand you to restrict such thanks and praise simply to the exercise of their feelings, or may they utter the warm emotions of their hearts in words? I can scarcely think that you would object to the use words. If not, by what authority could you "encourage them" in such expressions, and yet refuse to them lawfully the right of petition? I am really curious to find such proof.

You seriously object also to the following statement of Bro. M. "Want of faith then is a divine restriction upon the right of petition, and, may we not add that it, in connection with that penitential change of heart, which a living faith always produces, is the only restriction." This I have always believed, and taught. Yet you say that such teachings "is an open attack upon the teaching of every brother on earth whose opinions are worth a straw, and in the fear of Heaven we lift our voice against it," pp. 16. This said, and opinions of Bro. M. Rogers, who commends highly, Bro. M.'s teaching, and also my own, are not "*worth a straw*." This may be true, or may not. It will require, however, more than an assertion to convict others of its truth. With Bro. M., I ask, "Is not prayer a natural and necessary consequence of faith?" I believe it, and so teach. Again, "Is it not as natural for the believer to adore and bless his Creator, Preserver and Redeemer, as it is to love him or serve him in any other way?" Such are my convictions, and such were the feelings of my heart when I first trusted in my Lord for salvation. I could but praise him for his

goodness, and implored him at his throne for grace and strength to help me overcome the world. But ah, say you, Bro. E. was educated in the Baptist ranks, whose teaching had thus educated his feelings and views. Be it so: I throw away no good things, or truth, because others, out of our ranks, are teaching it. Perhaps you may say that all the tendencies of such a practice leads inevitably to the *faith alone system*, and to the "mourner's bench." I can see no such tendencies, and cannot feel such objection. You may call upon us for authority to encourage such sinners to petition God for any blessings. I want no positive enactment, directing or permitting it. It is wholly unnecessary. It grows out of the very nature of the relationship and obligations of the parties. How can a truly broken hearted sinner feel otherwise? Does he not now feel and own his dependence upon God? and with such feelings of dependence, and unworthiness, is it not strange that any one could be found who would denounce his right to express to God his gratitude for the promise of salvation through a crucified Redeemer, and ask him to lead him steadfastly on to obedience, not in one, but all his commandments? To take grounds against such a right, as I understand you to do, and then raise the cry of alarm against all who thus teach, is, in my humble judgment, both dangerous and unwarrantable. For myself, I have to say, after a scrutiny upon this subject for thirty years, I cannot admit your reasonings and conclusions. Yet I am as fixed in my opposition to the whole "faith alone" or getting of religion system at the "mourners bench," as any man living. Because, by such teaching, its advocates have set aside the gospel, and set up a standard of their own by deifying prayer, and giving to it a power in conversion which cannot be warranted by Scripture, reason, or common sense. I will not go to another extreme and make prayer nothing, and even forbid its right to true penitent believers before obedience. I do then heartily agree with Bro. M.'s teaching as quoted by you. I do not ask you to insert this reply as a defence of his essays, because he is able to plead his own cause, but in vindication of my own practice and convictions. If I have misunderstood you I shall be glad to be corrected. I now inclose one dollar for Gospel Advocate for 1859. Yours truly,

GEORGE W. ELLEY.

LEXINGTON, KY., February 1859.

REPLY TO BRO. GEO. W. ELLY'S ESSAY ON PRAYER.

It would be gratifying to us if some brother who is disposed to defend the right of aliens to pray in the sense set forth by Prof. Milligan and others, would carefully state the full meaning of such right, before further discussion. We fear almost to attempt an answer to Brother Elly's remarks. If Prof. M., Bro. Rogers, Bro. Elly, Dr. Walsh and others, satisfy us that they are maintaining the right and duty of even believing and penitent sinners to pray, in the sense the term is used by most religious parties—pray for salvation, pardon of sins, the blessing of the gospel institution before submitting to the King in baptism, we may feel it incumbent upon us to be more pointed and even severe than we are wont to be.

Do our brethren mean this? For our life we cannot see that they are attempting to do less than our partisan friends. Dr. Walsh comes boldly up to the matter in the February number of his "Christian Baptist," and says: "Salvation then is clearly made dependent on the prayer. This salvation is from sin; in other words, it is remission." Again, he adds: "It is the glorious privilege, as well as duty, of the believing penitent to pray; and to pray too for salvation. May not the rebel ask for pardon?"

It is well known this is the style of sectarianism, and the meaning is that men of the world have a right to ask the Lord for pardon, and after sins are blotted from the book of God's remembrance, if they *feel* it to be their duty, they *may* tell their experience of grace—give the evidences of pardon and salvation, and if convenient, be baptized and join some denomination. This seems to be the teaching of Bro. Elly, Walsh, Milligan, etc. If they do not mean this, they will confer a lasting favor on us by telling us for what the alien is to pray. If they mean that we are all saved in *obediently* calling on the name of the Lord, there is no ground for controversy. But Prof. Milligan attacks something amongst us he is pleased to pronounce, "That cold, lifeless, anti-christian theory that would not allow the believer to raise his voice to the heavens and say, with the poor publican, God be merciful to a sinner." We have said this publican Jew had a right to lift his voice to God, but we add, *foreigners*, who refuse to take the yoke of the Saviour have no such right.

To us it is clear, our friends have fallen into an error that completely nullifies the obedience to the gospel, but we will give them a full hearing. We suspect when they attempt to explain themselves, they will, with Dr. Walsh, Mr. Russell, etc., either take the mourning bench view of prayer, or find themselves unable to give their stand point. There is no middle ground.

T. F.

ENCOURAGEMENT IN CANADA.

BRIGHTON, C. W., Feb. 1st, 1859.

BRO. FANNING:—For months past it has seemed to me that a token of approval should be sent to you from this quarter for your unswerving zeal in pleading for the great Master's sanctions. The Advocate, if my vision is clear, deserves applause for coming out firmly against all schemes of men which are made substitutes for heaven's wisdom—for its unceasing exhortation to the Lord's friends to be governed by the holy oracles—and for the plain and palpable rebuke administered to the bargain and sale system connected with the employment of laborers in the gospel. Judging from what is seen upon the pages of your periodical, the friends of restoration appreciate your efforts, and are determined to hold up your hands.

Truth must yet triumph. What we need, it strikes me, is, an armory of living faith, heavenly fervency, spiritual patience, and an immense supply of the brotherly kindness that the gospel inspires and requires. When the Great Teacher of all teachers, the Advocate of all true advocates, uttered severe things against scribes and pharisees, he loved them as men, for he loved all, but, *in perfect benevolence*, he hated their scribe and pharisee attributes. It is our privilege to love every man as a man, to esteem every brother as a brother; and while we enjoy the Lord's liberty and sanction to put on better than carnal armor to oppose every high thing and every low thing which may be 'against the knowledge of God,' it appears to be very necessary to watch unto prayer lest in opposing evil customs and contrivances we permit our spirit to have a bitter edge against pious friends who take part in these unsafe and unspiritual things.

But every truth, every precept, every promise and sanction properly included in 'the faith' has the word *triumph* written upon it.—Heaven's wisdom was foolishness with some of the wise among ancient Greeks and Jews, and it is accounted foolishness by many a noble hearted man at this day; yet this sort of foolish power will assuredly gain the victory over all the wisdom of this age. Jesus says to every disciple, "Work and win."

Go on, dear brothers; "the sword of the Lord and Gideon" worked wonders of old—the word of the Lord and the Lord himself through his people will work greater wonders in this sectarian age.

Yours in gospel affection,

D. OLIPHANT.

Remark.—We are happy to believe that most of the disciples in Canada find no place for human institutions or human wisdom in their religious pleadings. No one can regret more than we, the disposition of many to measure themselves by the *wise* men of the times. T. F.

 THE CONFESSION—DO WE TAKE IT RIGHTLY?

DEAR BROS. FANNING & LIPSCOMB:—We profess to be a Bible-loving and Bible-adhering people; to be endeavoring to restore primitive apostolic christianity, and to carry out the christian system or institution, in its details as well as in the aggregate, or as a whole; but there are some things in which I believe we are defective, and not attending to as they should be, and as did the apostles and primitive christians. One of these is very important—one of the conditions of discipleship—which, I believe, we do not attend to according to their precedent and practice—the Book being judge in the matter, or our standard of judging. It is that of taking the confession of those who present themselves for baptism.

We ask the subject if he believes that "Jesus Christ is the Son of God," and he replies, "yes," or nods his head, or gives some other sign of assent. Now such was not the practice of the apostles and first christian preachers as far as we can ascertain. We have no account anywhere of their asking such a question as this. From every notice we have of their custom, they always required the individual to make the confession for himself; but we make it for him! Did Philip say to the eunuch "Do you believe that Jesus Christ is the Son of God?" No, he did not. How was it? The eunuch, as he rode along in his chariot, on his return home from Jerusalem where he had been to worship, was reading at the 53rd chepter of the book of Isaiah, the prediction in reference to the death of Jesus for our sins, when the Spirit told Philip to go and "join himself to his chariot." We are then told that he took the book, and beginning at the place where the eunuch was reading, ("He was led as a sheep to the slaughter," etc.,) "he preached unto him Jesus;" and coming to a certain place of water, (deep enough to immerse him of course,) he said to Philip, "See here is water! what hinders me from being haptized?" (Of course Philip preached baptism to him, its designs, etc., in preaching Christ, or he would not have asked the question.) Now what was his reply to the eunuch? "If you have felt the Lord precious to your soul in the pardon of your sins," or, "If you have experienced a hope that you are forgiven, and God has received you as a child of grace, and you have been made to doubt it," etc. No; none of this. Did he ask him: "Do you believe that Jesus Christ is the Son of God?" Not this either, but "If thou believest with all thine heart thou mayest." It is true that the confession was implied in this; but the eunuch must make it for himself. Hence he replied: "I believe that Jesus Christ

is the Son of God." Did he then baptize him on this confession, without requiring any thing else or any thing more? Most assuredly he did. The eunuch had his chariot stopped, and "they went down into the water, both Philip and the eunuch, and"—the eunuch baptized Philip, no—"he baptized him." "And when they had come up out of the water," after Philip had immersed him, "the Spirit of the Lord caught away Philip, so that the eunuch saw him no more"—lifted him up in his sight, and snatched him away. Thus confirming the preaching and action of Philip by this miraculous manifestation or demonstration, so as to leave him in no doubt as to its being from God. And "he went on his way rejoicing" in the pardon of sins and acceptance by God as his son, into the kingdom of Christ, as "an heir of God, and joint heir of the Lord Jesus Christ.

Paul tells Timothy, his son in the gospel, that he "had made a good confession before many witnesses"—those present when Paul took his confession, and immersed him. Paul did not make it for him, but Timothy made it for himself. Paul says, in Romans, in speaking of the "word of faith" preached by the apostles, that it was this: "If thou shalt confess with thy mouth the Lord Jesus, [that Jesus is Lord, or the Son of God,] and believe in thine heart that God has raised him from the dead, thou shalt be saved: for, with the heart man believes unto righteousness, [justification,] and with the mouth confession is made unto salvation." Now, I would ask, how is it possible that this can be done unless the person makes the confession for himself? How can the assent of the person to this great proposition or truth, when asked him, with any consistency, be termed his confession? It cannot. Jesus said, when on earth: "He that confesses me before men, him will I confess before my father and the holy angels." Can it be termed a confession of him, or confessing him, unless we make it ourselves, with our own mouths, by saying "I believe that Jesus Christ is the Son of God?"

Brethren, let us have a change as to this matter, and require every individual who comes forward to obey the gospel, to make the confession for himself, (or herself.) If we teach them rightly, they will know what to do, or what to say; and custom will soon make it a matter of course, and a thing to be expected. When the individual presents himself (or herself) for baptism, let us say to them: "My brother or sister, will you make the confession?" or, "the Lord requires of you to make the confession;" or something of this sort. And if they then will not make it for themselves, they are unworthy of the christian

salvation! It is not now attended with the risk of life, as it once was, in the days of the martyrs for the christian faith; and any person who really desires the great salvation of the gospel, will not be deterred from making the confession by a little diffidence, or any thing of the sort. If a "candidate" for admission into a Baptist or any sectarian church, can muster up courage enough to tell a long "experience," a thing not required in God's word for admission into the Christian church, cannot the penitent believer say boldly and unhesitatingly, "I believe in Jesus Christ is the Son of God?" when God and Christ are approving, and angels and saints are rejoicing at it? Let us have this important thing rightly attended to; and may God bless us all.

AN EVANGELIST.

BURG, TENN., Dec. 3, 1858.

"LAY HANDS SUDDENLY ON NO MAN."

BRO. FANNING:—I have received the January number of the Gospel Advocate, and am in the main, much pleased with its contents. I very much wish you and Bro. Lipscomb great success in your efforts to spread the knowledge of the truth as it is written.

I observed, in reading on the 6th page of the Advocate, Jan. '59, in the caption, Church Officers, No. 4., with reference to consecrating to the office of bishop, this language: "Timothy was not suddenly on any," and "Titus was not left in Crete, as he was appointed, to ordain elders in the churches," "and these affirm the scriptural authority." Am I right in understanding it here, that Paul gave this charge to Timothy, "Lay hands on no man," with reference to consecrating officers in the church?

I am thus to understand you, you will pardon me for saying, that I have not yet been able from the reading of the 5th chapter of 1st Timothy, nor by the reading of the 19th chapter, to arrive at any such conclusion. I understand you to be speaking of quite a different matter, that of rebuking against the brethren, and not of ordaining men to the office of bishop.

In the 19th verse we have this language: "Let the man (the man) receive not an accusation, but before two or three witnesses, that his sin be rebuked before all, (the congregation) that he may be ashamed, (to sin.) I charge thee before God and the angels, that thou observe these things."

without preferring one before another, doing nothing (in matters of church discipline) through prejudice." It appears just at this point that the apostle saw that Timothy might conclude from the language ("against an elder" &c.,) he might, without being so cautious, receive an accusation against a young member of the body. The apostle, anticipating this result says: "Lay hands suddenly on no man," be not hasty in receiving charges, or "laying hands on any man," neither old nor young, to bring him before the tribunal of the church for trial, lest you be partaker in other men's sins: keep thyself pure." He adds "Some men's sins are open beforehand—going before to judgment are of a public character, consequently there is no need of witness or a formal trial in the case, to elicit proof of their guilt. But men's sins are made manifest by a formal trial, and by this means they follow after. But in all this affair Timothy is charged to be especially cautious, lest some member of the church should suffer the consequence of false accusations. Your brother in the love of truth,

R. B. TRIMBLE

LEIPER'S FORK, TENN., Feb. 1, 1859.

REPORT FROM TEXAS.

BRO. FANNING:—Believing that you are always glad to hear of the triumph of the truth, I will give you the result of my labors in this beautiful little town of Uvalde. I held a meeting, embracing the third Lord's day in October; delivered three discourses; had four additions. Held another, embracing the third Lord's day in November; delivered three discourses; had four additions. Held a third, embracing the third Lord's day in December; delivered three discourses; had seven additions, making in all, fourteen. A number were baptized. We also organized a congregation of this place, numbering in all, about forty. Our congregation is in a new country, and very attentive, and are growing in interest. I have lately emigrated from Missouri, and have not been able to devote much of my time to the word. Hoping to be able to send you more soon, I subscribe myself yours in the hope of eternal life.

JAN

UVALDE COUNTY, TEXAS, Dec. 29th, 1858.

We rejoice much in Bro. Scruggs' success in this story.

CORRESPONDENCE.

Bro. Johnathan Owen writes from Denton County, Texas: "Our little congregation is prospering in the service of Christ."

Bro. A. Newman of Brenham, Texas, writes: "I have been afflicted for several months, but there have been some twenty-five additions, mostly by confession and immersion. At our annual meeting at Post Oak we had five additions. Bro. Dr. Grant, from Alabama, has commenced proclaiming the glad tidings. His heart is in the work. The Gospel Advocate is the kind of paper we want."

Bro. W. S. Fears, of Georgia, writes: "I pray God's blessing to rest upon your labors while you continue to plead for God's truth in opposition to all human theories."

Bro. J. A. Anthony, from Silver Springs, Tenn., writes: "We continue to meet on every Lord's day at our private houses, to keep the ordinances of the Lord's house." We rejoice to hear so good a report from the brethren. The Lord will abundantly bless them if they continue steadfast.

W. L.

Brother B. D. Smith, of Bolivar, Mo., writes: "The cause is advancing in this section of country, I have recently immersed fifteen persons upon the confession of faith in Christ."

Bro. A. Flower, of Albion, Ill, informs us of some fifty recent additions in his section.

ENCOURAGING FROM MISSISSIPPI.

BRO. FANNING:—It affords us sincere satisfaction in this country to witness the able, and yet tender and prudent manner in which you are conducting some of the most important discussions that ever engaged the attention of mortals. It is a work very much needed, and I hope you will still battle for the truth, and that the Lord of all goodness and of all mercy may aid you, and enable you to direct your investigations in such a way as may redound to his glory, and the advancement of his cause on earth. As ever, your brother in hope,

MATT. HACKWORTH.

COLUMBUS, MISS. Feb. 5, 1859.

A GOOD EXAMPLE.

BRO. FANNING:—Much has been said in regard to the organization of churches. I will state a fact and let you draw conclusions. Myself and brother moved to Texas and settled in a portion where there was no church. We called our own families together, and not being a speaker, I would read the word of God and break the loaf, and we have been blessed with a visit, occasionally, by preaching brethren; and from time to time there has been added to our little congregation, until we now number near thirty, and they are nearly all young, either in age or profession, and we are meeting every Lord's day when the weather will permit. Now comes the question, must we organize by appointing overseer's and deacons, etc., and who is to do this?

J. E.

CIRCLEVILLE, WILLIAMSON Co., TEXAS, Dec. 7th, 1858.

Answer.—Appointing men to office is not organization. The brethren seem to be doing so well, we can only recommend them to persevere.

T. F.

REPORT FROM THE BORDER.

UVALDE, UVALDE Co., TEXAS.

DEAR BROS. FANNING & LIPSCOMB:—Away here in Texas we are living, yet, thank God, not without the gospel. We have the word of God among us. I came here about two years ago or a little more perhaps than two. Such a thing as a preacher, or preaching, was at that time not known on this frontier. Shortly after I moved here, a Methodist Circuit Rider (preacher) preached here. Last October, Bro. James F. Scruggs, from Missouri, moved in among us, and has settled upon the Neuces, and has been preaching with us. Brother Scruggs is an able advocate of the gospel cause; and he has preached here with much effect. Bro. Scruggs will make a report to you shortly. However, we have a church of Christ organized here, with about thirty members. May we not feel happy that the truth is mighty and will conquer. May God speed the time when it will be embraced by all the world.

C. C. McKINNEY.

The above is accompanied by a list of twenty subscribers. Our Texas brethren especially, deserves our thanks. So far, their lists have come in with large increase.

W. L.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V.

NASHVILLE, APRIL, 1859.

NO. 4.

PRAYER. NO. 2.

We endeavored in our first number, to show that our kind Father in Heaven, has guaranteed to all responsible beings the right of *petition* for admission into the kingdom, but this, right we consider not as equivalent to the obligation resting upon His servants to pray for the blessings of the kingdom or happiness in the eternal mansions. To speak in the plainest manner possible touching what we regard as the teaching of Christians, and especially the doctrine of the Bible, on the subject, *Prayer*, we consider the *peculiar* privilege of the members of God's family. Aliens, are of course, without, are strangers, foreigners, members of the kingdom of the world, and as such, have no right to pray for the blessings and honors of Messiah's realm, until they are "delivered from the power of darkness and translated into the kingdom of God's dear Son." We think it prudent before even offering an argument on this point, to suggest a few of the evils of the doctrine of indiscriminate prayers.

1. It places the blessings of religion upon a false basis. It says, members of Satan's empire have rights equal to the servants of the Lord.

2. It deceives all under its influence. Instead of directing attention to the scriptures of truth, as the condition of faith, it points to an *ignis fatuus*, called answer to prayer, which is no more than blind imagination. It is the profession of a new revelation, where none is promised.

3. The right of aliens to pray for the bread of the children of God, is impious before the Almighty. It practically asserts that the people of the Lord, really enjoy no advantages.

4. The supposition makes null and void the *authority* of Christ. It says, he is no Mediator and none is necessary.

5. The ordinances, by which aliens approach the Father, are all broken down, abrogated, and trampled under foot, by granting the world, the flesh and the members of satan's dominions, the right to ask, without a change of heart, life and state, for the rich inheritance of the saints.

6. The hypothesis, which guarantees the right of sinners to pray for unconditional pardon, the salvation of the soul, and the heavenly immunities of the saints, blots from existence the kingdom of heaven. It says there is no church, no religion, nothing on earth to prevent the worst of men from entering into glory.

7. It in fact, removes all measures and bounderies of religious truth. But wishing to present the whole matter in the light of the Scriptures, we ask the question, What is the teaching of the Bible as to the right of persons to pray. 1. Our first position is that, there may be members of the church, in circumstances, which deprive them of the right to pray to God.

While in the flesh it is possible for the best of men to sin, and while it is the privilege of christians who repent of their sins to pray to the Father for his forgiving mercy, without repentance it is improper to lift so much as the eyes to Heaven for his mercy. We have in our mind's eye, several drunken church members, and some preachers amongst them, who pray to the Lord to pardon them, and take them to heaven, but who, nevertheless, will not abandon the bottle, and who have permitted the flesh to prevail over and subdue the spirit. Will the Lord answer the prayers of such? Have they a right to pray? On this subject, Solomon spoke plainly. He said, "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight." Prov. v. 8. Again, he says, "The Lord is far from the wicked but he heareth the prayer of the righteous." Prov. xv. 29. To the same extent he expressed himself when he said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

To the apostate Jews, Isaiah spoke, in the days of Uziah, Jotham, Ahaz and Hezekiah thus: "Hear the word of the Lord, ye rulers of Sodom, (this is highly metaphorical,) give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of

your sacrifices to me? saith the Lord. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations, incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts, my soul hateth; they are a trouble unto me; I am weary to hear them. And when you spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."

These quotations give the spirit and full meaning of acceptable service under the law. No prayers or sacrifices were acceptable while the people walked in wickedness.

The Jews, in the days of the Saviour, spake to the same effect. Said they, "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth his will, him he heareth." John ix. 31. It is thus clear that no prayers were regarded amongst the ancient people of God as acceptable, which were not offered by such as kept the commandments.

The full christian idea of the subject is fully presented by John, the beloved disciple. He says, "There is a sin unto death, I do not say that you shall pray for it." John v. 16.

Christians may so contaminate themselves with sin—may become so polluted that they can never be cleansed—cannot reform, "their conscience becomes seared as with a hot iron;" and hence, their prayers are unavailing—"they are abomination to the Lord."

2. Our second position is, that men of the world, aliens, strangers, foreigners, and such as have not yielded their hearts and lives to God, have not the shadow of right to pray to God.

Our friend, Dr. Walsh, of North Carolina, in answer to our remarks in the January number, on prayer, takes the ground that God has made prayer one of the conditions of the alien, for the remission of sins. This is the view of Protestantism, and it is also the notion of many dis-

ciples, taught and influenced by sectarianism. Hence, in Missouri and elsewhere, some few have joined with the denominations in praying to the Lord to convert, save and pardon the alien and disloyal, without the obedience of the gospel. That the soul of the penitent believer should be solemn, and directed to God, from the first emotion, to honor the Father, no one can doubt, still, without the "obedience of faith," any prayer for pardon or mercies beyond which are freely enjoyed by sinners, is wholly inappropriate, and is most presumptuous. But in bowing to Christ, it is the right of the obedient to say "Heavenly Father, accept the sacrifice of a broken heart, and blot out the sins of a soul conquered by grace, and consecrated to thee." Such are the only persons on earth entitled to the honor of saying "Abba, Father." They are the adopted and saved. Have taken the Lord as their refuge—as their strong tower in the storms of trouble, and inherit the right to say "Heavenly Father." Moreover, the prayers of others are sheer disobedience, blasphemous, and altogether unbecoming.—What would the citizens of this government think of foreigners asking for the offices, honors and blessings of this commonwealth, who would sternly refuse to renounce the yoke of Queen Victoria? Such have no right to pray to the President, even for the protection of the Government. Let such aliens file their petition as honest men, and then comply with the laws of this country for honorable admission, before they ignorantly or otherwise offer their prayers for the right of suffrage. Such as have forced themselves into the seats of citizens, have climbed over the wall, are thieves and robbers, and should be cast out. They contemplate evil—the subversion of the government, and therefore, it becomes every loyal citizen to use his influence to prevent such usurpations. But what shall we think of professed christian teachers encouraging the subjects of Satan's empire with unsanctified spirits and unwashed bodies, to call upon *our* Father for the privileges of his spiritual dominions? The whole system of encouraging aliens to pray for pardon, or for the blessings of the kingdom upon the uninitiated, is most certainly in direct opposition to the whole order of Heaven. Further, as it is practised by modern denominations, it completely blots out all the ordinances through which sinners come to Christ, and sweeps from the arena the church of God, and all spiritual authority.

3. Our third position is, that the obedient have not only the right to pray, but that all appropriate prayers, the Father answers. Our Saviour leaves these points without a doubt. To the disciples he said, "What things soever ye desire when ye pray, believe that ye receive

them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also who is in heaven may forgive your trespasses. But if ye do not forgive, neither will your father who is in heaven forgive your trespasses." Mark xi. 24-26. In the words of Tupper, if we recollect aright, "the prayer of faith is the prayer of authority." The disciples were to pray for what had been promised, and the prayer of faith was granted. There is however, a wide difference between the prayer of faith, and the prayer of blind desire. He that prays in faith, prays for what the Lord has promised. If for instance, we forgive those who trespass against us, when they ask us, our Heavenly father will forgive us. But idlers may desire bread, and think to receive it in answer to prayer alone, without performing the service necessary to secure it. The prayer of faith which the Lord always delights to answer, consists in seeking the blessings of the Lord in the manner he has prescribed. We may receive more than we anticipate, or less, but it is all right, it is what the Lord gives, and we should be satisfied.

The subject of acceptable prayer is also treated quite lucidly by John. Hear him, he says: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1. John iii. 22.

The only ground on which we can hope for the answer of prayer according to the scripture is, that when we "keep his commandments" we receive whatever we ask, and of course, if we keep not the word of God, however honest we may imagine ourselves to be, our prayers are unauthorized—are not mixed with faith, but blind desire, and the Lord hears them not.

But to complete the testimony, John says, "And this is the confidence we have in him, that if we ask any thing according to his will he heareth us. And if we know that he hear us, whatsoever we ask we know that we have the petitions we desired of him." 1. John v. 14, 15.

Touching the point of praying for forgiveness of sins, John wrote all that could be desired. He says, "If we (christians) confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all our unrighteousness." 1. John i. 9. Again, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pay for it." 1. John v. 16.

The doctrine fully set forth by the Apostle, is that christians who

have not gone so deep into sin as to be incapable of coming back to God upon their confession to the Lord, or to the injured party—having forsaken their sins—have the right to ask the Lord to forgive them, with the assurance that they know he hears them.

We will attempt to make but one other point. We have noticed amongst writers and speakers, great want of discrimination in placing pardon of sins to aliens upon various conditions. They tell us, for instance, that faith, repentance, baptism, and prayer are all conditions of remission to aliens; and John Wesley, in his wild experimenting, came to the conclusion that in certain conditions, the “sacrament of the Lord’s supper,” as he called it, might be a condition of pardon.

This contradictory teaching must necessarily produce great confusion. Our Father has, ordained special laws for the accomplishment of all his grand designs in the physical universe. He has said, for illustration, that eight parts by weight of Oxygen, and one of Hydrogen gas shall constitute water the world over, and in all time. In the moral world he has specifically ordained the gospel of his Son as his power to salvation, and the heavens may fall before he will vary his order to convert men without the gospel. Faith he has appointed as the condition of the change of heart. Repentance is ordained as the condition for the change of conduct. Baptism nor prayer will answer as a substitute; and to the believing Jews on Pentecost, the Apostle said first, “Repent,” and next “Be baptized every one of you in the name of Jesus Christ, for the remission of sins.” If we are capable of reading English with any correctness of understanding at all, Peter *revealed* but one appointment to foreigners, in order to the remission of sins. This it becomes all students of the Bible to find.

However important repentance and confession may be to the offending servant of the Lord to gain restoration to favor, neither of these is ordained as the condition upon which the Lord has promised forgiveness. They contribute to bring us back to our Father’s embrace, but there is a single requirement made known to offending children for the remission of sins. It is not baptism, mourning, repentance, the Lord’s supper, walking with hot peas in our shoes, or other bodily or mental afflictions. John, we repeat, said, “There is a sin unto death, I do not say that he shall pray for it.” But finally the Lord says, “When ye stand praying, forgive, that your Father in Heaven may forgive your trespasses.” What greater consolation can there be to the christian heart than the knowledge that when we have forsaken our sins and made full confession, it is our highest privilege to say, Lord, forgive us,

and especially, when we know that he hears us, and blots from the book of his remembrance our transgressions. Hence, prayer is the Father's appointment for remission to his believing, penitent and confessing servants.

T. F.

INTEMPERANCE.

We have frequently had occasion to intimate that the church of Christ is, in our estimation, the only temperance association on earth worthy of the attention of Christians. Aliens may be benefited by human organizations, but all such detract from the authority of Heavenly wisdom, when employed by the saints. Our purpose, however, in this paper, is not to debate the comparative merits of divine and worldly organizations, but to give some practical thoughts to christians upon intemperance in general.

In accordance with our purpose, we ask what is intemperance? A few years ago, we were acquainted with an editor of a paper devoted to whiskey intemperance, who was a slave to a filthy old cob-pipe. Yet he had the impudence to abuse men who would "indulge in a social glass." A few weeks ago, a Rev. D.D. and L.L.D., and a famous temperance lecturer, died in Tennessee, and to the surprise of many, his physicians say his death was produced by the use of Opium. He left his family destitute—his money, much of it, paid for the killing drug, yet he was regarded as a good man. We recollect that this same opium-eater entered one of our meeting houses some years ago, with drum, and fife, and banners flying, to organize a temperance lodge—professedly to save the brothers and sisters from intemperance. Some of our brethren were in the farce. One who lectured, learnedly, on the occasion, touching the necessity of saving the church from drunkenness by temperance lodges, was not long after, seen lying in the dog fennel—slain by John Barleycorn,—and whilst we do not wish to detract from those who attempt to save themselves and others, from drunkenness by human expedients, we regard all such efforts as feeble, and with professed christians as down right rebellion against Jesus Christ.

Worse still! a man we have long loved, and regarded as an excellent brother, recently traveled through this country on a preaching tour, highly intoxicated from the use of drugs, and the money given by the brethren to support him, was spent for opium. Three dollars he

paid at L. for the poison; how much at other points we are not advised, and we cannot see why he might not just as well give the brethren's money for whiskey, and kill himself at once. We feel no unkindness, but love our friend still—we know him to be a friend—but in the word's of Solomon, we ask him—he understands us—"Why shouldst thou die before thy time?" We would a thousand times rather hear of these drunken opium eating Presidents of colleges, D.D.'s and preachers, hanging themselves, than to hear of them using the Lord's money to buy drinks and drugs to poison soul and body.

Yet, worse and worse! we have witnessed several instances within a few years past of christian women destroying their influence for usefulness by morphine, opium, and tobacco, too bad to write. The practice of eating opium is a mania in certain sections, and in certain families. So is the use of tobacco. Not a few of these drunken women are a great tax upon their husbands, and sometimes upon themselves, for the purchase of snuff—that filthy thing—suited not for the use of any decent creature on earth.

One more reference, and we close our charges. The inveterate use of tobacco with men, or perhaps we ought to say, that chewing and smoking tobacco evince habits of intemperance. Possibly, in rare cases, no serious evil can be affirmed of what is called "the moderate use of the weed," but beyond all doubt, ninety-nine hundredths of these tobacco consumers become so saturated with the juice—their nervous systems become so much under its influence, and their whole soul, body and spirit are so intoxicated from it, that they find it difficult if not impossible, to reform. Wise medical men are now telling the world that the stupidity, if not the philosophy, of the Dutch is caused, to a considerable degree, by the use of Lager beer. We believe there is truth in the charge.

But we have made reference to these matters with a benevolent purpose. We desire, in the first place, to point out some of the most general indications of ruinous intemperance; and secondly, we write with the view of exhorting and praying the beloved brothers and sisters to desist from intemperance; and, in future, to abstain from every appearance of the evil.

The use of brandy, whiskey, wine, cidar, beer, or other intoxicating drinks or drugs—opium, tobacco etc., is highly injurious to most—ruinous to many, and is of advantage, neither physically, intellectually, nor morally, to any, and therefore, brethren, it becomes us as christians, as the members of Christ's spiritual body, to reform, to cease from

evil, and from the very appearance of evil, and to endeavor by a patient continuance in well doing, to make our peace, our calling and election sure. Brethren this is no small matter. Think of the vast amount spent for spirituous liquors and intoxicating drugs. We doubt not that all churches spend much more money for these than for preaching the gospel to the poor. We are not mad; but speak forth the words of truth and soberness.

T. F.

NEW FEATURE IN MISSIONARY MEETINGS.

We have felt, for a considerable time, disposed to call attention to the singular fact, that the best talent in most the religious parties, and amongst the disciples particularly, is employed in money collecting, or in enterprises of a pecuniary character. We have, for instance, been forcibly struck with the cause of most missionaries from the North to the South. Many seem to be hunting situations—pastorates, or are engaged on collecting tours for Northern consumption. We do not recollect of having heard of any people sending missionaries at their own expense amongst us to convert our people to God, and teach us, who profess to be converts, good manners. Yet the country is almost filled with missionaries for money.

This, to us, does not seem apostolical. Our attention was called more particularly to this matter recently, from a notice of a Missionary meeting amongst our Methodist brethren. "Dr. Durbin, the able Missionary Secretary of the M. E. Church, North," reporting a meeting in Philadelphia, Jan. 23rd 1859, says: "We had been at many meetings, and some in Trinity Church (meeting house) before, but with the exception of one in St. Paul's, New York, we have not seen such a meeting. They took an hour to make the subscriptions. The whole amount raised was forty-four hundred dollars."

This must have been a peculiarly interesting meeting; but we beg leave to suggest, that like many reports amongst us, it does not strike our ear as precisely similar to those of the New Testament. The Apostles were to go without "scrip or purse," and they were not to wait even to get new "coats." Not that missionaries can do without money in their purse, or coats to protect them from the chilling blasts; but these their Master was to furnish as they needed.

The missionary meeting at Jerusalem, we consider a much better one than Dr. Durbin's Philadelphia, or even his St. "Paul's, New

York" meeting. At Jerusalem there was no hour's wheedling about a subscription paper, "life directors," etc., but, "The multitude of them that believed, were of one heart and one soul, neither said any of them that ought of the things which he possessed, was his own; but they had all things common."

To us it is clear, that all we possess on earth should, at all times, be held in readiness for any authorized work, but at the same time, we consider it not right to squander the funds entrusted to us, to forward human enterprises.

We think we see the mistake of the brethren as well as the error amongst our Methodist friends. The apostles and early missionaries depended solely upon the Lord and his cause to clothe them, feed them and furnish them money to pay their travelling expenses; but many are now attempting to support the cause of Christ, by missionary societies, temperance societies, colleges—eloquent young pastors to take the oversight of the fold, etc., etc., etc., and all these demand subscription papers, large funds, and much human folly, to win the hearts of the giddy; or to make the cause of truth, in the far off background, respectable.

We are at least candid in the judgment, that no auxiliary association or scheme of man will contribute in the least to the glory of God. We, are, moreover, satisfied, that in pleading the authority of the church of Christ, alone, can we possess spiritual strength.

Hence, all these schemes to get money to build up and promote institutions to give success to the church, we regard as useless, and the best evidence in the world that men have forsaken the cause of Christ, or were never under its influence, is to find them aiding and abetting them.

T. F.

PRACTICAL CHRISTIAN WORK, No. 1.

We know of no matter to which we can call the attention of our brethren and sisters again and again, with more hope of benefit than to the practical life of the gospel. While it is too true that there is continual need to urge upon the attention of our fellow beings the very elementary principles of belief in the word of God, and of repeatedly calling attention to the very foundation of all religious authority; yet for christians, there remains still an earnest work of practical exemplification of the teachings of the Saviour and his apostles.

Amid the continued bitterness of partisan controversies—the unrelenting strife for lifeless dogmas of some human creed, and the persistent efforts at adding numbers to this or the other party, the great idea of the christian work—the idea of doing good, acting fully and worthily up to the standard of the gospel has been almost lost. The preaching, writing, public and private conversation of religious people tends to any thing rather than the cultivation of more earnest godliness and devotion. How many of the discourses that we hear, are utterly destitute of a single thought tending to exalt the feelings, cultivate and enoble the affections, and impress earnestly and solemnly the great obligations of christian life? How rare, indeed, is it that we see in the so called religious papers of the day, a single article or even a short sentence that speaks as if it sprung from a heart overflowing with the love of the gospel? Page after page, and column after column, we have devoted to all sorts of discussions, controversies and reports, but after toilsome sifting of the whole, probably a few defective grains of wheat from such a mass of chaff is all the reward of our toil and pains. We trust our brethren will pardon the freedom with which we speak, we do so with no unkind feeling, but the glaring facts stand before us every day that we live—that the style, tone and spirit of the press among us fails to exalt the christian character and impress upon those who read lessons that are worthy of the people of God. Upon such food as is served up no people can become spiritual, godly or elevated in heart or in life. And, my brethren and sisters, when we can listen to the conversation that prevails among us in private life, what is its character? When you talk on religious matters is it not generally of the manner in which some brother has defeated some champion of Methodism, Presbyterianism, or Baptistism? Is it not rather a rejoicing over the discomfiture of some imprudent knight of modern theology, than that wholesome, serious, and godly interchange of thought that is so full of encouragement to the true christian? While we by no means object to the most strenuous defence of the teachings of the word on all occasions when there is possibility of doing good, let us be assured that controversy can never supply the place of an upright, active life of good deeds. We may be ready to engage in religious discussion at every street corner, upon the highway, and in any collection of our friends and neighbors, and we may be able to maintain successful our position against all opposition, but unless there is in our lives some practical proof of the power of the truth we so flippantly present, the cause of God will not be aided, and our words will be

worse than useless and unmeaning. They will positively bring reproach upon the cause of our Master. The perfect man or woman in Christ is one whose *acts* as well as *words* speak for the truth.

While in intelligence, piety, and devotion, we would fear no comparison with any religious party in our land, and even might have somewhat to boast, yet when we turn our eyes to the contemplation of our deficiencies and short-comings tried by the standard of the gospel, we confess the picture is far from pleasing. To look calmly at ourselves, my brethren and sisters, we see no deficiency greater or more deadly in its influence than a want of earnest devotion to the profession which we make. We are active, alert, and energetic in the business of this world—strenuous and persevering where its interests are at stake—ready to endure all hardships, perils and sufferings in order to gain the good of this earth, but when the cause of our Master claims service of us, how different is our conduct? How sparingly do we give of the bounty with which God has blessed us? How slothfully and reluctantly do we come up to the discharge of the duties of the gospel? How ready to excuse ourselves on any sort of a pretext? And still we expect of God a *full* share in the promised rewards of the gospel—*full* participation in all the joys of immortality. What a poor return indeed do we give for the rich and unselfish manifestation of love presented in the death of the Son of man! What feeble expression of gratitude for such unbounded mercy! Who can contemplate the character of our blessed Lord? His kindness, his sympathy, the deep feeling of his heart for the sorrows and afflictions of humanity, can look at his endurance of mockery, and insult, and chastisement, and his last final act of suffering on the cross for the sins of the world, and contrast with all this manifestation of love and mercy, the carelessness, the indifference and neglect of his professed followers of to day, and not see and feel deeply that there are sad and fearful wrongs, woful failures in the performances of our duties. Who can compare the self-denial, the readiness to sacrifice all for Christ, that characterized the primitive christians? Who can read the record, their strife and imprisonment, their buffetings, their flight from house to house and city to city, and then look the poor meagre service that is so grudgingly rendered at the present day, and not see that all our boasts of intelligence, devotion, and godliness are the veriest bombast? Who can contrast a Paul or Peter in his humble attire proclaiming in simplicity the glorious announcements of redemption to the rich and the beggar, to the proud ruler and the slave, with the pompous harangues of the

rich the gay and the fashionable, and feel that there is a particle of the ancient spirit left?

We may endeavor to console ourselves by saying that there is no need for such sacrifices at the present day. True, it may be that we are no longer called upon to bear the lash, to burn at the stake, or be torn by beasts for the cause of Christ; but are there no sacrifices required of us? Have the poor, the destitute and the ignorant, the wayward and the erring, all vanished from this sinful earth? Has the wail of sorrow ceased? Has death given up its dread work of turning many an humble roof into a house of mourning? Has it ceased to mark its pathway with widowhood and orphanage? Has humanity quit erring and no longer needs the voice of affectionate entreaty to call it back to ways of holiness and peace? Has the gospel been preached in every quarter and corner of the land? Have those who have been willing to labor, been sustained and upheld in their work? Answer these questions, you who can find nothing to do in christianity. My brethren and sisters the world is full of labor. Cherish not the fatal delusion that there is nothing to do. The world is full of just such labor as will strengthen us, make us feel that there are responsibilities upon all our shoulders. Just the work which that alone can call into active energy every power of mind and body, engage our whole being, and make us realize that in deed we are the Lord's people. The idea that the christian profession is a name merely, destitute of service—active, manly and vigorous service, is the most degrading and disastrous that ever possessed any people. If the people in this goodly land of ours, who profess to be disciples of Christ indeed realize their true work and labor as his servants, and would be ready, boldly and fearlessly to meet their full responsibilities as soldiers of the cross, can we, for a moment, believe that the result would not be glorious and almost miraculous in our eyes? If one-half, or one-third, or even one-fourth of us were truly alive—engaged heart and soul in the matter, what a different state would we see in the religious world? Let us talk not, my brethren and sisters, of the indifference and carelessness of our friends and neighbors in regard to the great question of life and death, until we are fully awake to our duty—until we manifest a deeper and more earnest interest in the work of heaven. Let us not talk of opposition and difficulties until we more fully arm ourselves for the battle of the truth, and are ready with more courageous hearts to do service in the army of our Heavenly Captain. Let us not talk of coldness and apathy in religion until we are more determined, young

and old, men and women, all who profess to love the truth, to do our duty as the servants of our King. Brethren, think of these things. Our work is not for a day, its results are for eternity. Shall we not be more earnest and godly devoted to Heaven's glorious work?

W. L.

NOTICES OF BOOKS.

Our friends of the house of W. T. Berry & Co., in Nashville, have kindly submitted to us for examination a few of the most learned works that we have seen, and we feel that it would not be treating them with proper respect if we were to neglect calling attention to them.

1st. "*The Emancipation of Faith.*" By H. E. SCHEDEL. M.D.

Under the above caption, the late Dr. Schedel has written two octavo volumes, containing nearly one thousand pages, of what the world has pronounced learned speculations, and in many respects, his views are quite original. Without attempting a critical examination of his system, our purpose will be fully answered by a bare statement of his conclusions. We will, in part, employ our own words. But the reader, no doubt, is curious to know what the author intended by "*Emancipation of Faith?*" Did he mean to say that there is no faith? Not at all. He professed not to be a skeptic or atheist, but a firm believer in God, and in a future state. The peculiarity of his view of spiritual truth, consists in the mode by which he professed to arrive at his conclusions.

1st. He denied that our knowledge of God and belief, with regard to the invisible, depends upon Philosophy—the *apriori*, the *aposteriori*—*nature internal or external, or reason.* He insisted that "*the ignis fatuus of reason should not be followed as the foundation of divine faith.*"

2d. We have found no evidence to conclude he believed, faith is dependent upon the sacred scriptures, or any thing external to man.

3rd. His position is that "Faith in the power of wisdom and goodness," as he calls them, of some being he was disposed to call the "Almighty" is in his own style, a kind of "Elementary belief, or "Elementary Primary belief."

The author has a long and learned chapter on the "Inate idea of the existence of God," in which he takes not plainly, either the affirm-

ative or negative side of the question. He intimates that the Almighty appears as a suggestion or a revelation, not to be found in man, but placed therein at the beginning."

This knowledge of God "placed in man at the beginning," he styles "the original revelation," and the coming of Christ, he styles, "the revelation renewed." In conclusion, we repeat, that he repudiates science as the source of heavenly light; and he also denies that the Scriptures are "the measure of faith." This repudiation of science and scriptures as the ground of faith, he calls "The Emancipation of Faith," and resolves the whole matter into something he calls "Elementary belief," which he does not believe is natural, or was in man originally, but was placed in him—how, deponent saith not—and calls it neither quite innate or quite a revelation, but speaks of both, and the best expression of his idea, if he really had a clear one, is that religious belief depends upon an innate revelation. This is certainly sufficiently mystical for any philosopher. We have but one remark to make. Great men, learned men, and fools, are all of the same spiritual statue, without spiritual eyes, or without correct spiritual light. In the plainest language possible, all speculation terminates in mysticism, skepticism, or atheism. Men borrow or steal a little light—we had liked to have said "a little learning"—from Heaven, deny the theft, hold up their little tapers, of course see not the true God, and are almost compelled to abandon their investigations without any satisfactory conclusion. Not so with the believer in the God of the Bible. With the ability which God has given him, he satisfies himself first, that the Bible is true, and secondly, that it is "the measure of spiritual truth," and no skeptical or mystical speculation can disturb him while he walks in the light of this heavenly light.

2d. *Vestiges of the Spirit—History of Man.*" By S. F. DUNLAP, of New Haven.

Mr. Dunlap has written a volume of 400 pages, exhibiting remarkable research, regarding spirits, ghost, hob-goblins, witches, wizzards, supernatural and natural manifestations, spirit knockings, elves, fiends, visions, etc., etc., etc., but all without any satisfactory conclusion, or even suggestive thought. We looked through it in haste, hoping, at each new chapter, to find something new, practical or otherwise, but we searched in vain. A single good reflection would have afforded relief. But in the midst of much learning there is little or no thought, and except as a work of history, exhibiting many of the superstitions

and follies of our poor, unfortunate race, it possesses, in our judgment, but little merit.

3d. "*History of Civilization in England.*" By H. T. BUCKLE.

Mr. Buckle is an English scholar of high order of intellect, and has written a work of nearly 700 pages, that has made a decided impression in the literary world. He is fearless in his conclusions, and states his doctrine with great perspicuity. In looking over several reviews of Prof. Buckle's production, we have failed to find satisfactory exposures. True, each review seems to triumph, still the great questions remain without exposure.

Prof. B. denies the existence of a "Faculty of consciousness," and maintains that consciousness is merely a state of mind. He denies what is generally termed "free will," also "predestinarianism," "fatalism," and "pantheism." His doctrine is, that our actions are the result of antecedents. Indeed, that society, high or low, is but the result of "fixed laws." Physical nature he has governed by general laws, and he can not see how the intellectual and moral world can be controlled differently.

It is scarcely probable that the author considers man indebted to Revelation for moral light, but seems to think that "If each man were to content himself with that idea of God, which is suggested by his own mind, he would attain to the true knowledge of the Divine nature." Whilst we admit that Mr. Buckle exhibits profound learning, with some quite original views, we are far from believing that his book is at all calculated to increase our reverence for God, or contribute in the slightest degree, to increase our respect for the religion revealed in the Bible.

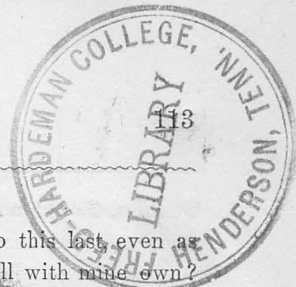
T. F.

A GOOD THOUGHT.

A Baptist sister writing from Columbus, Ga., says: "God's holy word is the only source of truth, and in this we agree."

If the above proposition were believed, religious controversy would cease. But while parties look for witches, wizzards, and ghosts of dead people to give light, there can be no union; neither can we hope for it while human beings look for revelations at the the altar, the mourner's bench, in the grove, in dreams, and impulses, or even expect them from some divinity within, called conscience, intuition, inward monitor, etc. God has given us his mind in the Bible, and a simple belief of its truths, will enable us to see eye to eye and speak the same things.

T. F.



THE VINEYARD.

"Take thine, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen." Matt. xx. 14-16.

In the parable of the vineyard, we have brought prominently to view, the kingdom of Heaven, in the relations to Jew and gentile. The common view which represents the Saviour as teaching, that the individual who submits to his government at the eleventh hour of his existence, will be rewarded equally with him who has spent his life in his service, is repugnant alike to reason and revelation. It is based upon the idea that the only purpose for which the kingdom of Heaven was established, was to save man from hell, and give him a pass-port to heaven; that an individual has attained to the grand ultimatum proposed by this institution, so far as earth and time are concerned, so soon as he has become a subject of it. As a matter of course, it would matter but little at what time of life one might enter this city of refuge, since nothing is lost by living outside its walls until the very last hour of life, provided only he enters it then! In living in rebellion against the government of Christ, he loses none of its benefits, but only incurs the risk of being sent to eternity at some unwary moment, without his pass-port! Such is a very degrading idea of the purposes of the christian religion. While it is true that it was intended to save man from sin and from death, it was also equally true that it proposes to educate him for immortality—to prepare him for a higher state of being, beyond the vale death. Who then shall be *best* prepared to enter the happy circles of heaven's exalted society? Surely it must be he, in whom the sinful, rebellious elements of our poor human nature have been most completely subdued and mastered by the influences of the religion of Jesus: whose heart has been made purest, whose life the most exemplary and Christ-like, under the tuition of the school of Christ on earth. So then every man shall be rewarded according to his works, as the scriptures teach, and yet there be no invidious distinctions in heaven, for every one shall be "filled with the fullness of God," even to the uttermost extent of the capacity for enjoyment he has, by the help of God, acquired. With this view of the subject, the christian religion begets within the heart incentives to action infinitely higher, than the mere desire of escaping the danger of threatened vengeance.

The teaching of the parable, we apprehend to be this: that the

Gentiles, though not called to take their place among the people of God, until the third, sixth, ninth, or even the eleventh hour, should yet be admitted on terms of equality with the children of the covenant. Yea, even pre eminence is promised them in the declaration, "So the last shall be first, and the first last; for many be called, but few are chosen." This the history of the progress of christianity fully sustains. What is now the once favored land—the inheritance of Israel—where first the proclamation of salvation in the name of Christ was made? Instead of the "Star of Bethlehem," the celestial guide to the birth-place of Messiah, behold! the Mohammedan crescent holds sway over the land. It also appeared in the east; but was the herald of no bright coming morn—no day of deliverance to the exiled sons of Jacob, but of the night of superstition and idolatry which now broods over the fair vallies and holy mountains of the land of promise. The banks of "sweet-gliding Kidron," the sacred precincts of Getsemane and Olivet, once honored by the frequent presence of the Redeemer of men; yea, even Calvary itself, where his sufferings and his mission closed, are now trodden by the unhallowed feet of the worshippers of Allah and his prophet: and in the midst of the hill of Zion, behold! the mosque of Omar now lifts its head, in proud triumph, over the ruins of the house of God. And yet Israel were the first called.

Who now are "first?" Where do we find the religion of Jesus established, and its life-giving principles taught? Among the gentile nations. Who now look forward, with pleasing anticipations, to the second coming of Messiah, and to a better inheritance, in the heavenly land of promise? Mainly, gentile disciples. Who now goes forth, panoplied in heaven's mail armour, with the "sword of the Spirit" unsheathed, to fight the extension of the kingdom? Chiefly the gentile soldier. Who now is the christian standard-bearer, who has carried the banner of the cross back, even to Old Jerusalem, and planted it on the walls of Zion? The gentile Missionary. Whose voices shall constitute the body of that glad acclaim which shall be raised from the hills and vales of earth, on the bright morn of the resurrection, giving glory to God and the Lamb? The hosts of the gentile saints, who shall come up from the graves of earth and sea, to find their eternal habitations in the city of God. Truly the last are made first!

Yet God has not "cast away his people." Notwithstanding that persistent infidelity, which has made them accursed of God, and the by-word of nations for ages, when "the fulness of the gentiles is come

in," they shall be recalled from their long exile, to inhabit, in subjection to the government of Christ, the land of their fathers. Saith Paul: "And so all Israel shall be saved: for it is written, there shall come out of Zion the Deliver, and shall turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins." Thus the first shall be last.

F. M. C.

SUMNER Co., TENN., Feb. 15, 1859.

QUERY.

Brethren, please give your views of John x. 3, relative to the porter.

JAMES HALL.

Christ, in each of his parables and illustrations, intended to give a striking presentation of some leading feature of his kingdom, and when that is accomplished we do violence in attempting to strain a fitness in minor points. In this parable, the great point was to exhibit the character of the true shepherd and his relationship to the flock. This was the subject on which he was speaking, and when we learn this lesson and appreciate the intimate and exalted relationship which exists between our Saviour and his disciples, we have the whole matter.

W. L.

ADAMSVILLE, MCNAIRY Co., TENN., Dec. 20, 1858.

BROS. FANNING & LIPSCOMB:—While I am at a loss for language to express my admiration of the writings of Bro. T. Wesley Brents in the November and December numbers of the Gospel Advocate, I beg leave to respectfully call attention to a statement in the November number, pp. 338, which, to me, seems irreconcilable with the testimony of St. Luke, in the gospel by him, chap. vi. 13, 14. The statement referred to is this, that Philip was not an apostle.

I hope that Bro. Brents, who, I presume, never heard my name, will believe me, when I assure him I wish, above all things, to know the truth. I know that he will agree with me, that errors, seemingly small or unimportant, may do serious injury, particularly when we are upon controverted points.

I am as much at a loss to know why Peter and John were sent from Jerusalem to confer the gift of the Holy Spirit upon the believing Samaritans, as I am to know why the keys of the kingdom were given to Peter, or why Philip, instead of some one else, was sent to preach

to, and baptise the Eunuch, sufficient for me, is it that these things are so, without knowing the why?

I have written more lengthily than I intended. Please let me know at your earliest convenience, whether Philip was or was not an apostle, and you will confer a great favor upon yours in the love of the truth.

J. P. PRINCE.

Reply.—We think the New Testament scriptures clearly speak of three persons named Philip. 1st, Philip the brother of Herod, whose wife was Herodias, at the request of whom, Herod had John the Baptist's head taken off. This Philip was "tetrarch of Iturea and of the region of Trachonitis." Luke iii. 1. 2d. The Apostle Philip of whom we have an account as one of twelve, Matt. x. 3, Mark iii. 18, Luke vi. 14. And as one of the eleven, after the fall of Judas, and before the election of Matthias, Acts i. 13. This Philip "was of Bethsaida of Galilee." John xii. 21. 3rd. Philip, the evangelist, who lived in Cesarea, into whose house Paul and company entered; and who "had four daughters, virgins, which did prophecy." Acts xxi. 8, 9. Mark it well, he "was one of the seven." Acts xxi. 8. What seven? "Then 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, brethren, look ye out 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 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 Phrocorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles," &c., Acts vi. 2-6. Could any thing be more plain? The apostle Philip was one of the twelve who declined to leave ministry of the word, and commanded the selection of seven others from among the disciples, one of whom was Philip, hence the language, "We entered into the house of Philip, the evangelist, which was one of the seven; and abode with him." Acts xxi. 8.

Follow up the history of these seven from their appointment in the 6th chapter of Acts, and we find in the 7th chapter an account of the death of Stephen. The second verse of the 8th chapter speaks of his burial. Then in close connection, the 5th verse declares that "Philip went down to the city of Samaria and preached Christ unto them." "Now when the apostles which was at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and

John, who, when they had come down, prayed for them that they might receive the Holy Ghost: (for as yet he had fallen upon none of them; only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost. Acts viii. 14-17. Now if this Philip was an apostle, why the necessity of sending Peter and John from Jerusalem to Samaria that the believers might receive the gift of the Holy Ghost? Another point is significant too. The apostles Peter and John went down and laid their hands on them, and "Simon saw that through laying on of the apostles' hands the Holy Ghost was given," verse 18. But methinks enough has been said. Seven were selected by the express command of the twelve, to engage in business which the latter were unwilling to do, and there was a Philip among the twelve, and another among the seven. Nothing could be more plain.

Very Respectfully,

T. W. BRENTS.

LEWISBURG, January 28th, 1859.

QUERRIES ON CHURCH DISCIPLINE.

BROS. FANNING & LIPSCOMB:—Suppose A. and B. to be the bishops of a congregation—that they differ as to discipline in a certain case—that one of them attempt to act alone—that a committee of his brethren condemn him for so doing—and that he resign; should the other resign to please him and a few others, unless they can shew that he has disqualified himself to act any longer as bishop? Should the remaining bishop proceed to cut off unruly members who request to be cut off? What should be done with him who resigned, if, after the unruly members have been scripturally cut off, he should continue to affirm that they are members of the church, and to offer them the bread and wine?

Does the 5th chapter of I. Peter teach that in the absence of a bishop, the older brethren should exercise the oversight of the congregation? Does the same chapter command the younger, to submit themselves to the elder brethren? Is the New Testament rule for the settling of difficulties between brethren, found in the 18th chapter of Matthew?

If, in a congregation, there are brethren who have been disciples from nineteen to twenty-five years, and others who have been in the

body not longer than from two to fifteen years, which class does the 5th of I. Peter designate as the seniors or elders of the congregation? Is there any scriptural authority for electing a brother of a different congregation to the office of bishop in this, while we have brethren of age and experience amongst us? Is it scriptural to select three preachers, members of other congregations, to deal with our unruly members, while we have seniors amongst us who stand unimpeached? Should seniors, unsolicited, take the oversight of the congregation, or be constrained by the solicitation of their brethren?

Truly and affectionately,

SHELBY CRAWFORD,
JAMES L. McMEANS.

Reply.—Probably more congregations have been wrecked, and the influence of good men destroyed by the mistaken notions on the subject of church discipline than from any other cause.—We are well satisfied that the difficulty arises from a failure to adhere strictly to the plan and order of the law of Christ. We say, therefore, at the first of all, that while we honor as highly as any one, the wisdom, the experience and the weight of authority which belongs to those who have been faithful servants of the Lord, we have never yet seen in the New Testament the least ground for the authority of certain individuals, termed officers, to act independently of the congregation. The idea of one man, or two or three men saying to a member, we, by the authority in us vested, excommunicate you from the church of Christ, is as unauthorized as the assumptions of Pope Pius himself. While there can be no doubt but that the more experienced men and women in the church, are the proper persons to instruct, admonish, and reprove, still such a notion as official authority vested in a few individuals to act for the congregation is not to be found in any example or precept in the word of truth. The churches are represented as units, and as acting with perfect unanimity of sentiment in every case. There is no room for disputes and differences when we abide by the law of the Spirit. The offences which men commit are clearly set forth. Paul says, Gal. v. 19–21., “The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, and that they which do such things shall not inherit the kingdom of God.” So, also, the Apostle most clearly sets forth the fruit of the Spirit. The matter is made

clear and simple. A member who is guilty of any of the offences set forth as works of the flesh, and refuses to make proper confession and reformation of life, is unworthy of place in the church of Christ. So says the law, so all who regard it must believe and act. When we permit personal feeling, questions of what would best, or any such reasonings, to come in the way of the faithful performance of the will of heaven, we at once set at nought all authority and one *opinion* of what might be best is about as good as another. Be it father, mother, brother, sister, husband or wife, or any earthly relationship, it is our duty to yield to the allegiance which we owe to Christ. On the whole subject, therefore, we see no place for disagreements among the disciples of Christ, and as to the assumptions of one man or two, or their disputes, they are all unauthorized by any precept or example given in the New Testament. We trust the brethren will find our answer satisfactory on this point.

In regard to the duty of the older brethren to take the oversight of the congregation, there is much obligation resting upon them to do the work of teaching, admonishing, training the inexperienced of the congregation, as there is to supply the wants of the destitute; and to wait for official consecration in one case, would be about as scriptural as in the other.

The New Testament rule for settling personal difficulties is clearly set forth in the 18th of Matthew.

Mere age never yet qualified men or women for the work of teaching and counseling the younger. The necessary qualifications are clearly set forth, and the strong probabilities are, that where a proper use has been made of opportunities, those who have been long in the service of our Captain will come nearer to the mark. Of one thing we are well assured, that the qualifications are never found in the youths who swarm our land, usually termed "pastors in charge."

To choose a man of one congregation as a bishop of another, is but a little more of the heritage of Rome transmitted to her protestant daughters, and for a share of which there seems among us a strong hankering.

In cases of serious difficulty in congregations in which the overseers themselves may be more or less personally involved, it may, no doubt, often be proper for evangelists to give counsel and endeavor to set things in order, but so long as there are in the congregation men of experience of good hearts, and free from all personal bias, there can be no good reason whatever for asking the assistance of others. The

instruction, reproof, and admonition of the erring, is a part of the work of the seniors of the congregation, and so long as they are guided in their work by the law of Christ there can be no need for the assistance of evangelists and others. Evangelists or others can but clearly point to the law, and urge faithful obedience to its requirements, and if the congregation refuses to act in accordance therewith, it openly rebels against the government of Christ. We hope we have covered the whole ground presented by the brethren. W. L.

THE LORD'S SUPPER.

"This do in remembrance of me."

We love remembrancers. From the time the Almighty Father consecrated the Sabbath day to the present, the world has been familiar with institutions commemorative of great events. The Jews had their passover, commemorating their deliverance when the angel of death passed over their blood-stained lintels, as he pursued his desolating course among the oppressors of Israel. The nations have their festal days, commemorative of the deeds of heroes, the successes of statesmen, the progress of art, science, civilization. The vestal fires on the altar of the great American heart, are wont to burn more brightly on the immortalized Fourth of July, as the stirring events of "76" come crowding fresh upon the memories of the happy children of our revolutionary fathers.

We love mementoes of the past—souvenirs of the loved and lost. How carefully we preserve the pictures of the dead! and how often do we look, with eyes moistened with tears of affection and sorrow, upon the shadow long after the substance has mouldered into dust! With what fondness do we treasure up a simple lock of hair clipt from some loved ones temples, long after its kindred locks are hid beneath the sod!

And hast thou not, christian, some memento to stir thy soul with memories of the past? Look yonder to old Jerusalem, into that upper room, where Jesus keeps the passover with his disciples. For the last time they commemorated together Israel's deliverance. But see, Jesus commits to their keeping another passover, to commemorate, through all time to come, a deliverance greater than Israel's; a deliverance, not of a family nor of a nation, but a world; a deliverance, not from bondage to an earthly tyrant, but from the slavery of sin, whose

fruit is eternal death. In full view of the sufferings which awaited him on the morrow, "the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, 'Take, eat; this is my body which is broken for you: *this do in remembrance of me.*' After the same manner also, he took the cup, after he had supped, saying, 'This cup is the new testament in my blood: *this do ye as oft as ye drink it, in remembrance of me.*'"

And canst thou, christian pilgrim, raise thy mind and heart to an apprehension, a full appreciation of the wonderful fact, that the King of the universe is thy Saviour, and has bid thee *remember him*? Has he asked thee lovingly, poor earth-worm as thou art, to look back upon the scene of his sufferings and death, and remember that he suffered and died to save thee? O, keep his feast—the sacred keepsake he has left for you, and remember! Remember that he passed through trials, afflictions, persecutions, death, ere he "ascended up far above all heavens," to reach the crown. So must thou. Take up thy cross and follow him. Remember he has passed before thee through the "dark valley of the shadow of death," and has lighted up for thee, through its gloomy territory, a pathway to life and immortality. Let not the muttering thunders of life's gathering storms deter thee. Let not the allurements of vice, the toils spread for thy feet by the Devil, and his emissaries, the wicked, lead thee from the paths of truth and righteousness. Look back to Old Jerusalem, where thy Saviour died; look upward to New Jerusalem where thy Saviour reigns, and where he has mansions prepared for them that love him; let these glorious visions of the past and future nerve thy arm to fight on bravely and faithfully in the service of Emanuel. So when the Lord shall come again, thou shalt be redeemed from the dust of earth and the darkness of death, and exalted to "glory, honor, immortality—eternal life."

F. M. C.

From the Herald of Truth.

THE COVENANTS.

LEWISBURG, MARSHALL Co., TENN., Feb. 8th, 1859.

BRO. EDITOR:—As the advocates of infant baptism and infant church-membership have been compelled, for want of evidence in the New Testament, to resort to what is called the Abrahamic covenant, in order that they may seem to have proof somewhere in the Bible for their practices; and as in my judgment, that covenant affords as little support for their practices as the New Testament, I will, by your per-

mission, offer through your columns some of my reflections upon that, and two other covenants. Wishing to be brief, and to avoid all unnecessary controversy, and regarding it as unimportant as far as the controversy before us is concerned, whether God made one, two or three covenants with Abraham; we think it sufficient to say that the sum of all God's promises to him evidently embraced blessings of a twofold character—temporal and spiritual—temporal for himself and his fleshy seed; and spiritual for all the families of the earth. This we presume will be denied by none.

The next thing is to know whether God fulfilled his promises to Abraham or not. That the temporal of those promises was literally in blessing Abraham, multiplying the various branches of his family, and putting those of Isaac's line into the actual possession of the land promised, and sustaining them there, we presume will be denied by none. But the great point in our investigation is yet to be settled. Did God fulfill his promise concerning the spiritual blessings? "And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. We answer he did fulfil it to the letter. And now, to the proof, Acts xiii. 32-33. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God has fulfilled the same unto us their children in that he has raised up Jesus again." Here Paul affirms that God has fulfilled the promise. But probably some quibbler will contend that this does not identify the covenant made with Abraham, as it says *the promise which was made unto the fathers*. Well, mark the language and we will try again. *The Promise*. Not some promise, a promise, or any promise, but *the promise*. The promise that had the pre-eminence of all others in the mind of every intelligent Jew, Paul affirms God has fulfilled. Now turn to Acts iii. 25, 26. "Ye are the children of the prophets and of the covenant, which God made with our fathers saying unto Abraham. And in thy seed shall all kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one from his iniquities." This unequivocally identifies the covenant. Peter says the covenant, Paul says the promise. Peter says made with the fathers, Paul says made unto the fathers. Peter affirms that what God covenanted with the fathers to do to all the kindreds of the earth, he sent his Son first to the Jews to do, and Paul affirms that God hath fulfilled the promise. Thus we see that so far as the Jews were concerned the promise or covenant was fulfilled. But was it fulfilled concerning all the nations of the earth? We will hear Paul again. Gal. iii. 13, 14.

"Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." This we think conclusive as the terms Jews and Gentiles includes all nations. Having shown that God did fulfill what he promised, or covenanted with Abraham to do, whether a temporal or spiritual character; we will now proceed to notice two other covenants of later date.

According to Paul, four hundred and thirty years after the covenant with Abraham was confirmed, the law was added because of transgression until the seed should come. See Gal. iii. 17-19. This law was called a covenant. See Exodus xxxiv. 28. Deut. iv. 13. In the following we have additional evidence of the law being called a covenant, and also proof that Jesus was Mediator of a better covenant, of still later date. Heb. viii. 6, 7. "But now hath he (Jesus) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Verse 13th, "In that he saith a new covenant, he hath made the first old." Again, ix. 1, "Then verily the first covenant had also ordinances of divine and a worldly sanctuary." Now, mark it well, of the two under consideration; Paul calls one the first, the other the second. The one faulty or deficient and ready to vanish away, the other, better, and established upon better promises. And the intervening context shows that the one was without mercy the other a covenant of mercy. In the ninth chapter these two covenants are called testaments, see verses 16, 17, 18, with their contexts. Mark well the 17th verse, for we will have use for it again. In the 10th chapter and 9th and 10th verses the term *will* is used in speaking of these two covenants. "Then said he, Lo I come to do thy will O God. He taketh away the first that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Mark this, we will want it again. In the 3d chapter of 2d Corinthians, Paul beautifully and boldly contrasts the two. In the 6th verse he calls the one the letter that killeth, the other the spirit that giveth life. In the 9th, he calls the one, the ministration of condemnation, the other, the ministration of righteousness. In the 10th he represents the one as having no glory in respect to giving life, the other excelling in glory. And in the 11th verse he

represents the one as being done away, the other remaining. But we must turn our attention to Galatians again.

After showing that the law was added to the promise, and that it was not against the promises of God, that it could not give life, but that before faith (the gospel) came, they were kept under the law, shut up to the faith that should afterwards be rewarded; that the law was a school-master to bring them to Christ, &c.; the Apostle then goes on to show them, that while they were under the law, they, like minors, differed nothing from servants, but were in bondage under the elements of the world. But, that when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons, and that those who had received the adoption, were no longer servants but sons; and if sons, then heirs through Christ. But a question arises. What did Paul mean by the fullness of time? We answer, the full time that the law which was added to the promise was to be in force—till the seed should come. Another question. How did God's Son redeem them that were under the law? Answer, by the death of Jesus the law became dead, was abolished, done away, or taken out of the way. "But now we are delivered from the law, that being dead wherein we are held." Rom. vii. 6. See also 2d Cor. iii. 7, 11, 13. Eph. ii. 15. But we must return from our digression. The Apostle after recognizing them as sons of God, and heirs through Christ, asks, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" Then after declaring that he was afraid lest he had bestowed upon them labor in vain, and calling to mind the blessedness they had once enjoyed, and their former zeal, he finally gives vent to those strong and powerful language. "My little children, of whom I travel in birth again until Christ be formed in you. I desire to be present with you now, and to change my voice, for I stand in doubt of you. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born of the flesh, but he, of the free woman was by promise. Which things are an allegory for these are the new covenants; the one from mount Sinai which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the

mother of all. For it is written, Rejoice thou barren that bearest not, break forth and cry thou that travailest not, for the desolate hath many more children than she which hath a husband. Now we brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free." Now let us notice the points in the allegory. First, there were two women, one a bond-woman, the other free: but each was alegorically a covenant, "For these are the two covenants." Secondly, Abraham had a son by each, the one born after the flesh and in bondage; the other born by promise, and free. Thirdly, as Agar who was in bondage with her son, was a figure of the covenant or law of bondage, and answered to Jerusalem which was in bondage with her children; so Sarah who was free, consequently above, or superior to Agar, was a figure of the better covenant, established upon better promises, and answered to Jerusalem which is above, (superior,) heavenly or spiritual, which is free, and is the mother of a free and spiritual people, who were to be more numerous than the children of the bond-woman who had the husband, while the free woman was desolate, having given Hagar to Abraham to be his wife. See Gen. xvi. 3. Fourthly, the subjects of better covenant—those who had received the adoption of sons, were the children of promise; while those that still cleaved to the law, were of the flesh, or allegorically children of the bond-woman. Fifthly, as the bond-woman and her son were cast out, that the son of the bond-woman should not be heir with the son of the free woman; so the subjects of the covenant bondage which was cast out, or is done way, are not to be heirs with the children of the free woman, or of the better covenant.

We will now turn our attention to the promises which God made to Abraham. We think that we made it sufficiently clear that they were fulfilled. To deny that God fulfilled his promises concerning the temporal blessing, would be to deny that he blessed Abraham, or multiplied his seed, or gave to his descendants the land of promise. And to deny that he fulfilled the promise that all nations should be blessed in his seed, would be to contradict both Peter and Paul, and virtually to turn Jew and deny that Christ has come. For if it is not fulfilled then God did not send his Son to bless them. There is no escape from this position, it must be conceded by all. But the question may be

asked: This being conceded, what have you gained? We answer much. It shakes to the very center one of the strong-holds of Pedobaptism. For if that covenant was fulfilled, then it is no longer binding on either God or man, and there can be no sense in talking about christians being now, under the covenant of grace made with Abraham, and about circumcision being the seal of the covenant, or the initiatory rite into the Church, and about baptism coming in its stead. For there can be no use for circumcision as a seal or initiatory rite of the covenant after it is fulfilled. But we deny that circumcision ever was either the seal of the covenant, or the initiatory rite into Abraham's family. Paul tells us that Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had. Rom. iv. 11. It was Abraham that was circumcised, and not the covenant. And persons were initiated into his family not by circumcision, but by birth or purchase, and were circumcised after becoming members. See Gen. xvii. 12, 13. But Pedobaptists take the position that christians are now under the same covenant of grace made with Abraham, the initiatory rite only, being changed from circumcision to baptism, that what is called the new covenant, is not another, but the same under a different dispensation. If this be true, then Paul was much mistaken when he called that of which Jesus was mediator, the new covenant. He ought to have called it the old covenant, if it was the one made with Abraham, and that given on Sinai the new, as it was given 430 years after. But we will offer some additional proof, that the covenant with Abraham, and the new covenant are not the same. 1st. The covenant with Abraham was confirmed four hundred and thirty years before the new law, and therefore older than it. "And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years, cannot disannul, that it should make the promise of non effect." Gal. iii. 17. 2nd. The new covenant or Testament was not in force till after the death of Jesus, and therefore was not one made and confirmed four hundred and thirty years before the law. "For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth." Heb. ix. 17. Again, "He taketh away the first, that he may establish the second." Heb. x. 9. From these scriptures we learn that the new covenant was not in force till the death of Jesus—that the first, (the law,) had to be taken away before the second could be established. Therefore we say the new covenant was not in force from the days of Abraham till the death of Christ, and consequently as circumcision was not, neither could

be the seal or initiatory rite of it before it was in force, or established; therefore the argument that baptism took the place of circumcision as the new seal of the new covenant, or as the initiatory rite under it, has no foundation in scripture, reason or common sense.

But now let us collect some of the items brought to view in our investigation, and draw our conclusions. 1st. We have seen that the covenant made with Abraham was confirmed four hundred and thirty years before the law, and consequently could not be the new which was not established till the death of Christ, near fifteen hundred years after the law. Therefore the Pedobaptist assumption that they are the same must be baseless, and their conclusions false.

2nd. We have seen that the covenant or promise given to Abraham was fulfilled, or else, Jesus did not come to bless both Jew and Gentiles.

3d. If the covenant was fulfilled it is no longer in force, and consequently there is no longer any necessity for circumcision as the initiatory rite, if it ever had been, nor for baptism in its place.

4th. Circumcision never was a seal of the covenant, nor the initiatory rite into the Abrahamic family or church, for it was the seal of righteousness, not of the covenant but of Abraham's faith, and the members of his family (male and female) came in by birth or purchase, and not by circumcision.

5th. The new covenant was not established, or in force till the death of Christ, near two thousand years after that with Abraham was confirmed, therefore not the same; and neither circumcision nor baptism could be a seal or the initiatory rite of the new before it was established or in force.

6th. If circumcision was the initiatory rite of the Abrahamic covenant, and baptism took its place, then baptism belongs to the Abrahamic covenant and not to the new, and consequently the new has no initiatory rite, and the subjects of baptism are tied back to the Abrahamic covenant, and bound, Jew like, to look for Jesus yet to come, to bless the nations. Which would be virtually to deny that he has come.

7th. If circumcision was the seal, or initiatory rite of the Abrahamic covenant, and baptism took its place, then it follows that baptism brings the subject into the same relation to that covenant, that circumcision did, and consequently, it confers the same blessings, and brings them under the obligations that circumcision did. The subjects stand precisely on the same ground.

8th. Those who were still cleaving to the law, allegorically children of the bond-woman, under the yoke of bondage, born after the flesh, and persecutors of those who were born after the spirit.

9th. As the son of the bond-woman was cast out, and not to be heir with the son of the free woman, so those under the law—under the yoke of bondage, were allegorically children of the bond-woman and not of the free, and to be cast out, and not to be heirs with the children of the free woman—the subjects of the better covenant, established upon better promises.

10. If circumcision was, as Pedobaptists say, the seal of the covenant of grace with Abraham, or the initiatory rite by which the subject of it were admitted to the privileges and blessings of the church, and the church is now under the same covenant, the initiatory rite only being changed from circumcision to baptism, then it follows that baptism not only confers the same blessings and privileges, but it also imposes the same obligations, consequently, as those who were circumcised were debtors to the whole law, and those who were under the law were allegorically children of the bond-boman, born after the flesh, and not after the spirit, to be cast out and debarred from inheritance, it necessarily follows as an unavoidable consequence, that baptism places its subjects in precisely the same predicament. Else there is no truth in logic; or no sense in Pedobaptist assumptions on this subject. What a dilemma! If their position is true, they are children of the bond-woman; if false, their doings are anti-Christ. They will be compelled to abandon this strong-hold of Pedopatism, or be shown up clearly and indisputably, according to their own positions, to be children of the free woman; and debtors to do the whole law. For if baptism took the place of circumcision, then Paul's arguments are as applicable to the baptized as to the circumcised; and he says, "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of none effect unto you, whosoever of you are justified by the law ye are fallen from grace."

In this unenviable condition we must leave them for the present.

Yours Respectfully,

REES JONES.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 5.

PRAYER.—No. 3.

IN our examination of the subject of Prayer, the importance of various questions involved, suggests the propriety of keeping the points, which we flatter ourself we have clearly made out, constantly before our readers. We also deem it quite as necessary for a satisfactory solution of the matter, to be quite as careful in our surveys of negative as passive grounds. By a misapprehension of the proper meaning of prayer, or in consequence of the word being used in different senses by different persons, good men misunderstand each other, and the confusion is quite as confounding as with the builders of the Tower of Babel. We would remind the reader, that the too oft indulged feeling of melancholy, which takes so many to the mad-house, we regard not prayer; neither is a feeling of *helplessness* or *dependence*. Our own natures, our every day disappointments, our trials and afflictions, deeply impress upon us our nothingness, but we have no evidence they point us to One superior to ourselves, to One who can, or will help our infirmities. The wild wail of the infidel Rousseau, "Bewildering ecstasy, to which my mind abandons itself without control, and which in the excitement of my transports makes me sometimes exclaim, oh, great being! oh, great being, without being able to say or think more," comes nearer affording evidence that from his mother, or from other sources, he had caught a glimpse of the Eternal One, than it is prayer. Guizart considers "the sense of weakness" quite sufficient to prompt us to pray. He says, "There is not a person who cannot produce in his own case a thousand proofs of this movement of the soul seeking

out of itself, an aid to its own freedom, which it feels to be at once real and insufficient." In reference to the same matter, J. McCosh, L.L.D., in his "Method of the Divine Government," argues that our wants suggest all appropriate prayer. His language is, "The lesson taught by his inward feeling is the lesson taught by the external world. God has so constituted his providence that man is at all times dependent upon his Maker for the comforts and very necessities of life. Situated as he is, he is constrained to feel a sense of dependence, and of this feeling, prayer is the suitable expression." While we deny not this feeling of dependence, we find no authority for calling any expression of it, prayer. Transcendental philosophers maintain, that we have been created with certain natural instincts to provide for the body, and another class of instincts to direct the soul to the great fountain of light; but we deny the truth of both declarations. Man, from no natural sources has ever been able to extricate himself from barbarism, or to rise to a state of civilization. Left alone, he is an animal, and his tendencies are downward to the earth. Heaven has ordained the arts of industry and commerce to lift man from barbarism into a state of intellectual activity, and he has been pleased to direct us, religiously, by supernatural aid. Hence we deny that any expression of the inward promptings of our nature constitutes what is called in the Bible, prayer. We are the more careful in impressing this point upon the attention of the reader, from the fact, that some of our good brethren who have written on the subject, seem to entertain no superior conception of prayer. It may not be improper to repeat the thought expressed in a former number, that this feeling of a dependence, sorrow, affliction and want, is common both to man and brutes. There is not a quadruped, fowl, fish or reptile, that does not fear and feel dependent, but no expression of this feeling is prayer.

We now feel somewhat better prepared to call attention once more to the meaning of scriptural prayer. In the words of a living writer of some distinction, "Prayer is the most elevated state of thought and feeling of which the mind is susceptible, reaching higher than the imagination of the poet when his eye is most excited and his fancy takes its wildest flights; embracing more than the capricious thoughts of the philosopher." If this is a correct view, the conception of prayer is above us, above all inward promptings; it is a spiritual conception. God has taught us by light from without, in a supernatural manner—to lift our hearts to him for aid. This exercise, and this only, do we call prayer.

It may embrace confession of our sins, and a feeling sense of our unworthiness, both the result of Heavenly teaching, as well as asking *promised* aid, and forgiveness. If these things are true, it is certainly a subject of no small moment to ascertain who are proper subjects of prayer. In our second number on the subject, we endeavored to show that the servants of God alone have a right to pray. The mere petition for admission into the kingdom is the right of all aliens competent to come to Christ. There may be human beings so corrupt as to forbid even the effort to approach the Father, and if there are such, we presume not that it is their privilege to lift up their hearts to God. In our remarks in answer to bro. John Rogers, in this issue of our paper, we think we have shown that it is highly improper for men to ask, as the Jews did on pentecost, "what shall we do?" or as Saul exclaimed, "Lord, what will you have me to do?" Then, the plan of salvation, the conditions of pardon had not been made known; but now we have all we need, and the world instead of approaching the Lord for new communications, should at once go to the scriptures, to find all needed information. This, we consider, not the prayer in regard to which we are contending. A worse feature of the error we are combating, consists in the encouragement of preachers and writers to men standing in the world, before they confess or submit to Christ, to pray for the remission of sins promised alone to the obedient, and for the rich blessings of the kingdom of heaven. This we regard as the fatal error of some of the writers whose teachings we have attempted to expose. Having, however, we think, presented these matters in a form that can be understood, we beg leave to introduce another point of quite equal interest, viz: THE ANSWER TO PRAYER.

In the first place, it is assumed by writers that prayer is intended alone to affect the person praying. This is saying that the answer consists in the service rendered to the subject engaged as physical labor strengthens and invigorates the body: While we deny not that labor is good for both soul and body, it strikes us that there are other profits arising from it. Wealth is the result of honest industry. McCosh, in his "Divine Government," says "Like every other good work, prayer is its own reward." It is illustrated by the case of a man in a small boat laying hold of a large one, and who, while he seems to be moving the large vessel, is only pulling the small one towards it. Hence, instead of moving God, it is only intended to move the supplicant towards him. Even Hume admitted, that "we can make use of no expression, or even thought, in prayers and entrea-

ties, which does not imply that these prayers have an influence." We are well satisfied that prayer does have a powerful influence over us. It impresses us most deeply with a sense of our feebleness, helplessness and sinfulness, and it tends very much to increase our reverence for God. The bare thought that there is a Being in this universe that cares for us, and even pities us, exerts a holy and sanctifying influence upon us.

But we deny that this reflex kind of influence is the only object of prayer. Leaving out of view all metaphysical views with regard to "an inflexible Divinity," which shapes, has shaped, our ends, the God of the Bible is a being susceptible of being *moved to compassion*, and the Saviour was "touched with the feeling of our infirmities" that he might have compassion upon us. While, then, we contend not for a miraculous power to be exerted in answer to prayer, the Lord in conformity to certain lawful conditions which he has seen fit to prescribe, does answer the prayers of his saints whenever they comply with his will. He blots from the book of his remembrance our sins, as an act to which he is moved by the attitude of his creature of earth towards him. He not only pities our weakness, but in answer to our prayers, throws about us favorable influences, and saves us from the thousands of snares by which others are taken captive and destroyed. Hence, we rejoice in the conviction that "the eyes of the Lord are over the righteous, and that his ears are open to their prayers." This is the consolation of the christian heart, and it gives life and energy to all our struggles to overcome the world. Consequently, if we represent the answer to prayer by the moving of boats, both move. When we resist the devil, he flees from us, and in exact ratio as we draw nigh to God, he draws nigh to us. Neither can we regard the language of the scriptures as intended merely to conform to our modes of thought, in consequence of our exceeding inability to rise to higher conceptions. We believe the forms of the scriptures the highest ever employed by man, that they represent truth literally, and that when it is written the Lord hears, comes down, forgives, blesses, protects, and guards his saints, the language is not to be considered mythical. Everything comes to pass according to the letter.

It is literally true, that God is our Father and our Redeemer; it is literally true, that he answers our prayers, and we rejoice to believe in a literal resurrection, ascension to heaven, and perfect enjoyment in the personal presence of our Heavenly Father, the Lord Jesus Christ, and all the heavenly hosts.

T. F.

"OFFICIAL," AND CHRISTIAN SERVICE.

It is our purpose, to give so soon as convenient, a series of articles under the above caption, but for the present, we wish merely to call attention once more to the action of the Transylvania Presbytery.

We still believe that should a christian upon any ground whatever, desire to join the Presbyterian church, it is the privilege of that denomination, to prescribe her own terms of admission, and we have no right to object. We wish to say, however, that recently, two pamphlets written on the validity of baptism administered by a christian merely, have fallen into our hands, in reference to which we are disposed to offer a thought or two. Whilst we have doubted the necessity of the discussion, we are by no means dissatisfied with the productions of the brethren.

One is by Elder John Rogers, of Carlise, Ky., and his straight forward, good sense, and his devotion to truth, have enabled him to write a strong document in defence of the cause we plead. It is a much better effort, than is evinced in his well intended attempt to defend some of our friends in maintaining the acceptable worship of persons out of the kingdom of God.

The other is written by Elder P. S. Fall, Minister to the church of Christ in Nashville. It has given general satisfaction to the brethren. Its style is chaste, respectful and dignified, while the matter is sound, and the arguments unanswerable.

As we, however, either have the license to find fault, or we are supposed to be inclined to do so, our brethren must pardon us for a single suggestion. The contest seems to us to be too nearly a drawn battle. Should we prove that baptism, as practised by us, is as valid as the pope's, or the "official" baptism of any party, nothing would be gained. We stand on different ground. We declare that the cause of Christ is opposed to all sectarian forms of religion, and that every thing in Romanism and Protestantism that "is peculiar to them" in the style of an editor at St. Louis, in reference to Bro. Campbell, is of the world and unauthorized. We must not neglect, though to give it as our decided judgment that these productions of our brethren, will exert a good influence. Our chief purpose in these remarks is to call special attention to the startling declarations of the Presbyterian church. Half the controversies of society would cease, if people understood each other—if the smoke could be so blown away as to enable combatants to look each other in the eyes. We wish to pen two items of history under the caption of

"OFFICIAL SERVICE."

1. *"The validity of the Sacraments, is to be determined not by the personal character of the recipients of them, but from the official standing of the administrator thereof."*

2. *"Nor in any case is the question of the validity of a baptism, to be decided upon the judgment of the applicant, but only upon the judgment of the church court."*—*Report of the Transylvania Presbytery.*

It cannot offend, to call this official service. This is the official worship performed by the Spaniards, when they discovered America. The savages were hunted down like wild beasts, and "officially baptized into the Romish church." Its validity did not depend upon "*The character of the recipient*" or "*upon the judgment of the applicant.*" So spoke Rome, and so speaks the Presbyterian church. When such men as Dr. Robinson and Robert J. Breckenridge, maintain such popish views and practices, we must look to others to teach us in what consists the service of christians. We hope our readers, will think of these Presbyterian records, and show them to their neighbors. We desire the world to see clearly the ground we wish to occupy in religion.

T. F.

PRES. D. R. CAMPBELL & PRES. A. CAMPBELL.

Our readers are perhaps generally aware that, the Presidents whose names grace this brief notice, have been anxiously striving for months to arrange preliminaries for a discussion of grave religious questions, involving real or imaginary differences between the Baptists and the Disciples; and as the controversy is about ending in a failure to agree whether it shall be a written or oral, we cannot let the opportunity pass, without an expression of our sincere convictions regarding the matter. The obvious results from past developments, must be of immense value to the cause we plead.

In the first place, the correspondence presents Duncan R. Campbell, though a man of decided talent and learning, an adroit and uncandid partisan; while it presents Alexander Campbell as a giant still, as a man of superior learning, and of high moral integrity, which cannot fail to command the admiration of all beholders.

Duncan R. Campbell's effort to prove A. Campbell's contradictions, is puerile beyond expression; while his attempt to prove the ridiculousness of our position of requiring positive obedience in order to enter

the kingdom, and at the same time, claiming the right of all in, and out of the kingdom, to commune together at the Lord's table, is positively scandalous. His intimation that many are alarmed at Bro. Campbell's recent teaching on the subject, is without the shadow of authority in truth. Whoever heard of any one amongst us, advocating the right of an alien, of one who had not put on Christ in baptism, to approach the Lord's table? The Apostle said to the saints, and not to the world, "Examine yourselves and so partake."

Doctor Campbell must also pardon our interference, while we respectfully ask him, after opposing "Baptism for the remission of sins," to be so kind as to point out any ordinance of the New Testament, for the penitent, believing sinner to perform, in order to forgiveness and adoption into the family of the Lord. We would be pleased to give it to our readers. Will others of our Baptist friends tell us what it is? If pardon or adoption is promised to the alien on the condition of faith, repentance, mourning, breaking bread or prayer, give us the command, or the example. We are not trifling with the matter;—we wish to know, whether we or our friends of some of the respective parties of this country are in error. We desire a full discussion of this matter; and our friends who oppose us, may rest assured we are so confident that we are right, that we will not be particular, as to the mode of examination. We are anxious to test the truth of our teaching. If we are wrong, we have too much at stake to remain quiet.

T. F.

PERSONAL.

It is rarely the case we can excuse any one for writing or speaking of himself, yet there are circumstances which make it proper to speak in our own behalf. Rarely, have we felt it necessary to offer a word in reply to any thing that has been said of us, but now we consider it a duty to our brethren and to the cause of God, to notice an impression well calculated to cripple our efforts in doing good, that has been designedly made in reference to things we have written.

We felt constrained some two years since, to call in question what we considered new and dangerous teaching amongst the brethren. We presume no intelligent man who has examined into matters doubts that there were wrongs in the direction we pointed. Some of the parties, most adroitly shifted their ground, and soon began to pull down what they had built up; whilst others, either from ignorance of the facts or

with evil intention attacked us by impugning our motives. They have endeavored to convince the brethren that, we are *ambitious*, if not *factions*, have become "*soured*" towards certain writers, and are disposed to *find fault*. We say to our brethren, that, we have accomplished all we ever desired of an earthly character; and we ask for no worldly honors. We would have no man's place on earth. We hold all parties and party leaders in abhorrence. We feel not at liberty to recognize them; and were it in our power to command a faction superior to the pope's, we would feel ourself dishonored before Heaven. "An heretic, after the first and second admonition reject." We do not think that we have cultivated unkindness towards any one. When wronged by an editor of the Harbinger, and when the editors of that paper refused to let the other side be heard, we thought hard of it—we feel the injustice yet,—the injury cannot be repaired—and we never expect to feel otherwise, but we wish to harm no one. We think we have pointed out nothing as error that was not subversive of christianity, and hence certain transcendental views we unhesitatingly pronounced infidel. This charge we will modify if the parties repent. But as intimated, with the view of rendering our teaching powerless, false motives have been attributed to us. Brethren, we are not guilty, and we do not intend to quietly submit to things that have been said. No man living occupies a higher place in our affections than Bro. A. Campbell, and there is no man who is a more sincere friend to Bethany College and all that is reliable connected therewith than ourself, but who ever pretends to affirm that, the teaching of certain parties, connected with that institution, is the doctrine upon which we have fraternized for more than thirty years, either has not studied the matter, or he is not candid. Whilst then, we ardently wish to live in perfect harmony with all who profess the truth, we cannot see how we can permit writers to say what has been more than insinuated, without holding them responsible at the bar of public opinion. We intreat all concerned to be considerate. We have fearlessly attacked the views of certain men, because we knew what they were, and felt able to expose them. Some of these writers still manifest their waywardness, their speculative tempers, and their determination to render feeble and ineffective all that has been done; and the Lord being our helper we hope to stand ready to resist whatever may plainly forebode evil. Still, we bear no malice, and would greatly rejoice, if we who profess to take the Bible alone, should prove ourselves able to present an unbroken front to the enemy. God surely will enable us to stand,

though some may fall by the way. We wish to offend no one, and we pray for strength to employ the sword of the Spirit, as becomes a servant of the Prince of peace. We will publish any thing from the brethren written in a christian or gentlemanly style.

T. F.

THE PRAYER OF SINNERS.

"Since you are brethren, why do you wrong one to another." Acts vii, 26.

BRO. FANNING:—Your January number of the Gospel Advocate fell into my hands a short time since, and I have read the principal parts of it over and over again, marking, and endeavoring, "inwardly to digest" and understand your teaching. In that number you have introduced my name in such a connection as makes it my privilege, and, I think, even my duty to address you. Will you, then, permit an old man who has been in the service some forty years, and who trusts he loves the cause of unadulterated Christianity more than Life, and who deeply deplores the schisms which humanisms have made in the religious world, and who, most of all, deplores any want of unity of feeling and unity of faith among ourselves, even the slightest approximation to schism in our own ranks: will you, I repeat, permit such an one to speak kindly, but plainly to you, regarding some matters in the number of the Gospel Advocate referred to?

I think that you have misapprehended and thus misrepresented me, Brother Milligan and others. They, however, can speak for themselves. You speak of the idea, that a sinner, a penitent sinner, may pray before he is baptized, as a "new discovery" of Prof. Milligan; and you speak of many who have adopted this doctrine, and of brethren in several sections of the country, who "are upon the point of serious difficulties in consequence of men preaching the *new* doctrine upon the subject of prayer, as discovered and set forth by Prof. Milligan. I am a much older man than you or Prof. Milligan, and I am not aware that this is a new doctrine in Kentucky. I have always believed and taught it, and know of no difference on that question among us. On page 19, you represent Prof. Milligan, as well as the sects, as encouraging sinners "to pray to God for pardon—at the mourner's bench, in the altar, or in a grove." You add, "Is Prof. Milligan doing less?" "And are the brethren blameless who are aid-

ing and abetting in this outrage against the Lord Jesus Christ?" Again you say, on same page, "To us it really seems an insult for a man who professes to believe the Bible, and calls himself a member of Christ's kingdom, to write as Prof. M. does." You add, in the same strain, "We most devoutly repudiate the speculations; they have led innocent men astray, and will likely do much more mischief." This language, we think, besides being unjust, is extremely severe and unkind. We could multiply quotations of the character already made, but these may suffice. Let me now see if I cannot satisfy you that you have misapprehended us, and therefore misrepresented us; and that there is nothing mischievous whatever in our teachings on this subject; and that of course, all ill feeling should cease, and we should live, and labor, and strive together for the Gospel. Lord, help us! I will state, first, what we do not believe, and, second, what we do. And 1. We do not believe in the sinner's coming to the anxious bench or the altar, to be prayed for, and to pray for the remission of his sins *there*. We reject that idea, as constituting the great error of the sects, upon the whole subject of "getting religion," as if God were unwilling to save sinners, and as involving the whole subject of pardon in mist and doubt; and thus encouraging practices and hopes which constitute the hot-bed of religious enthusiasm and fanaticism, and open wide the door for new revelations, such as Shakerism, Mormonism, and even modern Spiritualism.

2. We think the course pursued by the sects, at camp-meetings, and upon occasions of great excitement, show an utter ignorance of the simple method of salvation as set forth in the Commission of the Apostles, and illustrated in their execution of it, that their practice in praying for power, for fire, for the Holy Ghost to come down and give the weeping penitents religion and evidence of pardon, is infinitely more analogous to the practice of the worshipers of Baal, than that of the Apostles of Christ in teaching sinners the way of salvation. But this is enough on the negative. We teach affirmatively,

1. That the sinner must believe—that without faith it is impossible to please God—that through faith, the sinner receives all his right thoughts and impressions in reference to God, to Christ, himself as a lost sinner, and the way to salvation through Christ; that, in a word, faith is the divinely appointed channel, through which all divine light and life flows into the soul; and hence the importance, everywhere in the scriptures, ascribed to faith. Everything in religion is done by faith, and is consummated, finally, in a glorious triumph over the last

enemy, which is death, by faith. But it is not faith only, or alone, apart from its fruits,—its works. Hence, we say,

2. In the second place, the sinner must so believe, as to see and feel his lost condition, to repent sincerely and heartily of his sins against God, and be disposed to forsake them, and find it in his heart to enquire what must I do? This is the prayer, this the natural language of a penitent, sensible of his lost condition. I fear, bro. Fanning, that we, as a people, have been so much occupied in the important work of trying to show the sects and sinners the simple terms of pardon, as laid down in the Commission and the Book of Acts, that we have not dwelt sufficiently upon the nature and heinousness of sin, so as properly and fully to arouse the sinner to a sense of his terrible condition. This, by the way,

3. In the third place, we teach such sinners to confess with their mouths the faith of their hearts. And,

4. In the fourth place, we teach all such, (the very language of whose hearts, is prayer) not to come to us, not to come to the altar and pray for pardon, but, to arise and be baptized, and wash away their sins, calling on the name of the Lord. Now, my dear bro. Fanning, what say you to this? Is there anything dangerous here, or insulting to Jehovah? I do not speak authoritatively for bro. Miligan, but I am persuaded he will cordially endorse all I have written. You will agree with me, that we have no right to pray for anything that God has not promised to give us. Well, then, has he not promised the sinner the pardon of his sins in baptism? May he not, then, arise and be baptized, asking God, in the confidence of faith, to pardon his sins? And if God will not fulfil his promises to his children, only as they ask him in faith to do it, will he fulfil his promises of pardon to the sinner who is baptized without a heart that prompts him to pray, in obedience, for that boon?

Will you, my dear brother, receive this plain letter, that I have written from the fullness of my heart, in the same spirit of kindness in which it is written? I am sure I have intended no offense, but being an old man, I have spoken more freely to you as my junior, and as from the same side of the house with myself, than I would otherwise have done. I never saw you but once, and that was at Georgetown very many years ago. I have always respected and loved you; and was greatly rejoiced at the stand you took against J. B. Ferguson, and the success with which you lifted the veil which covered from the view of many his infidelity. Poor *Jesse*! I once loved him much as a

good brother, and rejoiced in his popular and useful talents. But, alas! He has fallen, and I fear forever! Great beauty in a female, and great eloquence in a male, without properly balanced minds, are alike dangerous to the possessors and all who come within the sphere of their fascinations. May Jesse yet recover himself from the snare of the devil, is the prayer of the writer. Amen.

My dear bro.: We look to you to sustain the cause of primitive christianity in Tennessee, especially. While Presbyterians, Methodists, Baptists, and all the self-styled "Evangelical Churches of Christ" are uniting against us, and proclaiming to the world that we are no Christian people, have no Christian ministers and no Christian ordinances, let us not strive about words to no profit, but, harmonizing as we do, in everything vital, let us present an unbroken front against the allied armies of the sects, and strive *together*, *O, together!* for the truth, for the faith of the gospel,—in theory, in spirit, and in practice. Heaven bless you, my dear brother, and make you a great blessing, is the fervent prayer of your old brother in Christ.

JOHN ROGERS.

REPLY TO ELDER JOHN ROGERS' DEFENCE OF PROF. MILLIGAN'S DOCTRINES RELATING TO THE PRAYERS OF ALIENS.

We are thankful to Bro. Rogers for all the good feeling manifested in his communication, and while we dislike to disappoint his expectations, we have felt constrained to delay, at least for the present, the publication of his remarks in defence of Prof. Robert Richardson, and others of like faith. Should we, however, be permitted to speak through the papers that have given the world essays involving all that is dear to us on earth, we will take pleasure in submitting to our readers any respectful articles in defence of Prof. R. and coadjutors, or their doctrines.

Whilst we desire to treat Bro. R. with all proper respect, we must say that, we consider his disavowal of taking sides, unfortunate. His anxiety for Prof. M. to be right, has involved him in the present controversy. No doubt he thinks he is doing for the best, and possibly he may be; but upon a further survey of the premises, he may see that he has not looked carefully over the whole ground.

If we are not much mistaken, we will be able to show that while he is evidently laboring to defend Bro. Milligan, he is really opposed to

his teaching. A mere birds-eye view of a few points in Bro. R.'s letter will reveal the whole ground of controversy.

1. The charge of "*misapprehending and misrepresenting*" is of too serious a character for any one to make, without the fullest evidence. We are always prepared to retract the least injustice done to any one, saint or sinner, but we must assure bro. Rogers, and all whom it may concern, that we run not wildly; recklessly; or madly into controversy with Prof. M., or others. Would to God there were no cause of differences in the world, but the existence of evil, places us in perpetual warfare. There is no place of escape, fight we must; and there is no rest for us. But we must intimate to bro. Rogers, that owing to the fact, that men in high and low places, without offering the shadow of proof, have charged misrepresentation upon us, we not only feel sore on the subject, but we fear we are becoming impatient. Our brother must remember that grave charges, made without sufficient authority, place those who make them in an unenviable position, before God and man.

We have called in question no man's theory without the maturest deliberation, and we have not been mistaken in the smallest matter. This is no vain boasting, and we respectfully ask our brethren not to add insult to injury, by intimating that we do not understand the position of Prof. R., Prof. M. and others.

When Mr. Russell wrote that "*Genius is God's message to the world,*" that all possessed "*Elemental Inspirations,*" and talked of "*returning to absolute being,*" we understood him; and when Prof. Milligan said, "*In our present condition, we can, as a church, do but little for the salvation of the world*" we understood him; and when Doctor Richardson wrote that "*All attempts to reduce spiritual truths to the forms of the understanding, must be futile and derogatory to that divine word which addresses itself to our higher spiritual nature—to our self-consciousness as the only auditor of its communications,*" we understood him.

We doubted the truth and tendency of this teaching, and we regretted the necessity of employing our pen against it. We felt satisfied as to the delicacy of our position, but we had studied the masters of these writers, knew their views well, had seen a Jesse B. Ferguson fall under their blighting influence, had begged in vain our seniors to examine the matter and check the tide of speculation, and finally we entered our protest against the monster.

We know our ground, have sustained every position, and we say again to Bro. Rogers and others, we are neither mad, ambitious, or dis-

posed to engage in controversy with our brethren or others. But we must say that after all that has occurred, to charge us of writing we know not what, offends us; and if the brethren desire harmony on the authority of the Gospel, they should desist from their accusations. But a worse feature of the case is presented in the fact that these speculative writers are flattered by our venerable men—taken to their bosoms, and put forward as models of piety, and as teachers of high authority in the church. We ask ourself the question, does such a course indicate a very high standard of morality amongst us? Have these men retracted? have they repented of the evils they intended to inflict on such as really loved the truth? and if not, how can our veterans ignore all wrong with them? We sincerely trust our brethren will not tell us again that we do not understand transcendental infidelity, and we pray them not to charge “misconception and misrepresentation” on us. “These things were not done in a corner.”

2d. Touching what we have called the “new doctrine amongst us” of preaching “*that a sinner may pray before being baptized,*” as set forth by Prof. Milligan, Bro. Rogers says, “*I have always believed and taught it.*” If we are not mistaken, we will show that bro. Rogers contradicts the doctrine; and moreover, that it is impossible to believe it and the Gospel plan, as he sets it forth even in his remarks.

We will notice again the teaching of Prof. Milligan.

1. He finds one, as he supposes, “transformed from a thief, a blasphemer and a scoffer, into an humble, confiding and acceptable worshipper of the suffering Saviour,” without baptism, and this case is held up as evidence that sinners of the nineteenth century can do likewise.

2. In the same connection, Bro. Milligan says, “*Faith is the only barrier between any sinner and the mercy seat.*”

3. Again, he says, “it was right for Saul to pray after he believed, and before he was baptized, and consequently it is right for every truly penitent believer to pray to the Lord at all times, before or after his baptism in the name of the Father, Son and Holy Spirit. He adds, “We ardently hope therefore that we shall hereafter hear no more of that cold, lifeless, and anti-christian theory, that would not so much as allow the believer to raise his voice to the heavens, and say with the poor publican, “God be merciful to me a sinner.”

Having thus given quite a sufficiency from the Harbinger to show Prof. Milligan's teachings, and believing that it can not be misunderstood, that it requires no interpreter, and that it is a plain attack upon something amongst us, which he calls “that cold, lifeless and anti-

christian theory," of which he hopes to hear no more, we will examine if this doctrine already endorsed by Bro. Rogers,—is identical with his own.

He says, "the sinner must believe, repent sincerely of his sins, and be disposed to forsake them, and find it in his heart to enquire, "what must I do? This is prayer—this the natural language of the penitent sensible of his lost condition." He adds, "we teach all such, not to come to us, not to come to the altar and pray for pardon, but to arise and be baptized and wash away their sins, calling on the name of the Lord." If Bro. Rogers really means as he says, to affirm that the enquiring "what must I do," is the prayer for which he is contending, we would beg leave to suggest that, it was proper for the pentecostians, Saul, and the jailor to ask such a question, but since God has revealed the plan of salvation, there is no apology for it. The Saviour, as Bro. R. has very well set forth, has told sinners to trust in him with the whole heart, to renounce their sins, and upon a confession of their faith in the name of Christ, to be immersed for the remission of their sins. But should sinners under the influence of such teaching as Prof. Milligan and Elder John Rogers are enforcing, be turned from this simple statement of the spirit and led to the altar or into the grove with the exclamation, "Lord, what shall we do?" under the apprehension that it is an authorized prayer, and of course one that God will answer, their mistake and its consequences must be attributed to false directions. With the book of God before us, such enquiries evince either the greatest ignorance, or extreme impertinence, in the sinner. God has told the world what to do, and no one who has respect for the heavenly message will cast it behind him, and ask for other light. This the sinner *has*, and should not ask for it. Hence what Bro. Rogers calls prayer, we consider any thing but prayer. We cannot speak tenderly on this matter. The authority of our Master is involved.

The Lord has told sinners to believe or they shall be damned, but our venerable brethren teach that they shall pray, "Lord, what must we do?"

In reference to the salvation of Saul, Bro. Rogers quotes the passage "Be baptized and wash away thy sins, calling on the name of the Lord," and asks, "has he not promised the sinner pardon of his sins in baptism?" "If God will not fulfill his promise to his children only as they ask him, will he fulfill his promise of pardon to the sinner who is baptized without a heart that prompts him to pray, in obedience for

that boon?" This is not Prof. Milligan's doctrine that we have called in question. He finds a "mercy seat upon the condition of faith alone and acceptable worship with the unbaptized. Should Prof. M. now tell us that bro. Rogers' teaching is just what he meant, it would only serve to show that he is contradictory, and that his writing upon the subject of religion is calculated to produce much confusion amongst the brethren. But before we forget it, we wish to remind Bro. Rogers that good critics maintain that the passage "Be baptized and wash away thy sins, calling, should be rendered having called, on the name of the Lord, (while journeying to Damascus,) and is equivalent to saying, do this by the authority of the Lord, or in the name of Jesus Christ.

But to conclude the matter. We wish to express our candid conviction, that Bro. Rogers is slightly confused, owing, we believe, to his anxiety to sustain certain parties, and we feel pretty well satisfied, that when he comes to define prayer, we shall not essentially differ. If he means to contend that a believing, penitent sinner should submit to Christ with his whole heart lifted to heaven, and that every act of Christian obedience is to be performed lifting up holy hands, with a devoted soul and even a reverential voice, we do most heartily agree with him. This is not prayer before baptism, or approaching a mercy seat out of the church of God, as maintained by Prof. Milligan. It may not be improper to say in closing, that in a short interview with Prof. Milligan, at Bethany, two years ago, when we visited the place to beg Bro. C. to use his influence against what we regarded as most dangerous tendencies, we thought well of him as a man and as a Christian, and we have all the time seriously regretted the necessity of calling attention to his writings. But he has come forward as an elder in Israel, and proposes to direct the minds of a great people, as we think, without that accurate information indispensable for such a labor. The sectarian smoke seems yet to obstruct his sight; and still we really entertain no unkindness towards him, and should he defend the cause of God in opposition to all human institutions, and human speculations, he will find us most cordial in our approval of his course, but while he puts forth his rickety theories, and we use a pen, we shall feel no mercy for his speculations.

Finally, we would most humbly and respectfully suggest, in answer to bro. Rogers' prayer for union amongst the brethren, that we may be able to maintain our ground against the hosts of sectarianism, no one is more anxious on the subject than ourself. We, however, will en-

courage no *policy* in the matter of union, but we are ready to operate and co-operate with all who love our Lord Jesus Christ in sincerity, upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. We feel that we are an unprofitable servant, have done no more than our duty in any instance, desire no flattery, have nothing that we wish to accomplish of a worldly character, and ask nothing more than simple justice at the hands of men.

We cannot hope for sympathy upon any human plan, and pray for no good or bad feelings, but ardently labor for the union of all the sincere through the words of the Apostles, and most assuredly believe that when we stand together on the one foundation, we shall be one in spirit and good feeling, and all the rich blessings and priceless enjoyments of the christian institution will be ours as the result of our residence on Mount Zion—the City of our God.

T. F.

CONSULTATION MEETING PROPOSED.

Various brethren, have written to us urging upon us the necessity of calling upon the churches of Christ, in Tennessee, to hold a meeting of delegates as soon as practicable for the purpose of consulting in regard to more effectually evangelizing the destitute portions of the country. Bro. Joshua K. Speer, of Spring Grove, Tenn., proposes that the meeting shall commence on the Friday before the second Lord's day in August and requests that "Bro. Fanning," should designate the place. The time seems appropriate, and would respectfully suggest, Franklin, Tenn., as a suitable place for the first consultation meeting, and should it not suit the brethren of the congregation, we suggest Murfreesboro. No doubt the disciples at either place will be glad to entertain all who will attend. Will the brethren generally, express their wishes on the subject. Let Franklin be the place, till further notice.

It is good for brethren to freely confer with each other. The worst apostasies of Tennessee are the result, at least in part of a distant, selfish, money hunting and place-seeking course of conduct. If man could successfully buffet the waves of the world alone, society would not be necessary. We are all dependent upon each other for our christian progress, and therefore we should often assemble together for advice, and pray for and with each other. Brethren shall we have a free responses.

T. FANNING.

WHAT HAS BEEN ACCOMPLISHED?

With all our faults and failures to attain perfection, we can but believe, the effort of the disciples of this age, is far superior in its achievements to any other that has been made since "The Reformation" of Jesus of Nazereth. It is not presumption to say, we have attained to a perfect measure of truth. We have settled the question as to the perfection of the scriptures. God has blessed us greatly in the work and there are not only wizards in the United States, but throughout the British possession. Many are rejoicing in the truth. We should take courage. We stand on a religious platform that fails not to unite all who will take their position upon it. It is not too much to affirm that, all Protestant denominations, have been more or less leavened by the truth, as preached amongst disciples of Christ, and even the world is looking on with deep anxiety. We need but a little more patience in well doing to reap the rich reward awaiting the faithful. Brethren, we have espoused a good cause, and if we but "stick to the old ship of Zion" all will be well. T. F.

NEW PAPERS.

Several publications which promise well to the cause of Christ, have commenced their career since the opening of 1859. Amongst them, we are pleased to mention the following, viz:

"*The Christian Union*."—This is a weekly paper published at Louisville, Kentucky, at \$2 per annum, and is edited by an association of brethren of acknowledged ability. From the numbers we have examined, the writers seem to be earnest and intelligent men, and we hope their efforts to do good will be successful. We presume Bro. Doctor Theodore S. Bell, is prominent in the editorial labor.

"*The Bible Advocate*," Is a monthly, which commenced its course in 1858, at Jacksonville, Illinois, and is sent to subscribers at \$1 per year. The brethren who write seem determined to sustain the honor of the church, and we are happy to find them, so far at least, free from "Mysticism," "Speculation," "Modern Spiritualism," etc. We bid them God speed.

"*The Banner of the Faith*," is Bro. D. Oliphant's new paper published once in two months, at Brighton, Canada West. The price is \$1 per year. There is no man north or south more devoted to the cause of the Saviour than Bro. Oliphant.

"*Western Evangelist*."—This is the style of a new monthly issued at Santa Rosa, California, edited by Bro. W. W. Stevenson, formerly of Little Rock, Ark., assisted by Bro. G. O. Burnett, and Bro. J. N. Pendegast. These brethren evince a strong determination to maintain the honor of the Master's cause, and seem to be troubled with no dreams or visions, or new light, inward or outward. We welcome them to the corps editorial. There are several other publications of which we have heard that we have not seen.

Some of our old papers are doing excellent service. "The American Christian Review," at Cincinnati, edited by Bro. B. Franklin, evinces a healthy tone, and so soon as it entirely frees itself from the last and least remains of human policy, it will certainly accomplish much more in the cause of the Redeemer. Bro. F. is an earnest and good man, and his paper we are glad to know is succeeding. The Harbinger, which has done more for the cause than all other papers is well known. Our space forbids further notices. T. F.

SECRET SOCIETIES.

BROTHER FANNING:—Dear Sir:—When I wrote to you in reply to your essay on Secret Societies, I had no idea of getting into any controversy with you or any other individual on that subject, but having often witnessed the bad effect of introducing such subjects into the church, I addressed you as a friend, for your personal benefit, as well as for what I believed to be for the good of Christianity as plead by us, and from your private letter to me you seemed to regard what I had written in the true light, but since that time several communications on the same subject have been published in the Advocate, and in the present number it seems I have aroused some nameless individual who while writing against Secret Societies, has veiled himself in concealing his name, place of residence, and date of communication. The principles of the Masonic Fraternity, forbid my getting into any controversy with those that are prejudiced and ignorant in relation to our order—but before I close this my last communication on this subject, I will barely add that *Fidelos* reminds me of an anecdote I once heard of a certain Dutch Judge before whom three individuals had been arraigned for the same offense, that of getting drunk; after enquiring of each, upon what they had become intoxicated, he fined the two first

the penalty of the law, because they had got drunk upon some kind of liquor he had no fondness for; but the third was acquitted, the learned Judge remarking I *does* sometimes get drunk on that myself. This brother thinks it a most heinous offense for one to be prejudiced in favor of Secret Societies, but (judging from what he has written) it is altogether lawful or right to be prejudiced against such societies. Further, it is altogether wrong for one Brother who is well informed in relation to a particular subject to advise another brother what course it is best for him to pursue in relation to that matter, but it is altogether right for another brother to give his advice to others on a subject of which he is entirely ignorant, and go so far as to lay down a rule of action for those who have more information on the subject than he has. But after all it is probable that this good brother may be so prejudiced that he cannot see the force of the above remarks.

I look upon this as I do all political questions, such as Slavery, Abolitionism, &c., as calculated to engender strife, rather than Godly edifying, and consequently should be kept out of the pale of discussion in all of our periodicals and churches. If I were so disposed I could give the name of several individuals that had been instrumental in nearly ruining some of our best churches by their indiscreet opposition, not only to Masonic and Odd Fellows, but even Temperance Societies. But should you differ with me in relation to these matters, you will pursue that course your Judgment may approve, and whatever that may be, I pray the Lord it may result in good to the cause of Religion.

Faternally, Yours,

J. G. CHINN.

Lexington, Ky., April 1859.

The author of the essay on Secret Societies in the February No. is Dr. John R. Howard, and in the March No. Dr. T. W. Brents.

T. F.

INTERPRETATION OF SCRIPTURE.

RICHMOND, *March 21, 1859.*

BRO. FANNING:—One thought in your article on "Christian Union," strikes my mind with much force, and especially one word in that thought, or rather popular opinion, deserves attention. "Protestants * * * adopt the rule that every man has a *right* to interpret the Bible for himself." "Right" means ordered or directed. In this

Republic all men are allowed to think for themselves. If I choose to interpret the Bible none dare hinder—but has our government commanded or directed us thus to act? No. Then it is not a *civil right*, though a privilege. Does the Bible command me to interpret it for myself? No. Then it is not a *Bible right*, and of course, not allowed by God. Right, always has reference to commands or law. He who claims a *right* must show the law for it. Hence until a law can be shown in the Bible authorizing us to interpret it for ourselves, we dare not claim the *right*.

Again—He who claims a right for sinners praying should not be permitted to dodge the responsibility of showing the *law*, by saying, "I want no positive enactment," for in asserting the *right* the *law* is asserted. Then let us have it. Once more. If I interpret the Bible and give a sense differing from that which the words express, I deny the Bible as a revelation from God, and am an infidel. If I "want no positive enactment directing or permitting" anything as "it is wholly unnecessary" and as "it grows out of the very nature of the relationship and obligations of the parties." I deny the Bible as the only rule of faith and practice, and set up an additional rule of the "nature of the relationship and obligations of the parties," and deny the revelations of the Bible as being necessary.

I. N. J.

Lay on Bro. I. N. J, you are in the right.

T. F.

THE CONFESSION.

BRO. FANNING:—"An Evangelist," writing from Lewisburg, Ten., seems anxious to have the manner of taking confessions changed, as he thinks a simple "yes" to the question, "Do you believe that Jesus Christ is the Son of God?" is not in accordance with the practice of of the Apostles. In support of his position he refers to the case of Phillip and the Eunuch, and argues that because the Eunuch said, "I believe that Jesus Christ is the Son of God," this must be the form of all confessions—forgetting a principle in language that when the proposition is implied in the question, the answer must contain it or when the question expresses the proposition the answer may omit it. Again, after quoting from Paul in reference to believing with the heart and confessing with the mouth he asks, "How can the assent of the person to this great proposition or truth, when asked him, with any consistency, be termed his confession?" and answers, "it cannot." Now while we believe that "with the mouth confession is made" and that the Eunuch said, "I believe that Jesus Christ is the Son of God," we

beg leave to ask for the proof that this was the formulary uniformly used or required by the Apostles. "Men and brethren what shall we do?" was the confession on the day of Pentecost, Acts 2, 37. "Lord what wilt thou have me to do?" was the confession of Saul, Acts 9, 6. Speaking "with tongues and magnifying God," was the confession at the house of Cornelius, Acts 10, 46. In this case we use the term, confession, for the sake of unity. From these we see that it was sufficient for the Apostles to know that the penitents believed without requiring a certain form of expression. But let us see whether there are not parallel cases in the scriptures that will give us some light. Mark 14, 61, 62; "Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" "And Jesus said, I am." Was not this a confession by Christ that he was the Son of God? According to "An Evangelist's," position it was not because he omitted the proposition in his answer. Luke 22, 70, 71, "Then said they all, Art thou then the Son of God? And he said unto them, ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth." How foolish, "they all" were—this was no confession, for the "proposition" was omitted! John 18, 37, "Pilate, therefore, said unto him, Art thou a King then? Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, *that I should bear witness unto the truth.*" Hence Christ did not even give Pilate a simple "yes" nor "nod his head," yet Pilate understood him to say, "I am a king," by repeating the words to Pilate, and Christ himself said it was to this end he came to "witness unto the truth." But "An Evangelist," would tell us it is no witness or confession!

Let us be careful lest we imitate the Athenians in striving to "tell or to hear something new."

A LAY MEMBER.

Good, very good, Bro. Isaac.

T. F.

SPIRITUAL INFLUENCE—BAPTISM OF THE HOLY GHOST. No. 1.

There is, perhaps, more error existing in regard to spiritual influence than any other subject pertaining to the christian religion. Error on this point is destructive of correct views of christianity, giving us false ideas of every thing that pertains to it. The errors concerning spiritual influence, are in a great measure attributable to the want of dis-

crimination, between the common or converting and sanctifying, and the miraculous influences of the Spirit.

We propose, in a series of articles, to present to the public true scriptural views of spiritual influence, which will not only be useful in themselves, but which will also perhaps prompt to that spirit of inquiry and examination, that will dispel the superstition and error, that now exist in regard to the subject.

The first part of our treatise on spiritual influence will embrace the subject of the baptism of the Holy Ghost. Let us appeal to the "law and testimony." The first passage we shall notice, is found in Matt. iii. 11. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, * * * he shall baptize you with the Holy Ghost and with fire."

Here is foretold an event, which, afterwards, became the subject of promise from Christ to his apostles. In elucidating the subject before us, there are two questions to be answered, viz: When was the promise fulfilled? and, What was the design of this baptism? When we come to answer the latter, we shall probably show by an examination of facts, that the claims of persons of this, or any other age, since the close of the revelation to the baptism of the Holy Spirit, are false and in the highest degree absurd. If we shall succeed in leading one soul from the ruinous error of disregarding the sacred word of God, and depending on influences of the spirit to convert and sanctify the soul wholly independent of it, our labor will be amply repaid.

We remarked that the event spoken of by John the Baptist, became the subject of promise from Christ to his disciples. We will now notice some of his promises. The first is found in John xiv. 16, 17. "And I will pray the Father, and he shall give you another comforter that he may abide with you forever; even the spirit of truth," etc. The promise will be found repeated in this chapter, and in the 15th and 16th chapters also. Our first object is to show when this promise was fulfilled.

In John vii. 39, we are informed that the "Holy Ghost was not yet given, because that Jesus was not yet glorified." We understand from this, and also from the tenor of Christ's promise that the event would not take place while he was on earth; and not till he should go away, and receive his glorification in heaven, by being seated with his Father on his throne. It was when he ascended upon high that he "led captivity captive, and gave gifts unto men." In Luke, xxiv. 49, we find the city of Jerusalem designated as the place where he would be-

stow his promise; by our Saviour. He says: "Behold I send the promise of my Father upon you; but tarry you in the city of Jerusalem, until ye be endued with power from on high." Again, in Acts i. 4, 5, we have the promise recorded for the last time, previous to the account of its fulfilment. "And being assembled together with them, commanded them that they should not depart from Jerusalem; but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Having now the place and time so clearly designated, we are prepared to witness the fulfilment of this promise. Let us turn to Acts 2d chapter. We are here informed that "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost." Here then was the fulfilment of the great promise of the baptism of the Holy Ghost.

Having now traced this promise to its fulfilment, our next object will be to show the design of the Baptism of the Holy Ghost. This will not only show the true scriptural reasons and purposes of this baptism; but will as a consequence, refute the absurd claim to that miraculous gift, which persons of this age set up: and, we hope, tend to lead the mind to rational and scriptural views of this important subject; and from those false views which prompt men to ground their faith and hope on dreams and imaginations of their own mind; and lead them to believe that they have a higher source of information than the sacred word of God, in their own blind and blundering minds by some undefined and undefinable impression of the Spirit, made by physical contact.

In order to do this, we present a proposition which will cover the ground. It is as follows:

The baptism of the Holy Ghost was given for the purposes of inspiring and qualifying the apostles to preach the gospel; to empower them to work miracles to confirm it; and to guide them infallibly in every thing which pertains to the establishment of christianity, and the completion of revelation; and when these things were accomplished, it ceased.

This proposition being true, which we will very clearly prove; what becomes of modern baptisms of the Holy Ghost, so much prayed for by

revivalists at camp-meetings, and so often claimed by their converts? And if the proposition be true, where is the authority for people to pray to be baptized with the Holy Ghost and with fire, which we so often hear? Indeed there is no more authority in the scriptures for us to pray for the baptism of the Spirit to effect the conversion of a sinner, than there is to pray for God to convert him with a stroke of lightning; and no more authority to expect it, or pray for it for any purpose, than there is to expect and pray that God will raise the dead.

How long will it be before people will learn to love light rather than darkness, and to distinguish things so plain. We have often felt horrified when standing by at camp-meetings and other such places, we have heard preachers and people praying to be baptized with the Holy Ghost and with fire, as though they were promised such things in the scriptures. To the intelligent observer, who properly understands the teachings and promises of the scriptures, such proceedings appear not only absurd and ridiculous in the extreme, but to border on irreverence and presumption. No true ideas of God's plan of conversion, or of the true nature of christianity can ever enlighten the mind of one who entertains such ideas of spiritual influence. You may point such a person a thousand times to the conversion of the three thousand, of the eunuch, and of the Samaritans; but they can see no fitness in any means of conversion, except the modernly instituted one of prayer at a bench—called "the mourner's bench"—devised and instituted by man's ingenuity and authority.

F. M. STRATTON.

KIND WORDS AND GOOD SUGGESTIONS.

BRO FANNING:—Time! how fast it flies. In anticipation of some future good, a few months seem an age, but look back, and the occurrences of years ago seem to be of yesterday. My pen scarcely seems to have dried since writing for the Gospel Advocate of 1858, yet the time has arrived to write for 1859. The last volume has been received and read, has created a desire for more. It gives no quarter to error, no matter how richly decked or how honored by custom. It knows no time serving—it seeks no aid from the 'inner light'—it knows only Jesus Christ, and him crucified—it speaks the truth plainly, earnestly, boldly, and leaves consequences where they should be left, with the consciences of its readers and with its God. It panders not to the

sickly tastes of distempered fancy—it strives not to bend scripture to conformity with the institutions of men, but it makes the Bible the christian's chart to life eternal, and endeavors to bend all things to it. With my whole heart I bid you God speed.

Another year is drawing to a close, and well is it with each and all of us who can look back twelve months with a consciousness that every duty has been duly performed. I hope your bosom feels such quietude, as for me I can only say God be merciful to me a sinner.

During the past year our number in Wilkinson has increased a little. Some young people determined to throw the influence of their whole lives in the right direction, and some at a green old age have confessed the good Lord.

The congregation, meeting at the Christian Chapel, can look back with a consciousness of having assembled themselves at least eleven times in 1858, and if the roads are not too muddy will, perhaps, meet again to-morrow. Several years ago that congregation had nothing but an old smoky school-house to meet in, and each Lord's day they met, now they have a neat and pretty little house, and meet when a preacher is at hand, as none of the members feel competent to lead the way in attending to the institutions peculiar to the day. The congregation of to-day compared to the congregation some years ago, is somewhat as the *ladies* of to-day compared with the *women* of half a century ago. The congregation then was the ornament of the house, now the house is the ornament of the congregation. Some worthy brethren belong to it, their light is hid. Yours in hope,

J. BATY CHAMBERS.

WOODVILLE, MIS., December, 1858.

PICKENSVILLE, ALA., Feb. 19th, 1859.

BRO. FANNING:—I am of the opinion the Advocate is accomplishing a great deal of good, notwithstanding it meets with some opposition from certain quarters. It just speaks right out in plain English what it considers to be the truth. No circumlocution about it. And, sir, this is the very style for this age of the world. Men have no taste for reading a book whose preface is longer than the book itself. So it is with pamphlets, and sermons too. The people in some portions of God's moral vineyard are beginning to get their eyes open to the pernicious influence of *high-keyed* pamphlets, big-preacher, as well as *big-preaching*. My dear brother, the last two of these have been,

and are still doing the cause of our blessed Lord and Master more hurt than all the enemies combined. Instead of laboring to present the glorious gospel of the Son of God in its own native beauty, glory, grandeur and sublimity, each one seems to be trying to get up some strange arrangement in a sermon, of which the others have never thought. This, and similar methods of procedure among us as a people, will give the people an ear for such preachings, and soon it will be that the plain word of God can neither instruct, nor entertain them. When will men learn wisdom, as well as knowledge? But I will trouble you no more at the present with my scribbling.

As ever, yours,

MATT HACKWORTH.

IMPORTANCE OF CORRECT VIEWS.

LOWER LAFAIRE, ARK., Jan. 30th, 1859.

BRO. FANNING:—I have just received the January number of the Gospel Advocate, and I find but one objection to it—it is so short that it does not detain me long enough in the reading. I must say in all candor, that I am better pleased with it than any publication I have ever read. It is, at least, free from that mystic theology.

Your strictures on Prayer, and your articles on Church Officers, in the January number, are peculiarly appropriate, and loudly called for in the present state of affairs. Your article on church officers should be widely read, as it must be evident to the careful examiner of the Scriptures, that it is in strict accordance with their teachings. To this subject, my mind has long been attracted; and those views I have been careful to inculcate. The attention of evangelists should be directed to the necessity of placing before the minds of the brethren, definite and scriptural views on the important subject of church government. There never has been a general and systematic understanding of the points involved in your articles, among the disciples of our age; and certainly nothing tends to impede the prosperity of Zion more than misunderstanding, doubt, and confusion, in regard to the nature and arrangements of her government among her people.

A human government, the subjects of which would be in doubt, in regard to the nature of her offices, and the duties devolving on her offices could not subsist, except through the natural forbearance, and intrinsic virtues of her subjects. Such, in a great measure, is the con-

dition of the church of God at present. And while the various parties have been strongly bound together, and powerfully arrayed under their various and mostly organizations, we have been working almost without system. Why is this? Not because the Scriptures, our rule of faith, do not furnish us with sufficient information, but because that attention which is requisite to the full development of this matter, has not been given it. Let all strive then to understand, to appreciate, and to put into practice that information which God's word furnishes in regard to this matter. Let us hear no more of "Elder's office," til we can find such a phrase in the Scriptures. We have in the Scriptures the phrase "office of a bishop," 1. Tim. iii. 1, but no where Elder's office. The term elder being placed, as it is, in contradistinction to younger, plainly shows that it has reference to state, condition or quality in regard to age, and not to office. He, then, who contends for an elder's office, should admit a younger's office. And he that contends that elder means office, should inform us in what congregation Peter was an officer, as he speaks of himself as an elder; and whether it was the apostles' duty to rule in particular congregations or to proclaim the gospel to world. Elders by virtue of their qualifications as such, undoubtedly had a right to direct the affairs of the church in reference to the younger. But eldership was something without appointment or ordination: the bishopric was acquired only through that means.

Yours in hope, of immortality.

F. M. STRATTON.

SUCCESS OF THE TRUTH.

TARRANT Co., TEXAS, Dec. 15th, 1858.

DEAR BROS. FANNING & LIPSCOMB:—I am happy to inform you that the cause of our blessed Saviour is still prospering in this part of our beloved Texas. I have been delivering a series of discourses at Fort Worth, (the present County seat) of this county, during the past week, and on Saturday, at 2 o'clock, I immersed four good sisters upon a profession of their faith in Christ. A good impression is made upon the citizens, and we hope much good will be done in the name of our Lord and Master, for many others are "almost persuaded to become christians." I should have stated that one of those immersed, has hitherto belonged to the Episcopal church, and had been sprinkled, but was not satisfied, and hence desired to put on the Lord by immersion.

I am now at Birdville, (Monday); delivered two discourses here yesterday (Lord's day) to attentive listeners. As ever,

A. M. DEAN.

WASHINGTON, ARK., Dec. 8th, 1858.

DEAR BRO. FANNING:—We have just closed one of the most happy meetings at Antioch, Pike Co., that has ever been at that place. There had existed an unfortunate division in the church at that place, which was adjusted satisfactorily to all concerned, and five were immersed. The prospects are very flattering for good to be done in the future, at that place. O, may the brethren live in peace and love!

May the Lord bless you in your labor of love.

J. S. ROBERTSON.

Bro. E. D. Moore, of Red River Co., Texas, writes:

“BRO. FANNING.—We are not doing much here, yet the churches seem firm. My health for some three or four months has been feeble. When able we devote our strength (as we expect to do the remnant of our days) to the good cause. When we become too old and infirm to go ourselves, we hope our friends will assist us to the assembly of the saints, and while we are able, we will still say “little children, love one another.”

Bro. Berry Moore, of Springfield, Mo., bids us God-speed in our efforts to maintain simplicity of the institution of Heaven. Our brethren about Springfield have ever been our warmest friends. Their list usually has numbered nearly fifty.

REPORTS OF EVANGELISTS.

Bro. W. P. Matteson, of Nacagdoches Co., Texas, writes: “I rejoice to inform you that original christianity is gaining ground in this country. Under the labors of Bro. Power and myself, upwards of forty have found pardon in obedience.”

Bro. M. Love, of Athens, March 8th, writes: “Brethren, on my last visit to Georgia, I immersed five noble recruits into the great head of the church, and received two from the Baptist and Methodist.

Bro. Henry M. Lovelady of Jackson Co., Tenn, writes, Feb. 20th: “Brethren, I desire to inform you and the brethren that we have had about one hundred fifty additions within the last three or four months. There is much opposition, but if we study faithfully our Bibles, one can chase a thousand and ten put to flight thousands. Let us especially not forget our young brethren and sisters who are taking their stand

on the sure ground, to teach and exhort them to walk worthy of the vocation wherewith they have been called."

SPAVINAW, BENTON Co., ARK., Nov. 27th, 1858.

BROS. FANNING & LIPSCOMB:—We have been reading the Gospel Advocate the present year. We find many things in it that are excellent.

I have been preaching for about two and a half years in the Northwest corner of this State, and Southern part of Missouri; and also a portion of my time in the Northern part of the Cherokee nation. I have had about 150 or 200 additions to the good cause in the midst of strong opposition. But the truth is powerful and will prevail. The harvest is truly great, but the laborers few. Eighteen months ago I commenced preaching in the Cherokee nation, in a part where there had never been any Christian teaching, and organized a congregation which now numbers upwards of fifty. The Indians seem much more susceptible of receiving the truth than the people in the States, owing to the fact that they are not so traditionized, we can teach them the truth in its original simplicity, and they are willing to receive it, and obey it.

Your Brother in Christ.

EDWARD GOODNIGHT.

YELL Co., ARK., Jan 23d, 1859.

BROS. FANNING & LIPSCOMB:—I have received two numbers of your interesting journal, and I am much pleased with it.

I preached during the past year in the surrounding counties with some success. My efforts are, however, paralyzed by poverty, and I find that I will have to quit preaching in order to make a support for my family. (Preach along and the Lord will give you houses, land, gold, bread, etc., T. F.) I will try and do something for your paper before the year is out, as I shall perhaps preach considerably during the latter part of the year. Yours in hope of immortality.

F. M. STRATTON.

WEEKLY MEETINGS.

No one can form the most distant idea of the value of communing with the saints on the first day of the week, who has not enjoyed this inestimable privilege. We are greatly rejoiced to witness so general anxiety upon the subject amongst the disciples who are in correspondence with us. A very good sister who has not enjoyed this honor, writes from Columbus, "I earnestly wish that I could have the privilege of meeting with christian people at least on every first day of the

week." Will not the brethren determine to aid their wives and others in the Lord's service.

T. F.

MISSIONARY REPORT.

DEAR BRETHREN:—Since I wrote you last I have attended the Annual Meeting of the churches of Washington Co., Ark. held a protracted meeting at Fort Smith in company with brother Northum, held two protracted meetings in Washington, and continued my regular lectures in my own neighbourhood. The annual meeting was numerously attended and interesting. Some twenty or thirty persons have been added to the churches in Washington during the past year, and the prospect for many more is good. There are about thirty disciples at Fort Smith. Brother Northum teaches school in the city and preaches for the brethren. He is a good preacher and we hope his labors will be productive of much fruit in this important junction of overland California mails. We constituted a small congregation near Christian Mission in August last of ten members. Since that time some more disciples have moved into the neighborhood, so that when we meet we number about twenty.

There is also another congregation of disciples in the Nation about forty miles North of us planted by our brother Goodnight, who has extended his labors of love from Benton Co., Ark. into that part of the Nation. I hope to co-operate with him in his good work next spring.

Having raised one crop and placed my family in a condition to live without so much of my own physical labor, I hope to spend much more of my time in preaching the word. Self-sustaining missions like un-endowed Colleges require untiring industry and rigid economy. But it is more blessed to give than to receive, and we should therefore rejoice for the opportunity of doing good. We have sowed good seed, the words of eternal life, and we still hope for good fruit.

Yours in the one hope,

J. J. TROTT.

PADUCAH, Ky.

Bro. W. C. ROGERS has lately held a meeting here, which resulted in eighteen additions to the congregation. There will be a meeting of representatives of the following churches, at Spring Creek, in Graves County, Ky., on the fourth Lord's day in April, for the purpose of uniting their means to send the Gospel to the destitute portions of the county: Spring Creek, Union, Murry, Green Plains and Antioch

The representatives of all the other Churches in Kentucky, west of Tennessee river, will hold a meeting at Clinton, on the first Lord's day in May, for the same purpose. J. C. W.

GOOD THOUGHTS—P. H. Neilson, of New Market, says: "I have the unspeakable consolation to know that you and your associates are earnestly contending for the faith once delivered to the saints."

BRO. LEONARD ROBEY, of Greenville, Texas, writes—"I will add, I am truly pleased with the Gospel Advocate, and will do yet more to extend its circulation."

OBITUARIES.

BRO. FANNING :—I address you on one of the most painful subjects a mother is called to endure in this life—that is the death of our only son—Don Miller. He had just entered upon his third year at the time of his death, which occurred on the 22d of February. This is our second bereavement—our son John W. having died eleven years ago in the City of Mexico ; but we hope to meet them where parting and grief is felt no more. CASSY NEWMAN.

WHITLEYVILLE, Feb. 20.

BRETHREN :—It is my painful duty to announce the death of brother Joseph Roddy, who died on the 12th of February, 1859. He submitted to the Lord only a few days before his death, and it was a matter of deep regret to him that he had neglected obedience so long. He leaves a wife and large family. HENRY W. LOVELADY.

LAMAR COUNTY, Texas, Feb. 28, 1859.

BRO. FANNING :—Dear Sir, it becomes my painful duty to announce to you the death of sister Ellen A. Hooten, wife of brother Dr. E. R. Hooten, and daughter of Daniel B. Bills. She was born Oct. 21, A.D. 1818, embraced the Saviour in her twelfth year, was married to Bro. Horten, June 1, 1837, departed this life Feb. 4, 1859. From the time she put on the Saviour, until her death, she lived a devoted Christian. She bore her last suffering with patience and resignation, and died in the triumph of a living faith. She leaves a kind husband, ten children, an aged father and mother, and numerous friends to mourn her loss, but they sorrow not as those who have have no hope.

J. C. MATTHEWS.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 6.

PRAYER.—No. 4.

Having as we think, shown that the children of the kingdom alone have the right to ask the Father for the blessings of religion, and that God does really and truly answer prayer, we next wish to examine the evidence that the Lord hears and answers prayer.

There are two kinds of evidence that, our Heavenly Father answers prayer, viz: Miraculous and Ordinary. Elias prayed earnestly that it might not rain, and it rained not for the space of three years and six months, and he prayed again, and the heavens gave rain, and the earth brought forth her fruit. James says, "The prayer of faith shall save the sick, and the Lord shall raise him up." It is remembered that in the primitive church, when one was afflicted, they were to call the seniors of the congregation, who were to anoint the sick with oil, praying over him, and the Lord was to raise him up. This we consider as all miraculous and peculiar to the Apostolic and former ages. The signs, were for the completion of the body, and were to continue, "till they all come into the unity of the faith, and to the knowledge of a perfect man in Christ Jesus." From the date of attaining to this perfection, they were to be "no more children, tossed to and fro and carried about with every wind of doctrine." The disciples came to the unity of the faith, when the testimony was all embodied, which was about the close of the first century, and hence there has been but one faith for all christians. As to opinions, their name is legion, and regarding them, men are engaged every where in the bitterest strife, but the war improves no one. A "single thus saith the Lord," is worth all the speculations on earth. But we return to the

subject, and ask the question, if most persons are not looking for miraculous answers to their prayers. Are not sinners exhorted, at the mourner's bench and in the altar, to pray fervently to God, for "*a feeling sense of pardon.*" Are they not, many at least, induced to profess the reception of a direct witness by the spirit, in an extraordinary feeling that they are pardoned? We think we are not mistaken, when we say that the converts of Presbyterian, Baptist and Methodist ministrations all profess to have received some positive or miraculous evidence of pardon, in answer to prayer. The whole machinery of revivals, is got up with the view of storming the citadel of the Almighty, in order that the stately steppings may be seen among the people.

Take from the converts this direct revelation in answer to their prayers, and they have nothing they call christian experience, and indeed, there is no orthodox church in the land that would fellowship one who could not give satisfactory evidence of *direct grace*, received in some paroxysm of prayer. Not all, however, who look for miraculous answers to their prayers, are physically, intellectually, by education or otherwise qualified to get this direct witness from above. Some are saved from this whirlpool of sin, and stygian lake of despair, by the Gospel light streaming in upon them. We have perhaps as good reasons to thank God for the glorious sun which led us from this night of death, as any being on earth has for his salvation. But most of those who look for signs still, and whose thoughtfulness and want of imagination prevent them from "*getting religion,*" become insane. This is proved by the reports of our Lunatic Asylums. At least two-thirds of the inmates have become insane, from disappointment in their religious anticipations. Though it is a sad picture, it is true to the life. Hence, we repeat such as look for miraculous answers to their prayers, must either profess to get what in the very nature of things cannot exist, escape by the power of truth, or go mad. The picture, however, has another side. "*We walk by faith and not by sight,*" or *feeling either*. Under the reign of Jesus Christ, there are neither voices, signs, dreams or visions. These existed to confirm the truth to the world, and ceased when the testimony was completed. When men look for additional testimony through table tipplings, dreams or mourner's bench revelations, the Gospel has no place in their hearts. They are thoroughly bewitched. Our faith in the promises of God, is the highest and only evidence, we can have, under the Gospel dispensation that God hears us. On this point the Saviour said, pointing directly to the establishment of his kingdom, "Hitherto have ye asked

nothing in my name, ask and ye shall receive that your joy may be full. If ye ask any thing in my name, I will do it." The reader will please call to mind that remarkable passage, which reads, "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved," and also the declaration of our Saviour, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that does the will of my Father who is Heaven." It has long seemed to us there was a vagueness—want of meaning—with most of us, in the words, "calling on the name of the Lord." Is it the idea of the scriptures, that all the creation who are disposed to pray to God have the promises? all who say "Lord have mercy," are to look for pardon? Without any argument whatever we offer our own view of the matter. Whosoever seeks the blessings in the name, by the authority, or as the Lord prescribes, shall receive them, and hence the *manner* of praying is to be determined by the duty required. When we approach the Father, *believing* that he is, and that he is a rewarder of them that diligently seek him, we entertain no doubts as to his answering our prayers. When a father tells his son who has erred, that upon certain conditions he will pardon him, and the son complies, he has no doubt as to the fact of his pardon though he do not repeat the promise; and if the child has the least confidence in the truth of the father's statements, he looks not for him to say in, or after his obedience, I am as good as my word, I have forgiven you. If the Lord tells us that on certain terms, he will forgive us our sins on earth and grant us a right to the tree of life in the next world, we see no necessity for his repeatedly performing miracles to satisfy us he has spoken the truth.

A few scriptures on this point will remove every cloud. John says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The evidence of the forgiveness in this instance at least is in the confession. One who can understand all that is necessary to make the full and sincere confession, can have no difficulty in determining whether or not his prayer is heard or answered. The same Apostle says, "We know that we have passed from death unto life, because we love the brethren." But if asked as to the evidence, we love the brethren, John replies, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that, we keep his commandments." (John 5-2, 3.) We know that we love the brethren, when we love God and keep his ordinances, and when we

know we love the brethren, we have the testimony within our own hearts that, we have past from death unto life. But to conclude the matter John says, "And this is the confidence we have in him, that if we ask any thing according to his will he heareth us. And if we know that he hear us, whatsoever we ask we know that we have the petitions we desired of him." Here again, our *confidence* the Lord hears us arises solely from the fact that we "*ask according to his will.*" This will is revealed, and when we obey it, as John says, we have "*the confidence,*" he hears us. Hence John concludes by stating, "And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." It seems to us, that comment is unnecessary. If then we believe and obey the will of the Lord, we can entertain no doubt as to his hearing and answering our prayers.

T. F.

PRAYER—NO. 2.

BRO. FANNING:—Since reading your strictures upon my former No. in the March issue, I have greatly relented in my feelings in some respects towards the advocates of Infant and Adult Sprinkling—the mourners bench and transubstantiation. If you can find the principles, and sentiments which you attribute to me, and Bro. Milligan from any thing written by us upon the subject of prayer, I am wholly unable to see why the advocates of the above dogmas may not also make them out from the Oracles of God, for I am sure that such results as you deduce from my position never entered my mind. I advocated but one position, to wit:—that every "penitent believer in Christ" not only might, but would petition a throne of Grace, with thanksgivings deprecations, and petitions, as the natural result of his faith, love and dependance upon God. Out of these positions, you have constructed the following unmerciful castigation, reproof, and decision.

In your March issue you say, "Jesus Christ has made it the duty of the church, and especially the Evangelists, to preach the Gospel to the world, to tell sinners to come for all things are ready, but they have no right to ask or expect other light, different aid, much less a right to petition the Lord to pardon them, adopt them, grant them the christian honors on earth, or the christian reward in Heaven without a faithful compliance with all that is required in the Gospel." Who among us, Bro. Fanning, say that they have such rights? I do not know the man and hope that I never shall. But what is more singular you ask,

"Are not converts required to say in answer to their bitter groanings—called prayers, they have light from heaven, revelations from heaven's court to their inner man, that all their sins are blotted out. Our friends are doing nothing less. They pray at the Altar for the direct conversion of sinners. Write that the penitents impulses is an authorized prayer to the Almighty for, 'Salvation,' in the style of Dr. Walsh, for the pardon of Sins." "Prof. Milligan, and his defender, Bro. G. W. Elley, either teach the same things, or there is no meaning in their words.

For myself, I give to the above a flat, and positive denial of your assertion. I never spoke, wrote, or thought such ungodly and infidel sentiments in my life, and there is not a tribunal on earth who can so understand my former number. If you can therefore deduce such principles, and practices from my former No, I ought not to doubt that Arch Bishop Hughes can prove transubstantiation from the Bible, and also that Nathan Rice and his compeers can prove that sprinkling, pouring, or wetting meets the demand of the word baptize. But you go farther and say that "we deem it proper in concluding on this matter to say that in our judgment, this system nullifies the obedience of the Gospel, blots from the world the church of God, and says to the world, you have as good a right to ask for pardon of sins, regardless of obedience as the humblest disciple of Christ, that has meekly submitted to his authority, and humbly bears his cross before men."—pp. 85, 86.

If such conclusions can be drawn from any thing written by Prof. Milligan or myself, upon the subject of prayer, I acknowledge my total ignorance of words, and my total incapacity to write one sentence of good sound sense, upon any subject. It will be your province Bro. Fanning with your readers, to decide how far my words can bear such a construction fairly interpreted. Should any one decide against me, I hereby confess my error, and promise to amend my ways in the future. May the Lord guide us into all the truth, my brother, is my prayer.

GEO. W. ELLEY.

Lexington, Ky. April 30, 1859.

REPLY TO BRO GEO. W. ELLEY.

We desired, in our former reply to Bro. Elley, to make the impression that prompted by his sincere devotion to certain men, he was possibly defending sentiments contrary to the whole teaching of his earnest life; contrary, also, to the teaching of all the reliable brethren,

and' subversive, as we believe, of the whole authority of Christ. Perhaps we were not perspicuous. We will endeavor to be plainer in future, and if possible, leave no ground for misunderstandings with the brethren. The clearest point in Bro. Elley first defence of Prof. Milligan, consists in an opinion that prayer precedes baptism, but we ask Bro. E., in all candor, if he really does endorse the following from the pen of Prof. Milligan, as found in the July number of the Harbinger for 1858? He says: "It was right for Saul, of Tarsus, to pray after he believed and before he was baptized; and consequently, it is right for every truly penitent believer to pray to the Lord at all times, whether before or after baptism." Again he adds: "Whatever was right in the case of any one believer, before his baptism, is still equally so in every similar case."

To establish the truth of this doctrine, he makes the following point, viz: "Want of faith with that change of heart which it immediately produces, is the only barrier between any sinner and the mercy seat."

With these promises fully stated, Prof. Milligan proceeds to prove that the thief on the cross was "Transformed from a blasphemer and scoffer, into the humble, confiding, and acceptable worshipper of the suffering Saviour." This is an example to prove that one reached the "mercy seat," "his prayer being sanctified by faith and repentance" before, and indeed without baptism, and consequently others are encouraged to pray for like blessings before entering the church.

Saul, Cornelius, and the publican Jew are also recited to prove to the brotherhood, the right of sinners to pray before baptism, and consequently we have all been wrong. He concludes by "Ardently hoping that we shall hereafter hear no more of that cold, lifeless, anti-christian theory that would not so much as allow the believer to raise his voice to the heavens, and say with the poor publican "God be merciful to me a sinner." " It may be sometime before these things are forgotten. You will observe, Bro. Elley, the point Prof. M. is endeavoring to establish, is the right of persons without baptism, or persons out of the church to pray acceptably to God—to be "acceptable worshippers," and attain to the "mercy seat" by faith before baptism. This is the plain teaching of Prof. Milligan. Bro. Elley is defending him, and in so doing, it seems to us, he is really advocating the common Protestant dogma, which encourages sinners to pray for remission of sins before submitting to Christ. Bro. E. must either contend for this doctrine, or cease from the defence of Prof. Milligan.

We have already shown that Dr. Walsh, in defending Prof. M.

uses the very words that "Penitent believers are to pray for pardon of sins," and we have pointed to the fact, that certain teachers who are represented by even Bro. Campbell as sound men, have chimed in with the parties in praying to God at the mourner's bench for the conversion of sinners. We feel in our soul that the brethren are really trifling with the word of God, in defending men who teach such things as we have noticed. Already do we hear of factions in Ohio, Illinois, etc. Did we not call this over-spirituality, "Infidelity" brethren? You blamed us—the writers found fault with us—editors closed their columns, and one in Cincinnati—not B. Franklin—supposed when matters were pronounced right or wrong, in certain quarters, it was vain in us to murmur. Who was right? We threaten not, but we can not see how we can continue such heavy restraints upon our moderation. It is really lamentable for such men as Elder John Rogers, and Elder Geo. W. Elley, to become the defenders of Professor Robert Milligan's teaching on the subject of Prayer. Desist, brethren, and we will likely have no further discussion of the matter. Pardon us for intimating that perhaps you have not carefully examined what Prof. M. has written.

T. F.

"THE DEFECTION."

Under this very objectionable caption, Bro. B. Franklin, has penned some remarks that will bring upon him such a war, that if he should not use the old Jerusalem blade dexterously, he may have cause to wish he had not been born. Hear him. He says,

"THE DEFECTION AGAIN.—We have tried to construe things we have seen among us in a favorable light, and to keep up the conviction that no evil was intended. But it was all in vain; the conviction is *there, deep and strong*, and though we desire to remove it, have tried to have it removed, it only becomes deeper and still deeper, that *evil, most ruinous and mischievous evil is intended*. We are satisfied an effort is now determined upon to renounce, insidiously repudiate, and covertly sink all we have done and are now doing. We have some men among us, who have accidentally fallen among us, without ever being of us, ever having the work we are engaged in at heart, or having any sympathy with us; who have a deep and settled opposition to the main principles developed, advocated and maintained by Alexander Campbell.

"It is now wisely discovered that the terms of pardon laid down in the New Testament, as advocated, propagated, and defended with such unprecedented success by the Disciples, for the last thirty years, as one man expressed it, "have rendered us ridiculous in the eyes of the world," and that we must "go on to perfection!" But where have these men gone to, in "going on to perfection?" Some of them have gone so far as to reach the silly, the anti-evangelical practice of praying for the conversion of sinners at the mourner's bench! Others of them have progressed so far as to make the remarkable discovery that the voice of conscience is the voice of God. Again, it has been discovered, that man can not believe the testimony of God till the Spirit quickens him and gives him life. It is again maintained that men in our time speak by inspiration, and that miracles should be performed in the church! What use have such men as these for a Bible?

"The world has been deluded by these vagaries too long already and the blessed God has something better for the people of our times, We will not and cannot conscientiously see the clear light, elicited by the efforts of holy men, in their godly sacrifices, hard times and immense struggles during the last thirty years, relinquished, abandoned and repudiated. We are decided upon it, and settled in the determination, never to see what we have labored so long and hard to gain, what others have struggled for, and what is of such immense value to the world, sneered at, despised and bartered away, by men that have never done anything but discourage and try to break down the influence and work of good men. Men must choose their own course, make their own election, and take the consequences.

"The effort we are engaged in, is as manifestly from heaven as that the Bible contains a revelation from God. It is but a simple effort to return to the pure and holy teachings of the Prophets and Apostles; to restore to the world the pure and holy religion of Christ, as it was at the beginning; to unite all the people of God under Christ, their head; to restore the pure ordinances of Christ to his people and have everything as it was at the beginning. But we are sorry to be compelled to the conclusion, that some among us, who have professed to be of us, but are not, are constantly showing their alienation of feeling, their heartlessness in this work, their determination to create and maintain a faction among us. Several branches of these factionists are now at work among us. The most of them are men of too much indolence ever to read and master the great principles lying at the bottom of the great movement in which we are engaged. They have never had the

energy to build up anything; but are simply working into bodies built up by the labors of other men, distracting, confusing and misguiding the unsuspecting. These, like all others of their sort, make superior pretensions, put forth extraordinary claims, and are the embodiment of sanctimoniousness. They have a few cant phrases and watchwords on their lips, for the unsuspecting and the unenlightened. Those who can see through their empty pretensions they despise, but never try to enlighten. They preach the Spirit, but do not have it, preach inspiration, but do not possess it; preach miracles, but cannot do them; preach heart-work, but are the most heartless, lifeless and insipid preachers in the world.

“We must dismiss the matter for the present, but shall handle this whole matter without gloves.”

Fear not brother Franklin, the cause we are advocating is the Lord's. We have felt confident for years that you have seen the storm cloud rising. The trifling matter with J. B. Ferguson, in Tennessee, is not to be compared with the evils still threatening the brethren, particularly in your latitude. Remember, we have been speaking of “infidelity,” and it is still in progress, and gaining strength. It is positively lamentable to find well meaning but not discriminating preachers, standing with their arms folded, ready to attribute the worst motives to those who cry “wolf,” “enemies in the camp,” but the curtain will soon rise. God in heaven knows we wish to create no useless alarm, but when men begin to speculate about something they call “UNITY,” and deny the practicability of christian union on the words of the spirit, it is time to feel that danger is at the door, if not in the house.

T. F.

THE CHILDREN OF GOD.—No. 1.

VIEWED from the Bible stand-point, the whole human family comprises but two classes of persons—the children of God, and the children of the wicked one. Various as are the different degrees of mental and moral developement, numerous as are the different shades of civilization and refinement; still, as respects the Gospel of Jesus the Christ, every son and daughter of Adam belongs to the one or the other of these two classes. There is no third class to which any one can belong. It may be an unwelcome truth to some, to many; yet it is a most important truth, that every man is either a child of God, or a

child of Satan—is either pursuing his upward course to heaven and eternal life, or treading the downward road to hell and endless death. In the great battle between God and Satan, Light and Darkness, Truth and Error, there is no central ground. “He that is not with me is against me,” said the Messiah. The distinction between these two classes is so clearly drawn by the pen of inspiration, that none but the wilfully blind can fail to see it. Not only does the Bible teach that these two widely different classes exist in this world, but also that their respective destiny in the world to come will differ as widely as their characters do in this. At the resurrection, the one class will be rewarded with “an inheritance incorruptible, undefiled and unfading,” while the other will be “punished with everlasting destruction from the presence of the Lord, and the glory of His power.

In view of these momentous truths, the candid attention of every reader is invited to the following all-important questions:—

1. *How do persons become the children of God?* It is impossible to exaggerate the importance of this question. In it is involved not only the peace and happiness of man in this life, but also his destiny, for weal or woe, in the life to come. Being a child of God, a man has passed from death unto life, and has become an heir of a blissful immortality. Not being a child of God, a man is dead in trespasses and in sins; is without hope, and without God in the world, and to him, while in this state, there can be but a fearful expectation of a dreadful judgment. But to the question.

A man can become a child of God only by being “born again.” An appeal to the Sacred Record will place the correctness of this answer beyond the possibility of a doubt.

John says: “But as many as received Him, to them gave He power to become the Sons of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

“*Who were born.*” This was spoken of those who had been born once, born of blood; yet they had to be *born again*, to become the sons of God. The teaching of this passage is unmistakeable, and many more of the same import might be adduced. But without multiplying quotations, we will appeal to the conversation of Christ with Nicodemus, in which the absolute necessity of *being born again* is most clearly and forcibly presented.

Nichodemus.—Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him.

Jesus.—Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.

Nic.—How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born?

Jesus.—Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Marvel not that I said unto thee, *Ye must be born again.*

It is impossible for language to teach more clearly than this does the absolute necessity of being born again in order to adoption into God's family. The man who does not believe this is an infidel, and it is time thrown away to reason with such an one out of the scriptures.

There are many Nichodemuses in this age of the world, who know of but one birth, that of the flesh into this world—many who cannot see how a man can be born again when old. Indeed, of all the oracles of Revealed Truth, none have been more repulsive to the unsubdued heart of rebellious man, than this which teaches the necessity of being born again.

And, unfortunately for the cause of truth, infidelity, with regard to this cardinal truth, has not always been confined to the ranks of the avowed enemies of christianity. It is now gravely proclaimed from many pulpits, both in the old world and in the new, that all men, irrespective of moral character and conduct, are the children of God—that the world is God's church—that the difference between the worst good men and the best bad men is so slight that they are but the contact links of the great chain of humanity.

The New Testament teaches that Christianity is a new, a divine principle implanted in the human heart from without, from above. But this new philosophy teaches that religion is an out-growth of human nature, the expansion from within of a germ naturally inherent in man, the natural developement of which leads man to worship in spirit and in truth. This philosophy is dignified with the name of Absolute Religion, and is represented as common to all nations and tribes of men, from the most degraded and ferocious cannibal, to the most enlightened and refined modern philosopher. To those who believe the Bible, it will not be difficult to expose, in all its hideous deformity, this skeptical philosophy, which has assumed the garb of religion only that it may the more easily and successfully accomplish its fell purposes.

True it is that God "is not a respecter of persons," but it is equally

true, that in every nation it is only "he that fears him, and works righteousness," who "is acceptable to him." It is true that, in one sense of the word, God "is the Saviour of all men," but it is also true, that He is in a higher, and in a special sense, the Saviour only "of those who believe." Indeed, it must be apparent even to a superficial reader of the Bible, that two widely different classes are delineated on almost every page. The distinction between the believing and unbelieving, the obedient and disobedient, the righteous and the wicked, runs like a thread throughout the sacred record, from the beginning of Genesis to the end of Revelations. And the roads travelled by these two doors diverge wider and wider, and will never meet, either in this world or the world to come. In the parable of the tares, the Saviour himself has given a clear and most forcible illustration of this subject. We will quote only the explanation.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the Angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth His Angels, and they shall gather out of His kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the Sun in the kingdom of *their Father*. Who hath ears to hear, let him hear."—Mat. xiii. 38-43.

It is impossible for language to be plainer than this. It needs no comment. To attempt to explain such an explanation as this, would be like lighting a taper to help the Sun to shine.

I would simply call attention to the fact, that such language as this is never used by the self-appointed oracles of the so-called *Absolute Religion*.

To some of the Jews who sought His life, the Messiah once said: "*Ye are of your father, the Devil, and the lust of your father ye will do.*" Strong and pointed language is this, and quite in contrast with the sentimental philosophy of modern *Spiritualists* and *Absolutists*, by which they sooth the conscience, and quiet the fear of the wicked, the ungodly and the scornful, telling them that they are the children of God, and that through all their sin, impurity, and heaven-defying wickedness, they are advancing to a state of purity, holiness and happiness.

One more quotation. 1 John, iii. 8. "He that committeth sin is of of the devil; for the devil sinneth from the beginning"—10. "In this the children of God are manifest, and the children of the devil," &c. See the connection. Here the two classes, or families are clearly and boldly contrasted. There is no mincing of this matter with John. Those who obey the devil are *the children of the devil*.

Men must, at heart, reject the Bible before they can embrace the infidel dogma, that all men, irrespective of moral character and conduct, are the children of God, and the heirs of the same blissful immortality. "*You must be born again.*" These are the words of Him who "spake as never man spake"—of Him in whom is vested ALL AUTHORITY in heaven and in earth; and they will stand while the sun and moon endure. Though heaven and earth pass away, yet will not His word fail. Do not the times demand that all who reverence the authority of the Lord Jesus Christ should "cry aloud and spare not?" The citadel of Truth is endangered not so much by foes without, as by traitors within. Satan having vainly attempted to stay the onward progress of the Gospel by outward opposition, has changed his mode of warfare. He has feigned conversion, joined the church, and, clad in ministerial robes, has gravely ascended the pulpit, and from behind the "sacred desk" is disseminating his specious, but poisonous philosophy, which he hopes will eventually undermine "the truth as it is in Jesus."

In a future number I will examine the question, "*How are men and women born again?*"

B. F. MANIRE.

Palo Alto, Miss. March 21st, 1859.

INTEMPERANCE—"SECRET SOCIETIES."

BROTHER TIMOTHY.—I have read with care, your communication on "Secret Societies." Permit me to notice some of your reasons for opposing them. I will say in the outset, what you, and every other man of common sense knows, that the Sons of Temperance always disclaimed any pretensions to being either a religious or political association; on the contrary, every candidate when he comes forward to join, is assured by the presiding officer, that there is nothing in the order that will conflict with his religious or political opinions be they what they may. We claim to have associated ourselves together for a specific purpose, which is "the suppression of intemperance," for, like

the frogs of Egypt, it has entered almost every house and every family, and has proved more destructive to our unfortunate race than the leprous spots ever did to ancient Israel. In our order, we have men of all religious and political creeds, and perhaps some of neither. We ask them no questions about their religion or their politics, but "are you determined to drink no more, and to use all lawful means to discourage it in others." We have a single object in view. You say the church is temperate in all things and this ought to satisfy any christian,—ah, my! she *ought* to be!

With *my* interpretation, your motto will do, "temperance in all things lawful, and abstinence in that which is unlawful," but also, the latitude taken under it has borne, to an untimely and disgraceful grave, thousands of professors of religion. They believed it lawful to take a drink when they felt like it, or thought it would do them good, and they contracted a habit which proved their overthrow. I believe it unlawful for any christian on earth to take a dram, as a beverage. You may think differently. But is it not as reasonable for a man to steal a little, or counterfeit a little to be honest, as to drink a little to be temperate? Your motto will do in a temperance society, but not very well out of it. I cordially accept your Bible motto, "whatsoever you do, in word or in deed, do all in the name of the Lord Jesus Christ," &c. No christian ought ever to forget this. I am a farmer, and in his name, or by his authority, I plant and sow, and give God thanks for the increase, but never could I distill any portion of my grain into intoxicating liquors in his name, nor could I give a dram to my neighbor, or his servant, in his name; neither could I give it to my children or take it myself in that sacred name, for he commands me to taste not, handle not, and to shun all appearance of evil.

We are allowed to do nothing, as christians, except we can invoke the blessings of God upon it. I thought the temperance men were engaged in a good work—to save from ruin poor degraded drunkards, and to interpose between the rising generation and the drunkard's grave and the drunkard's hell, and in the simplicity of my heart I thought it "a good cause," and again and again have I invoked God's blessing to rest upon their efforts.

You think the money given to the divisions ought to be given to the churches for distribution. This ought to be left to the discretion of the member—it is his own. You seem to think that all that is given by christians to divisions or lodges, is lost to the church, and if they had not been members of those lodges they would have given the

amount to the church. Are you not mistaken? Examine the church books, and the lodge division books, and you will find that the members of those associations are the most liberal members of the church. My observations, during the last thirty years in both, prove this to be true. They feel that giving does not impoverish them, and withholding does not enrich them. I venture the assertion, that the church has never lost one dime by the lodges or divisions, but on the contrary, gained; for the liberality of the members of the church belonging to those benevolent institutions, stimulated others to more liberality. I will venture another assertion, that the most pious and intelligent part of the christian community are members of the great temperance association. (This is speaking at random, T. F.)

It is no evidence that a man is tired of the church, or loves his brethren less, or less disposed to associate with them in church, or less liberal towards the church, or his zeal in the good cause abated, because he joins a temperance division, but on the contrary, he wishes to become useful in every good word and work, and if possible enlarge his sphere of doing good. (Should the church not be adequate for our talents and means, we might adopt some other institution. But it occurs to us that if the Lord has ordained the church, in and through which to perform our good works, it is not very respectful to the author of the christian religion to attempt the labor prescribed by means of other institutions. T. F.)

How any good man can oppose the Sons of Temperance is more than I can understand. (No body does so. T. F.) I know they say it is a *secret society*. They have been told again and again, that it is neither religious nor political, and no secrets except some little ceremony, and a few pass-words to prevent imposition, which, if all known, would do the world no good—all that is useful to society is made known.

Brother Timothy says: "I am convinced that these secret societies sometimes exert an injurious effect upon men of the world, in reference to becoming disciples of Christ, by causing them to rest satisfied with the morality they require as a sufficient preparation for heaven." Well, these societies must require a very high and pure state of morality, to induce any man of common sense, or common honesty, to rest satisfied in their morality as a preparation for heaven; and it seems to me, if this be true, you have little or no grounds for objections, for if these members are honest, you could certainly, by a little instruction get them into the kingdom of heaven, and instead of these societies pro-

ducing the great evil you fear, they would become harbingers of the gospel, and aid greatly the advancement of the kingdom of Christ. But the truth is, that no man possessing common sense, can be deceived, for Masonic Lodges, Temperance Divisions, and all other secret societies, proclaim in their books, and in their Lodges that they are not a religious association, and how any sane man can rest satisfied that he can attain the kingdom of heaven through them is more than I can understand. I differ with Brother Chinn. I say lay on Bro. Timothy and Bro. Fanning, and if there is any evil in those societies, drive the brethren away from them, and if they don't quit, shut the doors on them, but let us be heard before condemnation. Bro. Chinn is wrong again. A few prejudiced journals and writers never can—no never, cause multiplied thousands of the most intellectual, moral and religious men the world ever saw, to turn against the Bible or the church. Gold shines brighter by rubbing, and truth loses nothing by investigation.

TITUS.

Remarks.—The foregoing is a very good temperance lecture indeed, but the error consist in addressing it to the church instead of to the world. We would also very respectfully suggest to Bro. Osborne, that we think it would be well for him to give every moment which he cannot profitably employ in preaching the gospel to lost sinners, and building up the saints in the faith, to delivering temperance lectures to the world. Indeed if the church is not competent to make the members temperate in all things, we would most cordially recommend our good brethren to try the virtues of the temperance cause.

T. F.

PRAYER—FROM TEXAS.

BRO. FANNING:—A captious, fault finding disposition, I presume, we all regard as exceedingly far from the spirit of the gospel; and since I have been constrained to object to a few things in the Gospel Advocate, I have been fearful the error might be in me. I find errors, as I think, also in others, in all the papers, and in all men, most fully including myself. In all this I am, I suppose, no exception in any point of view. Others see errors, deplore and labor to correct them. Can we possibly do better than to indulge in a free and candid interchange of thoughts touching all these matters? If we are to fall out about every difference, each man will be an Esau, and we shall have a war

of extermination—uprooting all that is good, so far as the agency of man can do this.

I have understood from that which gives laws in logic and language, that, as a general rule, men have a right to *explain their own language—to say what they mean*. Sectarians have denied this to us. Isolating certain remarks, they say the language means “water regeneration,” “unitarianism,” “infant damnation,” etc. We tell them—every writer they quote tells them he meant no such thing. And we contend, further, that if the language was capable of their construction, whilst it does not absolutely *require* it, we have a right to explain what we mean, and that after our explanation, it is very sinful in them to continue to charge us with what we disclaim.

Dr. Richardson has disclaimed a large part, if not all, the errors you attributed to him, if I understand his plain language in several recent articles. If he ever really meant what you supposed his language to mean, should we not allow that he does not so mean *now*?—that he is right *now*, however wrong he was, and whether intentionally or otherwise? Perhaps he owes you much restitution—I think he does. But still, should we not give him credit so far as he is right? Would it not do the cause good, to say Dr. R. does not now occupy infidel ground? Of others whom you have charged with dangerous errors, I am not prepared to speak. (We have no evidence that Dr. R. has amended. T. F.)

May it not be possible, too, that you put a construction upon Bro. Milligan’s language on the subject of prayer, which the language does not absolutely require, and which* he would utterly disclaim? (It is utterly impossible to be mistaken. T. F.) I think the brethren generally do not understand him to favor the mourning bench system, to authorise the claim of pardon out of Christ, and to nullify obedience. (Many have not examined the matter, and others will not see. T. F.)

Your distinction between the right of petition and prayer is not clear to me. Still, I understand your view of the subject. Your definition of prayer is certainly correct: ’tis an expression of desire, not simply the indulgence of it, however strong and correct it may be. But if this be so, is not the petition of an alien for citizenship, or for any thing else, a prayer? ’Tis an expression of desire, so I understand you to teach, and this is prayer. Aliens, then, have a right to pray—at least for admission, and the question, may aliens pray? must be answered affirmatively. But the real question is, *for what may they pray*? If they may pray for any thing and everything, just as if they were citi-

zeals, then why become citizens at all? Perhaps they might be heard while offering other petitions, such as "God be merciful unto me, a sinner!" "Lord, what wilt thou have me to do?" and some others. And, under certain circumstances, may they not pray even for pardon? But, if so, this is not to encourage them in neglecting baptism, or any other duty. Surely, none but an obedient heart can reach a throne of mercy; and these will "walk in all the commandments and ordinances" as they may be able. The sectarian error, I think, is in encouraging prayer for blessings on human terms, or conditions, and while neglecting the divine ordinances. The scriptural view of the subject, if I am not mistaken, is, that the sincerely penitent believer should pour out his desires before God, looking to his law, the conditions on which he has offered the blessings he needs, and with a full purpose to comply as far, and as speedily as possible.

Circumstances caused the prayers of Paul and Cornelius to be heard while they were aliens; and circumstances will do the same for other aliens, and to the same extent, *ceteris paribus*. The prayer of the Republican is not in point. Do not circumstances, over which the unwilling victims have no control, bind millions now, in iron fetters, as in days of old? How many can no more understand the will of God now, without aid, which they have not, and is not within their reach, than Paul and Cornelius could without a miracle? True, we do not need a miracle now, nor any spirit rapping. We need action on the part of the church, to send abroad the light of life; and without that action the world never will know, nor can the church ever be guiltless.

I have greater objections to the views and practices of many of the brethren on the subject of prayer. Shall I be a complainer if I note some of them?

1. They are not careful enough to pray in the name of Christ. How often do you hear petitions "for Christ's sake?" It occurs to me that the difference here is equal to the difference between baptisms *in* and *into*.

2. Many, I discover, especially in our large towns and cities, and fashionable country, stand erect in prayer. Now, I am willing to undertake to show that this is unscriptural and unwise, against Bro. Miligan, Bro. Campbell, Bro. Franklin, and even Bro. Fanning, if need be. And if I say this at a risk, be it so: I can offer no apology. Whilst I deeply venerate age and wisdom, I have little respect for Phariseeism. Surely these good brethren have not closely investigated this subject.

3. Our hands are not always clear, nor our hearts pure. This, I say, judging the tree by its fruits. And this, I think, is of much greater importance than any of the matters yet brought into controversy. Whether aliens or citizens, we cannot be heard whilst our "hands are full of blood."

4. We do not pray enough—in secret—in the congregations—in our families. How often do those who are contending about prayer, imitate the Saviour in secret prayer? How few, alas! hold regular family prayer night and morning? Some who pray at night—at least occasionally—do not pretend to have morning^g prayer. Then, again, I am ready to undertake, against all odds, to show that morning prayer is as least as important as prayer at night.

These may be complaints enough for one sitting, and I will desist for the present. If you regard me as in error, do not think I am petulant, self-important, or unkind. I am at too great a distance to correspond to good advantage on these subjects. The points made by others—the tracks I must needs follow in replying, get cold before the tardy mails brings them and return my answer. But my convictions urge me to write this. You can box its jaws, if you choose, without the risk of a blow; but do not send it out on its errand speedily. And may the Lord direct us all into his own ways, fill us with the spirit of kindness, quicken our conscientiousness, clothe us with humility, and prosper our good work!

C. KENDRICK.

SALADO, BELL Co., TEXAS, March 26, 1859.

MATERIALISM AND TRANSCENDENTALISM.

DEAR BROS. FANNING & LIPSCOMB:—I have been much astonished at some, calling themselves brethren, preaching the doctrine of Materialism or Saduceeism, and endeavoring to make the people believe that it is the doctrine of this Reformation.

1. They say the promises made to Abraham are the same that are made to the Christian under the gospel dispensation.

2. The Land of Canaan is the heaven promised to mankind.

3. Man sleeps in the tomb, soul, body and spirit, from death to the Resurrection.

4. The grave is all the hell spoken of or taught in the scriptures of the Old and New Testaments.

With these doctrines, some that once professed to be the humble

followers of the Lamb, are entirely taken up, so much so, that they have been, and still continue to be the source of much strife in the congregation. I had thought that the long exploded doctrine of Materialism or Saduceeism had gone down to the grave, there to repose, till perhaps, the resurrection morn! but, alas! in this I am disappointed. Some of the would be great men in Arkansas, are going about preaching, they say, the things concerning the Kingdom of God, and the name of Jesus Christ. And they teach the people that there is no hell but the grave, and all the heaven that is promised is in the Land of Canaan; that Christ is no king, and that he has no kingdom, but that he will return again to Jerusalem one thousand years before the end of time, and the saints will all be resurrected and reign with Christ, while he will be seated on his father David's throne to rule the nations with a rod of iron, and the saints are to be his ministers to execute vengeance upon the ungodly. All these things they teach as literal. There are many more things taught by these men that are to my mind, and to the teachings of the brethren in general, contradictory and demoralising in their nature and tendency. But I must turn to the subject in which I am more interested. It is the subject of prayer. You seem to be somewhat engaged in controversy, on the subject, with some of the great men of this Reformation, and I want to know if it is possible that any of the brethren North or South are encouraging men of the world to pray to God, or the disobedient sinner to pray for the pardon of his sins without obeying from the heart the form of doctrine delivered by the Saviour and his apostles. See Mark xvi. 16, Acts ii. 38, and Romans vi. Now if the brethren or any number of them have thus departed from original grounds and have united with the sects at the mourning bench or anxious seats, in praying for sinners to be saved in their sins, I do not, or at least should not wonder at the speculations on spiritual influence or intuitive principles or innate consciousness, but I am glad to see that there are some yet to be found who are contending for the faith once delivered to the saints. May they be strengthened mightly, and may the brethren hold them up in advocating a cause that should lay near the heart of every child of God. O, that peace may be restored to Zion again! that there may be one united effort, *long and strong*, for the advancement of the Master's cause—*glorious cause*, and not for self-aggrandisement! Amen.

DEASMONDS MILLS, ARK., April 8, 1859.

W. P. C.

Remarks.—We have abundant evidence that evils are threatening

some of the churches from the influence of Dr. John Thomas' heresy. That his ambition is to head a faction, we consider beyond doubt. Extremes are said to meet, and here is almost as striking resemblance between modern Spiritualism and modern Materialism, as between Calvinism and Arminianism, which, in many particulars, are identical. All is false in religion, save what is written in plain words. We cannot believe that a man of Dr. Thomas' ability, though he be possessed of great *intensity* of mind, is capable of wielding a very extensive influence. Some, however, will always be looking for something new, and their restless moves, they call discoveries of truth. We believe Dr. T. will do us all the harm in his power. T. F.

THE NEW BIRTH.

We have before us a communication from some of the brethren in Texas, regarding the new birth in which the ground is taken, that the birth of water is experienced in this life, but the birth of the spirit will not be experienced till the resurrection.

We respectfully suggest to our brethren, that we do not consider it wise to engage in a discussion of the questions which would be involved, in examining this theory, and also that if we will first settle two or three preliminary points, there will be no necessity for such a discussion. The brethren will be so good as to remember that there is but one birth—not two—one of water and another of spirit. There is not a birth of our father and another of our mother, but it is one birth of father and mother. This new birth, in order to see the kingdom of heaven, is explained by our Lord to be a birth of water and the spirit, and this is a deliverance from the power of darkness, and a translation into the kingdom of God's dear Son. If these conclusions are correct, there is no necessity for examining a fancy birth of water on earth, and another fancy birth of the spirit, to enter something—perhaps nothing—which these good brethren call the *invisible kingdom*, at the resurrection. T. F.

PALESTINE, TEXAS.

Brethren connected with difficulties in the church at Palestine, Tex., have furnished us with a report, requesting its publication, but as the proceedings seem to us *informal*, *hasty*, and of doubtful tendency, we have thought proper to decline the publication, at least for the present,

with the sincere hope that *time* will heal the breach. Our beloved brethren must permit us to suggest that rashness is most manifest, and we shall listen with the greatest anxiety to hear more favorable news from "Palestine." There should be no wrong amongst the followers of the stranger of "Palestine." Bro. Ricks should not accept the "pastorate," and the other party should open the house, and when all parties become sufficiently humble and devoted to God, possibly differences may disappear. Remember "Palestine," of Asia, brethren.

T. F.

THE CHILDREN OF GOD. NO. 2

How are persons born again?

On this most important question there has been a vast amount of speculation, and no little most bitter, and unchristian controversy. It is not, however, for the purpose of stirring up the embers of unholy strife that I call attention to it at this time. With the controversies that have agitated, and are still agitating the religious world on this subject, I have nothing to do. But as it is a subject of paramount importance—one that vitally concerns the well-being of all Adam's dying race, I desire to call the attention of the serious, and the thoughtful to the teaching of the Holy Spirit on this vital question. I have no new theory to advance, no novel exposition to offer, no human system to defend.

Theorisers and system-makers have too long been the blighting curse of christendom, turning away the minds and hearts of men from the life-revealing, life-giving, life-sustaining and life-perfecting word of Jehovah, to the dry bones of dogmatic theology. To this gracious Word, then, the only source of instruction in divine things, let us go with hearts open to receive reverently and gladly whatever it teaches. In all religious investigations the question should be, "*What does the Holy Spirit teach?*"

In order to Sonship, or adoption into God's family on earth, two things are necessary: 1. *Being begotten.* 2. *Being born again.* However closely these two acts may be connected, or however soon a person may be born again, after having been begotten anew, still they are distinct acts, and should always be discriminated as such. The failure to perceive and note this distinction is one cause of the great comparison in the minds of many on this question. Let it also be distinctly noted that an individual must be begotten spiritually, before he can be

born again. Then, while being born always, and necessarily implies being begotten; yet being begotten, does not necessarily imply being born again. The design of begetting again, is the impartation of a new, a spiritual life: the design of being born again is the enjoyment of this new, this spiritual life which has already been imparted.

1. First, then, how are men begotten again? or, in other words, how is the new, this spiritual life implanted in the heart of man?

I. Cor. iv. 15, Paul writes: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." This, undoubtedly, has reference to the commencement of their christian life; and *by or through* the gospel, preached by Paul, that they are said to have been begotten. The gospel, then, when heard and believed by the Corinthians, imparted to them a new life. Nor was this an isolated case. The gospel is God's power, the instrument chosen by him, by which to awaken the dead sinner, quicken his moral nature, and make him feel the pulsations of a new life, thrilling his inmost being. "Of His own will begat he us with the word of truth." James i. 18.

God, alone, can bring to life the sinner, "dead in trespasses and in sins." But the question is, how does he do this? Doubtless he could do it by a direct exercise of his omnipotent power. But he has seen fit not to work in this way. In his wisdom he has chosen "the word of truth," and made it the vehicle of his transforming, life-giving power. God begets us, but he does so by the word of truth. So teaches the Holy Spirit, through the Apostle of the Lord Jesus Christ. Many other passages of similar import might be adduced, but these two are amply sufficient. Indeed, one passage of God's word, directly to the point on any question, is as good as a thousand. A word of Jehovah, though but once uttered will stand forever. Messiah, himself, teaches that the word of God is the incorruptible, the spiritual seed, which by being sown into honest and understanding hearts, imparts to them a new, a divine life.

2. How are persons who have been begotten, born again? Let the Holy Spirit answer. "Seeing ye have purified your souls in obeying the truth unto unfeigned love of the brethren; love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever." I. xxii. 22, 23. "God be thanked that (although) ye were the servants of sin, but (yet) ye have obeyed from the heart the form of doctrine which was delivered you. Being then made free from sin, ye be-

came the servants of righteousness." Rom. vi. 17, 18. A purified soul is certainly a new born soul; and one who has been made free from sin, has most assuredly been born again. We are taught by the Holy Spirit in the passages just quoted that in the days of the Apostles, souls were purified "in obeying the truth," and that men were made free from sin, by obeying from the heart the form of doctrine delivered by the Apostles. And are we not infallibly correct in the conclusions that souls are purified, and made free from sin, now in the same way, and in this way only? Has "the word of truth" been shorn of its life-giving power? Has obedience to the truth lost its purifying efficacy? Or, has God set aside the gospel, or superceded it by other means? Nay, verily! Though heaven and earth pass away, the word of Jehovah will stand forever. It is then by a reception of the truth into the heart that men are begotten to a spiritual life: and by obedience to the truth from the heart, that they are born again. The Saviour explains the whole matter in one brief sentence. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The spirit by implanting in the heart the spiritual seed which is the word of God, quickens, or makes it alive; begets in it new desires, new hopes, new life. And when the man thus quickened by the spirit, makes an entire and unreserved submission of himself, body, soul, and spirit, to the authority of the Lord Jesus Christ by being baptised "into the name of the Father and of the Son, and of the Holy Spirit, he is then, and by this means, born again, adopted into God's family, and made an heir of eternal life. This, then, is the law of God concerning spiritual birth, and it is as fixed, as invariable as the law of natural birth. Every infant that has been born into the world, from the time the first wail of the infant Cain, broke on mother Eve's ear till the present time, has been born in precisely the same way in which every other infant has been born. So every one who has been born into God's kingdom from the day of Pentecost till the present moment, has been born into it, in the same way in which every other christian has been born into it. There are not two ways of entering God's family. Messiah teaches that he that entereth not by the door, but climbeth up some other way, is a thief, and a robber. Then, brethren, let us not be ashamed of "the gospel of Christ, for it is the power of God unto salvation, to every one who believes it." Let us faithfully proclaim "the word of truth." Let us sow broadcast the "incorruptible seed—the word of God that lives and abides forever," that it may fall into many honest and understand-

ing hearts," and bring forth fruit unto life eternal. My prayer is that all may come the knowledge of the truth as it is in Jesus, that they may thereby be saved.

In our next, and final article on this subject, we will endeavor to ascertain to whom the privilege is given to become the children of God.

B. F. MANIRE.

PALO ALTO, MISS., May 3d, 1859.

DEATH OF THE GOOD AND GREAT.

"Man that is born of woman, is of few days and full of trouble. He cometh forth like a flower and is cut down; he fadeth like a shadow and continueth not."

Within a few months past, some of our greatest and best men and women have fallen under death's iron grasp.

Elder Ephraim A. Smith, perhaps more extensively and better known as a preacher of the Gospel than any other brother in the country, paid the last obligation to earth a few months since. We have anxiously looked for a biographical sketch of brother Smith, from some of his most intimate friends, but so far, we have looked in vain. We do not say that Bro. Ephraim A. Smith, was a perfect man—there are none such—but we had evidence added to evidence for nearly thirty years, that he loved the cause of God. For it he labored constantly, humbly and efficiently. His mistakes we always considered venial, perhaps the result of the weakness of nature; but no one who knew him, doubted his sincerity and deep devotion in the cause of truth. We learn that "he died at his post," and now awaits his reward.

President James Shannon, fell asleep at his residence in Canton, Mo., on the 25th of February, 1859. For many years he was an untiring advocate of the truth as it is written. Perhaps his last essay, written to convince Bro. Campbell and others, that the name of Christian was not given by the enemies, evinces the highest regard for the authority of the Lord.

He was a very superior classical scholar, well versed in English literature, and was a man of most varied and general information. We doubt, if there is a brother amongst us, who occupies a higher position as a man of reliable information; and it is by no means disparaging to others to say, Bro. Shannon has filled more high and responsible positions than any one amongst us. He was Professor in the Georgia

University, President of the University of Louisiana and Missouri, was President of Bacon College, and died President of the "Christian University" at Canton, Mo. But he was still honored with a much more honorable position before the court of heaven. He was a "king and priest" in the temple of the Lord of hosts, and he overcame the world by the blood of the Lamb. Now he rests from his labors, and his works will follow him. Our beloved sister has the sympathy of thousands.

Sister Mary Williams, Missionary to the Holy Land, died near Joppa—Ancient Joppa—a few weeks since, full of faith and good works. No woman amongst the modern disciples of the Saviour, has given stronger evidence that she looked for the coming of the Blessed One. She was long deeply impressed with the idea that the Lord would come in person to Palestine, and doubtless she was watching for his return. Brother Barclay reports that her faith failed not in life or death. Will not our sister's example lead others to make sacrifices for the Redeemer?

T. F.

THE TRUE WORSHIP AND ITS ABUSES.—ENCOURAGING.

FAYETTEVILLE, ARK., March 21st, 1859.

Permit me to speak to you a word of encouragement, although it may come from a very humble source, and a very secluded part of our land. I assure you that it has been with pleasure and feelings of much interest, that I have watched for a long time, the manner with which you have wielded the sword of the spirit against errors. It appears to me, that the word of God presents a rich and vast field of glorious realities, sufficiently large for all the Christians in this wide world, without going into the vain and deceitful fields of modern speculative philosophy, to waste their precious time and talent; speculative persons not only spend their own lives unwisely, but also wound the cause of God. They cause many good and honest souls to take poisonous food, generated only by human reason.

In your October number of the Gospel Advocate, you speak of abuses which seem to be gradually undermining that free, independent responsibility which should animate the bosom of every Christian. The worship seems to be taken from the hands of the people and placed in the hands of the few, and if Zion has no watchmen on her walls to cry out at the approach of the enemy, is she not in danger of

being taken, and her children led away captive by the prince of darkness? When we see an intelligent congregation of Christians sit and permit one brother to sing, read, pray, preach, exhort and attend to the breaking of bread, simply because he is a preacher, is it not giving too much power into the hands of one man? Again, let the brother be absent, the members meet not, hence there is not a word of praise, not a prayer ascends to the Throne of God, and behold, on the Lord's day the church is as silent as the tomb; and why this neglect of Christian duty? Our Preacher is absent. Is not such a course utterly opposed to the heavenly influence which the Church of Christ should have on a sinful world? Is not such a practice causing spiritual death among the members? and hence, do we not see that the liberties and the power of the church are rapidly passing out of the hands of the many into the hands of a few, called ministers, pastors, etc. Must a man be educated in college, to pray, sing, exhort or teach in the congregation? Has not the time come when our churches should have more teaching and less preaching? but we will say more on this point in our next.

C. J.

Look not on the dark side of the picture Brother J. The more Gospel preachers we can have, the better for the cause, if they will really do the work of Evangelists. When the congregations *love* the Christian religion, they will hold up the hands of the ministers of the word, in the dark regions of the earth.

T. F.

PRAYER, BY A MEMBER OF A BAPTIST CHURCH.

SHOP SPRING, Tenn., March 10th, 1859.

ELDER FANNING :—In the January number of the Gospel Advocate, in your strictures upon Prof. Milligan's article on prayer, you "deny the existence of any 'living faith' that is not made so by obedience;" and hence teach that unbaptized believers ought not to pray. You "regard it as the result of ignorance, unbelief, and open rebellion to hear such (believing penitents) pray to their Saviour to forgive their sins, convert their souls, or give them the good spirit, etc." Such may be true, but I cannot think it. Will you allow me to suppose a case for consideration. (Better point to the word of God. T. F.)

A man is deeply convicted of sin, becomes a penitent believer in Christ, and desires with all his heart to do his commands; but having devoted but little of his life to the investigation of the contested subject of Baptism, feels unwilling to do anything until he can know

what is duty. Some time will be required in order to satisfy him, unless he have superior facilities. Now would you have such an one not to utter a prayer while thus deterred from duty? Would you teach him not to ask of God forgiveness for his daily trespasses, which now annoy him? Not to implore aid from God to assist in a correct understanding of his word; not to praise him for his many favors, lest he should thereby reveal a heart of unbelief and rebellion? If so, will your teachings not conflict with the promptings of the affections of the believing, loving heart?

And suppose he should decide, from the evidence before him, that the Baptist Church was the proper one, (Impossible to come to such a conclusion from scripture. T. F.) but whose administration of the ordinance of Baptism (if I mistake not) you consider invalid. Would not, then, his prayers after such invalid baptism, be also in your view the "result of ignorance, unbelief, and open rebellion?" And, if so, are not the prayers of all denominations of the same kind, and hence unavailing; yea, horrid mockery? I may not have a logical eye, but it does seem to me, that these are the conclusions to which your theory inevitably tends. Is it not so? If my eye is dark, please give it light, and oblige,

AN INQUIRER,

If we should not answer all the points of "An Inquirer" in our essays on prayer, we will cheerfully attempt to do so, if he will remind us of his difficulties. We give our readers the questions in this number, because they are such as occur to most persons, who think it is the privilege of aliens, or at least, those "near the kingdom," to ask for its rewards and honors before entering it.

T. F.

QUERIES AND ANSWERS.

M'MINNVILLE, March 18th, 1859.

BROTHER FANNING:—Will you give us some remarks through the Advocate, touching an inconsistency among us? The brethren teach that when sinners believe on the Lord and repent of their sins, they come to His promise of remission only through the ordinance of baptism. Why, then, do we so often defer or delay to bring them into the possession of the blessed promises of our Saviour? It seems to me to be a glaring inconsistency of our teachers, and one very justly wielded against us. Are we not saying by our actions, we do not believe what we teach, when we allow days and weeks to intervene

between the confession and baptism of the penitent? What was the apostolic practice? Did they or did they not baptize immediately on confession? or as soon as practicable, another question.

We say the Apostles baptized for the remission of sins. Why do we receive persons from other churches and not re-baptize them; merely because they have been immersed? for none others baptize for remission of sins, but we usually receive them in fellowship if they have been immersed, no matter how; nor by whom. Is this right? Please give us your views of the Apostles' teachings, and then the reasons, if there are any, why we, as a people, do not adhere closer to the truth as taught by them.

A LOVER OF THE TRUTH.

ANSWERS.

1—The jailor, "the same hour of the night, heard, believed, was baptized, and rejoiced with all his house." Baptism was never delayed in the days of the Apostles. It is wrong to wait till to-morrow to do what is right to perform to-day.

2—We do not place the validity of baptism upon the *office* of the administrator, or upon the opinion of a "church court," but merely upon the *sincerity* and *understanding* of the subject. Hence if one has, upon any full acknowledgement of the authority of Christ, been immersed with the view of "obeying the Gospel," or submitting to the authority of Christ, and is *conscious* that in so doing he yielded himself soul and body, to God, we consider it valid baptism. We do not suppose any one is baptized comprehend fully *all* the forms of expression in the New Testament upon the design of baptism; and we consider it fortunate that a clear understanding of any form, seems to embrace all that is intended. If one, for instance, believes and is baptized in order to salvation, it is sufficient. Baptism for remission is not more pointed than "baptism is the seeking of a good conscience," or by the act, "we put on Christ." But, we repeat, some form of expression must be understood in order to scriptural obedience. Should one be baptized "because he has got religion," or is pardoned, and wishes by the act, to be initiated into some Baptist or other sect, we should not consider it obedience to God.

T. F.

CONSULTATION MEETING

At Franklin, Tenn., Friday before the second Lord's Day in August, 1859, it being the 12th of the month.

As there seems to be a general interest amongst the brethren, in reference to the contemplated meeting at Franklin, August the 12th, we would very respectfully make the following suggestions:

1st. That every church have a representative.

2d. That the brethren be prepared to report the condition of the congregations.

3. That all come together with the view of endeavoring to gain a clearer understanding as to our duties to God, our brethren, ourselves, and the world.

The appointment is settled. Come, brethren, to the meeting.

FRANKLIN, TENN., May 15th, 1859.

BROS. FANNING & LIPSCOMB:—The disciples of Christ at this place extend a cordial invitation to the churches and brethren throughout the State, and in middle Tennessee, to meet them in a consulting capacity on Friday before the second Lord's day in August. It is thought needless to urge that the brethren will most cheerfully *divide* their living with all who may attend. Come brethren, and let us cultivate a more intimate acquaintance.

By request of the Church.

F. H. DAVIS,
O. T. CRAIG,

The brethren at Hartsville, write by Bro. Thos. S. Stalker, that all are anxious for the meeting.

We do not recollect any appointment in the State to which the brethren have looked with more anxiety. We have been to some extent, torn asunder by apostates and factious men, and no doubt we will be profited to seeing each other face to face. Let us meet brethren, at the time appointed, and if we do nothing more than look at each other, talk to each other, sing and pray with each other, and read the word of God together, we will be amply repaid. T. F.


CASTALIAN SPRINGS, TENN., May 30th, 1859.

DEAR BRO. LIPSCOMB:—Please announce in the Gospel Advocate that Bro. G. W. Elley will hold a meeting at Union Meeting House, Sumner county, Tenn., commencing on Saturday before the first Lord's day in July. Bro. Elley proposes to spend some fifteen or twenty days with the brethren in Sumner county, and we would take this

method of inviting brethren from other congregations to meet with us, and aid us in our effort to promote the cause of Christ.

Fraternally,

F. M. CARMACK.

 BRO. FANNING: Our Bro. THOMAS M. ALLEN, of Mo., held a meeting in Murfreesboro', a few days since in which some 18 persons made the noble confession, that Jesus Christ is the Son of the Living God, and were immersed. Bro. Allen leaves on the cars for Ky., where he expects to hold a meeting in Paris.

Nashville, June 7th, 1859.

WORKS OF BARTON W. STONE.

The first volume of the works of the good man, whose name is before the eyes of the reader, has been kindly sent to us by Bro. J. M. Mathes, but want of time has prevented us from doing more than merely noticing the arrangement of the book, and a few historical items. every impression upon our mind, touching the work, is most favorable, and we would be pleased for the brethren generally to read it. Address Elder J. M. Mathes, Bedford, Ia. T. F.

PREACHER WANTED.

MARION, ALA., April 2d, 1859.

BRETHREN:—Will you be kind enough to state, through the Advocate, that the Churches of Christ, some six or eight in number, in this part of the Lord's vineyard are entirely without an Evangelist. They desire to procure one of some experience, of approved piety, and who is willing to work, and will compensate him liberally. Address me at this office. Truly yours, P. B. LAWSON.

There is no portion of the South which offers a more inviting field, than the section indicated by Bro. Lawson. Who will go? T. F.

CORRESPONDENCE.

Bro. W. W. BOARD, of Paris, Texas, writes encouragingly to the Gospel Advocate. "I am rejoiced to hear that it is well sustained by the brethren. Its circulation, I am satisfied would do more good than any paper among us."

Bro. M. LOVE, writes February 7.—Dear Brother, I again give you an item of news. I have recently visited Walker and Chaloga Counties. Ga., during which trip we had ten additions, five by letter

and five by confession and obedience. The prospect for doing good is very flattering. May the Lord hasten the day when sectarianism shall lose its unhallowed influence in our land, and the cause of our blessed Redeemer triumph most gloriously."

I am traveling and preaching very extensively this year. The cause is onward in Georgia. Let us thank the Lord and take courage.

Yours, affectionately,

NATHAN W. SMITH.

OBITUARIES.

BROTHER FANNING:—It is written, "that all flesh is as grass, and the glory of man is as the flower of grass;" and were it not also written, that "the word of the Lord endureth forever," and that that word promises life and immortality through the gospel, then, indeed, man had been made in vain. Brother John B. Smith fell asleep on Thursday morning, 31st of March, after a short but most excruciating sickness, inflammation of the brain. Brother Smith was born in Lawrence District, South Carolina, on the 25th day of February, 1814; consequently, forty-four years, one month, and 6 days old. He was born of water and of the spirit, according to the scriptures, in August, 1837; having received immersion, for the forgiveness of his sins, from the hands of Brother John M. Barnes. He received the yoke in his youth, and has borne it unflinchingly till he laid it down in death; and we are comforted by the assurance of hope, "that He that raised up Christ from the dead, shall also quicken *his mortal body* by the spirit of Christ which dwelt in *him*. For, as we are assured, that they who, by patient continuance in well-doing, seek for glory, honor and immortality, receive eternal life: we feel fully assured that his rest is the rest that remains for the people of God. The nature of his disease, at an early stage of his sickness, deprived him of both speech and reason, but as he will be judged by his life rather than by his death, the writer of this obituary, who knew him well, can say he was one of those who always kept his lamp trimmed and burning, and with David could say, "The statutes of the Lord are right rejoicing to the heart." He adorned the social circle in the various capacities of the devoted husband, the judiciously affectionate father, the faithful friend, the kind neighbor, and the instructive associate. He leaves a mourning wife and eight children, together with a large circle of friends to lament his loss; but their grief is not without hope, for they know in whom he trusted, and rely on meeting him in a better land, where God shall wipe all tears from their faces, and they shall never part again. "Blessed are the dead who die in the Lord."

D. M. P.

But a few weeks ago, Bro. Smith was with us at the college, and bid fair to out-live most of us. We can scarcely become reconciled to his death; but the ravages of time are great, and we know not who will fall next. Sister Smith says, in a letter to our sister wife, "*Oh, God have mercy, I am a widow.*" Amen, says every pious heart. The Lord will bless the widow and the orphan.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V.

NASHVILLE, JULY, 1859.

NO. 7.

THE NAME CHRISTIAN.

As this is an age in which many are disposed to investigate all matters of interest, we venture a few remarks upon the name Christian. We hope our essay may not darken counsel if it should prove worthless.

In our introductory remarks we presume to say that God has in all ages, and under every dispensation, addressed man by some name for the especial advancement of his intelligent creatures; and that it was highly displeasing to the will of God for man to assume to himself a distinguishing title, which God did not give or authorize. In proof read Genesis vi. 1, 2. Here it seems that his patriarchal people, or rather the Antediluvians, were called by the name of his own selecting, that is the sons of God and the daughters of men. Now the flood was brought in upon them for the breach of indiscriminately commingling the two names together. And again, no sooner was man presented with the newly appearing earth, and permitted to take possession of the whole domain of creation, than he sought to alter or make another name. See Gen. xi. 4. "Let us make us a name lest we be scattered abroad upon the face of the whole earth." Here they commencing to build the mighty tower of Babel in order to make them a name, are scattered abroad—the very thing occurred to them that they were laboring to avoid—God confounded their language which prevented them from accomplishing their object. It not being allowable for man to thus make to himself a name, God caused them to be scattered and lamentably confused. It is so to this day with Babel-builders, creed-makers; how confused and scattered, not understanding their own language. With these things before us, let us proceed to the examination of the "New Name." We will first turn to the prophecy of Isaiah, chap. lxii. 2. "And the Gentiles shall see thy righteousness,

and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Now if this prophecy means any thing we shall be able to find the name by which all followers of Jesus Christ shall be called, both Jew and Gentile, that is, if we can find that the Gentiles ever saw or received the righteousness of which the prophet speaks. Now any name given before that event or even since the completion of the new covenant scriptures, is not allowable. Again, hear Isaiah: "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Isaiah lxxv. 15.

Here it is said that they shall leave their name, and another name shall be given, that is, when the Gentiles see the righteousness, at that time they leave their old name and take a new name which is to be common to all followers wherever the righteousness may be seen. Again, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as of old: that they may possess the remnant of Edom, and of all the heathen (Gentiles) which are called by my name, saith the Lord that doeth this." Amos ix. 11, 12, with Acts xv. 14, 15, 16, 17. These passages of scriptures seem to be conclusive, showing at once that the new name is to be given after the righteousness is seen by the Gentiles, or at least James so deposes in Acts xv. 13, 14. Bear in mind that the name must be a new one—one that had never before been used. We now propose an examination of the names disciple, saint, and friend. In this examination the grave object is to discover the new name—to see if either of these is the one.

1. Is disciple the name? This question can be answered by asking and answering another. Was disciple used as a name before the Gentiles saw his righteousness? Yes! Then to the proof at once. The word disciple means learner, hence any person desiring to learn is a disciple in that particular thing. In the conversation which took place between the Pharisees and the man who had been blind, we hear the Pharisees saying to him, "Thou art his disciple, (Christ's) but we are Moses' disciples." John ix. 28. Joseph of Arimathea was said to be a disciple, "but secretly for fear of the Jews." John xix. 38. "And whosoever doeth not bear his cross and come after me, cannot be my disciple." Luke xiv. 4. Now from all these quotations it will be plainly seen that disciple is not the new name—disciple being only significant of them as learners or followers of some person—not a derivative word as the old Jewish name was, and as the new name is, and

remember that all this took place while the Jewish kingdom was standing, prior to the Gentiles seeing his righteousness, which will destroy the prophecy of Isaiah, provided that we make disciple the new name, for the Gentiles must first see his righteousness.

2. Is friend the new name? I answer no! To the proof. "Ye are my friends if ye do whatsoever I command you. * * But I have called you friends." John xv. 12, 15. Those who do his commandments are friends to him, but simply because I am a friend to a man is not reason that my name shall be changed to friend. All this, while the Jewish kingdom is standing, and to the Jews only—Gentiles not seen his righteousness.

3. Is saint the new name? Well, the prophecy before us says new name, if then, we find saint to be such, the question is settled, if not, then we must look further. Saint: "A person sanctified; a holy or godly person," says Webster. All persons professing to be followers of Christ Jesus, should be *godly* persons—should be *saintly* persons. Saint is not the name we want as yet to fulfill the prophecy, because it was even used prior to the prophecy, hence an old name. In Deuteronomy it is said, "And he came with ten thousand of his saints," perhaps angels. In the Psalms it is said, "For the Lord loveth judgment, and forsaketh not his saints." I refer to these passages, first, to show that saint is applied to holy persons; second, that it was used long before the Gentiles saw his righteousness, hence is not the new name—not the promised name. Now I object neither to the name disciple, friend, nor saint, when used in their Bible sense, but do not think that either of them fills the prophecy in Isaiah lxii. 2. And having thus examined, having looked from the prophecy through to the last of Malachi, and from Matthew to the last of John, and finding nothing that leads me directly to the fulfillment of the prophecy—the new name! Here I begin to wonder—am almost astonished at not finding the desired information. I read of John the Immerser, of Jesus the Messiah, the great mediator of the new covenant. Still on the search, I hear of John's death, the life, crucifixion, burial and resurrection, ascension and coronation of the Messiah, I learn all this but as yet I find no place informing me of the Gentiles seeing his righteousness. Here almost in despair of finding the new name. But I, however set out again, and in passing up to a certain mountain I hear a voice saying "All hail," not supposing that I am personally addressed, I stand a little to one side. Understanding that the eleven disciples are gone up into the mountain, I also, put out for the same place, arriving there

almost breathless, I discovered that they were worshipping Jesus. Being somewhat curious to know what was to be done, I approached nearer, and hear some doubting, I also hear Jesus speak unto them, saying, "All power is given unto me in heaven and on earth, go ye therefore and teach all nations," &c.; or "Go ye into all the world and preach the gospel to every creature." On hearing this I am greatly rejoiced, I now hear Isaiah say, "And the Gentiles shall see thy righteousness, and thou shalt be called by a new name," &c. Says he hear this great command, will you? why sir, it is to extend to the whole world, and of course the Gentiles will see his righteousness, then I remember that the Jew and Gentile make the whole world. With these things fresh in my memory I set out once more. Having learned that the Apostles were to enter upon their official duties at Jerusalem, I hasten to the place. The great city seemed thronged with strangers. I make my way as best I can—rather wandering than going direct, not yet learned the whereabouts of those men to whom I have been listening. And suddenly I hear a sound from heaven. Now when it was made known to the multitude that the sound had filled the house where the Apostles were sitting, I immediately rushed to the house with the thronging multitude. I hear them speak as the spirit gives utterance, and with profound silence I listen, expecting to hear the new name. I hear Peter preaching precisely what Jesus told him, beginning at Jerusalem, I therefore feel sure that I am on the right course. I soon discover, however, that I am at the wrong place to hear the new name given, from the fact that it is the Gentiles who are to see his righteousness prior to the giving of the name, but as my object is to hear Isaiah's prophecy fulfilled, I content myself, until I learn that Philip is preaching down in the city of Samaria. I hasten down to hear him, and to gain all the information I can in relation to the man. I am yet at the wrong place, but rest here for sometime. Being informed that the Apostle Peter is on his way to the house of Cornelius, who lives in Cesarea. No sooner than I am informed, I proceed to Cesarea. On arriving, I find Peter with six others; I approach and take my seat near by. I discover that Peter and Cornelius are in conversation—I remain silent. Presently Peter begins to preach. He speaks very much like he did when I heard him up at Jerusalem, says he, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." After Cornelius explains to Peter the reason he sent for him,

Peter then spoke again, saying, "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him and worketh righteousness is acceptable with him." This is good news to me, seeing all nations are accepted. But those who came with Peter were astonished, "because that on the Gentiles also was poured out the gift of the Holy Spirit," I am satisfied that it is the same that I heard at Jerusalem, from the fact of their speaking with tongues. I heard Peter say at Jerusalem that God would pour out his spirit upon all flesh, quoting from Joel.

Here I understand that the Jew and Gentile make all flesh. Instantly this prophecy presents itself to my mind, "And the Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name." This greatly relieves my mind, having found that the old prophet was not mistaken, and being fully satisfied that the Gentiles have now seen the righteousness of which the prophet spoke. But the meeting closed between Peter and Cornelius without my hearing the new name, but in a short time I hear that the apostles and brethren who were in Judea, are contending with Peter, in relation to his preaching to the Gentiles. I again go up to Jerusalem and hear Peter rehearse the matter to them. "When they heard these things they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." And I repeat, "And the Gentiles shall see thy righteousness." Now I see that the middle wall of partition is broken down, that all are made fellow-citizens of one household. My heart fills with joy when I review the goodness of God, seeing that he has now caused the prophecy of Isaiah to be fulfilled. In view of all this, I can but join the poet in praising his holy name:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
And immortality endures."

But the new name is not yet found, and understanding that Barnabas and Paul are teaching in the Church in Antioch, I hasten over there and listen at them; not being there many days I hear the disciples called by a strange name—a name that I have not heard before. I know now that the new name could be given with propriety, since the Gentiles have seen the righteousness. I have briefly reviewed the

whole history from the prophecy of Isaiah to the preaching of Peter at Cesarea, and the consultation of the Apostles afterwards, and find no time at which the name could be given prior to this time; and again I look at the strange name and am satisfied that it is the one, so I will just write it down, "And the disciples were called Christians first in Antioch." This is as new to the Jew as it is to the Gentile, so all can be called by it—neither nation taking the name of the other. It is new. In my next I propose showing how the name is given.

J. K. SPEER.

SPRING GROVE, TENN., April 12, 1859.

THE NAME BAPTIST.

BRO. FANNING:—I have been requested to make some remarks on the name Baptist, or John's mission. I have consented to do so, and hope you will give them a place in your most excellent Advocate.

My object is to examine the name Baptist in all its bearings on society. First, I will notice the number of families wearing the name Baptist: 1st. They tell me there are the particular Baptists of England and Wales. 2nd. General Baptists of England and Wales. 3rd. Menonites of Holland. 4th. The Scotch, or Weekly Communion Baptists. 5th. The Associated or Calvinistic Baptists of the United States. 6th. The seventh day Baptists. 7th. The six principle Baptists.—N. B.—Here is the six-seventh and seven-sixth Baptist, the last at least is an improper fraction.—8th. There is the Menonites of America. 9th. The Tunker Baptists. 10th. The free will Baptists. 11th. The Emancipators. 12th. The free communion Baptists; and lastly a number too numerous to mention, and they all claim the old Jewish prophet, John the Baptist, (Immerser, T. F.) Suppose this old Jewish prophet was introduced to this variegated Baptist family, (without the use of the camera obscura or camera lucida) he could see discordant features enough in the Baptist families to cause the exclamation, "foul play somewhere!" Each face shows a distinct paternity; all cannot be of one father. But they say that their church is a gospel church still, if they are all gospel churches, Luke was mistaken when he wrote the Acts. Let us interrogate him. Did you write the Acts of the Apostles? Yes, I wrote the history of the Jerusalem or Mother Church of Christianity. Luke, do you know anything of these Baptists families? Ans. Not a word of them, but the brethren

say that one branch of the above is sound, that is the old Jerusalem Church. Friend Baptist is this hill one of the seven upon which Rome is built? No! they are all of the most particular churches, brought up after the strictest sect—a Calvinist. Luke turns to Acts xi. 26, and say you will learn the name of the people whose ecclesiastical history I wrote, but no Baptist is mentioned as one of that family, or people whose history I wrote. John the Baptist, a Jewish prophet, who never held citizenship in the gospel church, came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, saying, repent for the kingdom of heaven is at hand, Matt. iii. 2, Mark i. 14, 15. By these views we see that the church or kingdom of Christ was not yet set up when this was spoken. The Baptists say that John set their church up, but if John set it up, I want to know where it stands? Does it stand in Jordan or in Enon, where John was baptising? The word Baptist implies the office of a baptiser. John baptised and was called John the Baptist, but were those whom he baptised, Baptists? They were John's disciples. Matt. ix. 14. We say of a lady who follows dyeing that she is a dyer, but surely her hanks are not dyers. But John never preached the gospel in fact. See 1st Cor. xv. 1-5. This will suffice. If John preached this, I want to know the chapter and verse. To say a man was a perfect blacksmith who never heated iron would be singular; to say that John preached the gospel, in fact would be as singular.

Our friend Baptist says the word *Baptizoo* should be translated *immerse*. But what then of *baptistees-immerser*? Then John the immer-ser, immersed, and John founded your Church—brethren being judges. It should be called the Immersionist church. Glory not then in a Baptist church. We will find it philological to say I glory in being an immersionist and in the immersion and in the immersionists church or church of immersionists. Let us hear the great immersionist of S. C., (to wit, Mr. Thompson.) He says that the name Christian shall soon be the glorious badge for all the followers of Christ, found in A.D., 26, then what will become of that glory which arises from being called a Baptist? Gone, gone, forever gone! To talk of a Baptist Church is the language of Ashdod and not of Jerusalem. Brethren, the gospel of our Lord and Saviour, Jesus Christ, is perfect in itself. If John's disciples did not lack any, why then did Aquilla and Priscilla take Apollos unto them and expound unto him the way of God more perfectly? Our friend Baptists still says that John set up their church, but the other say that there is but one church set up as the Mother Church.

Christianity dedicated by Christ's blood. If that be true, the brethren's rule is not right. That is, Christ's word shall not fail, and quotes his words to prove the position correct, that heaven and earth shall pass away, but my words shall not fail. To all those who make this a rule just read the 18th verse of the 16th chapter of Matthew.

The world is spending its fury at the Church, but brethren, let us take Paul's advice, to stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. May the favor of God, the Father, and of the Lord Jesus Christ be with you all, and the rest of the Israel of God.

M. S. SWAN.

TALKING ROCK, PICKENS CO., GA., March 22d, 1859.

FAMILY WORSHIP.

BRO. FANNING:—As there are but few who attend worship in their families, an effort should be made to stir the brethren up to their duty. It is very common, when speaking of the necessity of family worship, for some one to say, "you have no precept in the scriptures for it." Now this is a mistake and shows a want of the proper understanding of the scriptures. Paul tells us in Heb. x. 1, that the law was a shadow of the good things to come, but if I would be plain, I should say Moses and law were typical of Christ and his law. We will see how that will suit. First, Moses was the guide to the Jews, and he led them from bondage in Egypt. Then came the prophets as teachers, or the Jews had Moses and the prophets. We have Christ and the apostles. This seems to suit very well so far. The Jews offered sacrifice once a year. Christ offered himself a sacrifice for our sins which stands in the room of yearly sacrifices offered by the Jews. The Jews were commanded to eat the Passover. We are commanded to eat the Lord's supper. We are told in the scriptures that the Jews offered sacrifice morning and evening. What then was this typical of? We cannot do better than conclude it to be typical of our assembling ourselves around the family altar to mingle our voices together in singing and in prayer. "Well, but," says one, "did not the Jews have a priest to offer sacrifice for them?" Has not every family some elder person in it? And if so, there is in every house a priest. The Apostle says: "Ye also, as lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by

Jesus Christ." 1 Peter ii. 5. We find we have a time for offering sacrifice. It is strange that man, enjoying the blessings of merciful Creator, can be ashamed to bow with his family, to thank and praise God as becomes his duty. Assemble a few friends together, and those who say they cannot pray, are loudest in talking about worldly affairs. Why is this? I fear it is because "where the treasure is, there the heart will be also." In the present state of the Christians it might be said us, "They contend strenuously for *good works* but perform few of them."

Paul, in Ephesians, vi. 4, says, in speaking to the fathers concerning the manner of bringing up their children, "But bring them up in the nurture and admonition of the Lord." I desire to know if a good example set before a child, does not tend to influence much more than words. Show one you fear and love God at *home* as well as at *church*, and you will sow seed in his heart that will mature as it advances in life. It is like rearing a building where the first stone that is laid down will be the last to be taken up; even so the first idea, whether good or bad, that is impressed on the youthful mind is the last one to be erased. Most unfortunately there are some who have taken hold of the idea that it is only necessary for them to serve God on Lord's day, and that through the instrumentality of the preacher. It is this idea that is doing the mischief, for God does not require us to serve him by *machinary*; It is quite otherwise—not with the lips alone, but with the lips and heart. When we see christians with their families serving God at all times, we may conclude, that each studies the word of God for himself.

XIPHONIA.

AUTHORITY OF CHURCH OFFICERS.

BRO. LIPSCOMB:—In your paper for this month, you express, in answer to inquiries on church discipline, some ideas that I think are very far from the teaching of the spirit; and whilst I remember that "faithful are the words of a friend," while "the kisses of an enemy are deceitful," I feel like speaking to you in all kindness, and yet in the plainest manner. Your language is: "The idea of one man, or two or three men saying to a member, we, by the authority in us vested, excommunicate you from the church of Christ, is as unauthorized as the assumptions of Pope Pius himself. * * * Such a notion as official authority vested in a few individuals to act for the congre-

gation is not to be found in any example or precept in the word of truth."

So you think, and so I do *not* think. How fortunate that there is no authority in the *thinks* of either of us, and consequently no danger of eternal torments to our brethren, if they think differently from us both! But there is authority, if not vested in a few, at least in the word of truth; and to this authority, from which there can be no appeal, I would affectionately invite you. Let us re-examine it, as you sometimes do the lessons you give your students.

1. The Bible names and designations are all correct. This, I am sure, you will allow. It calls, not all, but a certain class of persons in the church, individually, *episcopos*; another class are called *diakou*; others are called *evangelists*. I need not give you the reference. The question is, what do these names mean? What does *episkopos* mean? Greenfield says—and I know of no adverse authority—it means "an inspector, overseer: hence a curator, guardian, patron, i. e., one who superintends and provides for the wants of any one; an overseer, superintendent, bishop, i. e. a chief officer in the christian church." The first part of this definition you will admit, no doubt; the other I will try to prove, though you may admit it also. Picking, and your regular college authorities say it means "an inspector, the office of an inspector; an overseer, a keeper, a guardian; generally in the plural; agents deputed by the Athenians to keep watch over the dependent states." Had these last named no authority "vested in them?" Were they to call upon the "dependent states" over which it was their business to keep watch, to govern themselves by a public, democratic vote on every question and issue amongst them? But they were curators. What does this mean? Authority, which I am sure you respect, says curator means "one that has the care and superintendence of any thing; a guardian appointed by law." Would it not appear ludicrous for one to be appointed to do a work—an important work, and yet have no authority to do it? This would be very much like the Calvinistic idea of calling on sinners to repent, when it was understood they had no ability to repent!

No class of people can justly "lord it over God's heritage." Those in authority, are themselves under authority, and must use their office like others their wealth, etc., "as not abusing it." But to deny them authority to do work assigned them, would be grossly and manifestly absurd. The only question is, what were they appointed to do? What pertains to their office? Are they to teach and admonish only?

This, if I understand you, you regard as the extent of their authority. But their name means more—vastly more; and I am sure you will say they have the right name. It means overseer. Is this equivalent to teacher? Does it mean no more? Has it not the idea of ruling, judging, controlling? Were not those sent by the Athenians to watch the dependent states, to act the part of governors? Does not the very name *episkopos* imply judicial authority? It is I, presume to say, clearly impossible for the *episcopoi* of the New Testament, or the ancient Greeks to desire the name or do the work assigned them, without a large share of judicial authority.

2. This seems to be clearly confirmed by the plain teaching of the New Testament. Thus Paul says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." Heb. xiii. 17. Watching does not imply either teaching or ruling; but these were rulers and had to render an account. Hence, the others were to submit. Bro. Fanning, is, I think, clearly right in distinguishing brethren elder and bishop. They are not always synonymous. Elder never indicates office or authority, as you suggest. But these were *episcopoi*, overseers; not merely *presbuteroi*, seniors. If the overseers were elders or seniors, it did not, and does not follow, by any means, that the elders were necessarily overseers. All elders could not be bishops. Seniority was only one qualification for the office of bishop. And the qualifications one must have to be a bishop, cannot be accounted for by supposing he is merely a teacher; they imply governing, ruling, judicial authority. Young men, unmarried men, and others, can teach, admonish, etc. Indeed, all the christians are required to teach and admonish one another. The bishop's office included more, or it is a sinecure, or nothing.

It was anciently the divine plan to have judges, rulers, overseers, who exercised judicial authority. This I need not prove. It was never the custom, when God ruled, to have a democratic mob-ocracy, calling on all the assembly to vote on every petty question, decency and good order required, and no less require now, judges. The democracy of God's Israel consisted, and consists now, in abetting their judges, or rulers. Indeed they did not always do this, still, I need not say that the popish and denominational habit of superiors, or those in authority, appointing or conferring authority, has no countenance in the New Economy. All the Evangelist can do, is to formally ordain, or set apart, as the servant of the church, those who have been elected or chosen by the church itself.

Both the existence and necessity of judges in the church, is recognized in 1 Cor. 6th chap. "I speak to your shame. It is so, that there is not a wise man among you? no not one that shall be able to judge between his brethren." Does this mean that there was no judicial authority vested in any particular members? Why did not Paul speak to their shame because they did not call the whole church together, quarrel over the difficulties to the shame of the whole, and the great injury of the gospel cause, and then submit the case to all present, "the ignorant and the rude," and have it decided by public vote? But he showed them that there was not a wise man amongst them, no not one who was able to judge between his brethren. Does this mean that every member is able to judge? or that such as are termed wise men only—such as are capable of being bishops, are able to judge? All may be able to choose judges, and yet few able to fill the office, or do the work of judges.

It can do no good to tell the brethren there is no room for differences, that they should act as a unite etc. They will differ, and the Bible provides for it—i. e. for settling difficulties—in the wisest manner. It would have have shown itself unsuited to men, had it contemplated perpetual and universal harmony in all things, and had provided no way for settling differences. And it would, I suppose, have been but little better had it adopted or recommended any plan but the one it contains—settling difficulties by judges appointed, not by the evangelists or the popes, but by the church itself. The action or decisions of such judges, bishops, or overseers, is the action or judgement of the church *de facto*. What would be thought of a judge who would, to ratify the verdict of the jury and his own judgment, call on all the sovereign citizens present to vote for or against the decision announced? Would not this be to call on the people to do for themselves which the people had chosen and were paying their officers to do for them?

3. I would undertake to show that the course here indicated, accords with reason, with the customs of all enlightened nations—that it is every way safest and best, and that departing from it—bringing difficulties into the public assembly to quarrel over them, etc., has been the ruin of many congregations, but I have not room, and presume it is unnecessary. Many things cannot be, with regard to decency, investigated publicly, and there is not one that may not be as well or better—more correctly—determined by a few men suited for the office of bishop.

Other scriptural authority I might offer, and yet many other things; but I would hear from you. My heart is full. I have seen so much evil from errors in discipline, I am, perhaps, impatient, and need to restrain my feelings. But I venture to speak to you, my brother, in all christian affection, and will promise to hear you patiently if you reply.

C. KENDRICK.

SALADO, BELL Co. TEXAS, April 29, 1859.

REPLY TO DR. KENDRICK.

It is always a pleasure to us to have any position we assume, carefully scrutinized by our brethren, when done in the spirit of the gospel. There are a few points in Bro. Kendricks strictures to which I deem it proper to reply. I premise, first of all, that one of the most serious difficulties in the way a clear understanding of economy of the church, has always seemed to me to be, that men are continually disposed to institute comparisons between the church and its order and the institutions and customs of men. While I am ready to admit all that Bro. K. has presented, in reference to the import of the word "episkopos" in the polity of Athenians, I am by no means ready to grant that we can, from any such comparison, derive any idea of the duties and position of the *episcopoi* of the kingdom of Christ. If we have no better means of determining the duties of the bishop of the Christian church than by such comparison, I must confess that whole matter is one great uncertainty. If I understand any thing of the teaching of the New Testament, matters are not left in this undefined position. The full economy of heaven is revealed authoritatively, and not with any reference to the practices of men. We learn the character and duties of a bishop plainly and simply from the sacred records, and from no inference.

But to the main issue. It is this: Bro. Kendrick assumes that there is something in the *official* relationship of the bishops of the congregation, that constitutes them for the proper examiners and judges of all questions. Office with him gives the right to decide authoritatively all matters of difference among brethren. To this position we do most seriously object. If Bro. K. had said that long experience and faithful service give weight of authority to men and women in the christian kingdom, he would find no more hearty endorser than myself. I deprecate as much as he, or any other brother, the notion that mere youths are entitled to the same weight of authority as those who have spent long years in the service to heaven. But the idea that the thing

must be official—this is the notion we are combating. A member of a congregation possesses just as much qualification for examining and deciding questions without “election to office” as with it, and then it is as much his privilege as a faithful irreproachable member of age and dignity to do so as if he had been ordained fifty times. The elders of a congregation are the proper persons for the investigation of all questions of discipline and deciding as to the facts, and, by the authority of the word, to point out the duty of members and of the congregation. This of course does not exclude those who have been set apart to the work of ourselves.

The only other point I will notice, is that of the democratic way of electing officers. In matters of civil polity where there is no law but the expressed will of the people, of course, popular election is in harmony with the principles of the government. But I presume Bro. Kendrick will not say, even in matters political, the most suitable men are always chosen. But when we come to talk of popular suffrage in the church of Christ, it does seem to me, at once, that the law is defective. I see just as much authority in the scriptures for a popular vote to know whether a man who has believed and obeyed the truth is fit to be admitted into the body of Christ, as for an election to know who are persons competent to do the work of admonishing, instructing and teaching, and ruling in the church. I have just as good grounds in contending for the former, as Bro. K. has for the latter. But enough for the present.

W. L.

IS OUR INFLUENCE FOR GOOD OR EVIL?

We feel that this is a most important question for christian people. We would rejoice to believe that there was no occasion for such an inquiry, but we fear that there are abundant room for its being again and again repeated. We would gladly believe that the influence of all the professed servants of our Saviour was for good, and good only, but who dares to make such an assertion? Who dares to meet the realities of religious life in their full disclosure, and assert the tendencies are all upward, heavenly and to the glory of God? We are not disposed, we think, to gloomy pictures, and fondly believe that there are yet on the earth many full of the spirit of Christ, who are humbly endeavoring to do his will, but when we come to view the conduct of those called the members of the churches, we cannot repress the conviction that the influence exerted by them is often, not only not good,

but positively opposed to the whole teaching of the gospel. Let us be a little specific.

In our social and business intercourse with our neighbors and the world, is there in all that we may say and do, that the stamp of sobriety, of uprightness, honesty and manly frankness that must impress upon all with whom we associate, that there is genuine goodness in us? Or are we ready, in our social intercourse to let ourselves down from the dignified position which we occupy as subjects of the King of Kings, to every thing that is foolish, senseless, and degrading? What christian man or woman can engage in the idle, wicked and fleshey amusements of the day, unless seared in conscience, as with a hot iron, and not feel that the dignity of the christian name has been dishonored and they themselves degraded? The social commingling of friends and neighbors has ever had the approval of the good, and cannot, on any scriptural ground, be condemned, but when we substitute for that intercourse which is improving to the heart and mind, the vain, wicked revelling, and excesses of the world, we engage in and give countenance to that which tends only to degrade and debase in every feature. It seems often to be a question with religious people, to know how far they can go in the popular amusements of the day, and yet be on safe ground. Hence we have continual discussions of the propriety of christians attending dancing parties, balls, and all this sort of frolic. I know of but one safe rule for guidance in these questions. If by attending the ball, the dance, the theatre, the circus, or any other such place, we have our feelings elevated, our hearts made purer and better, and our souls strengthened to meet with more manly courage the temptations of life, then truly may we say that it is just and proper that we should go. But if on the contrary, there is, in the whole business, not a single influence that is above the flesh, nothing that does not tend to degrade and brutalize, and enslave the soul in passion and carnality, what christian can be at a loss to know what course to pursue? The best rule is this: "Whether ye eat, or drink, or whatever you do, do all to the glory of God."

Again I would call attention to the subject of christian influence in the family—the influence of fathers and mothers upon their sons and daughters. Does any sensible man or woman believe that where the proper christian influence, both of example and teaching, has been over children, they, upon coming to years of discretion, would choose the ways of sin rather than the beauty and loveliness on the gospel? The words of inspiration are clear and emphatic, and ready upon all

tongues, but do we christian fathers and mothers act as if we believed them? Are our children more intelligent, better trained, under better control than those of men of the world? How many christian parents are there in this land who have sons and daughters grown almost to manhood and womanhood, who could not to-day give the history of a single prominent event or character of the sacred scriptures? How many are there who could not tell whether Moses lived before or after the flood, or where Jesus was born, where he lived, and how he was put to death? I would rejoice to believe that this is an exaggerated picture, but be assured, my brethren, there is much truth in it. Still we call ourselves christian parents. What are the subjects, christian fathers, upon which you talk to your sons? What objects do you hold out to them as worthy of their energies? Is it the accumulation of wealth, success in business, a name great and honored among men, or is it the beauty, the excellence—the far exceeding excellence and dignity of being a faithful, earnest and self-denying servant of God that you present for their admiration? Is it God or mammon to whom you point them, as having the best right to their services? Worldly activity energy and labor are all good and necessary, but these are but the means and not the end. God's glory is to be promoted in all that we do.

Again, christian mothers, what are the thoughts with which you fill the minds and hearts of your daughters. What are the subjects of most frequent conversations with them and before them. Is it the latest shape of a bonnet, the most becoming shade of a ribbon, the most fashionable style of a cloak, or something of this order? Or is it the probable fate of some fictitious heroine of some high wrought story, for whose imaginary suffering you have ten-fold more compassion than for the real miseries of creatures of your own living flesh and blood? Or perhaps it is the last sweet morsel of scandal that tips with noiseless tread from house to house through a neighborhood "gathering as it goes." Are such things as these the food with which you are nurturing to womanhood, the lovely daughters with which heaven has blessed you? Is it with such training as this that you expect to raise them to the true dignity of noble, virtuous, God-fearing women? How we would rejoice to know the mothers in Israel were making very different impressions upon their daughters. For be assured, my sisters, that unless our mothers, wives, daughters and sisters are pious, devoted, and earnest women, there can be but little hope for the more active sex. Unless the home, the fireside be a dwelling place of ho-

liness, and peace, and godliness, with which men can refresh their souls and nerve their hearts for the stern struggles of life, for the constant temptations that beset them in their daily business, weak, weak indeed, will be their resistance to the snares and enticements of sin. What course, then are you pursuing, christian mothers? Are you continually presenting to your daughters the character of a christian woman, in all its usefulness, its self-denial, its life of doing good, its purity and heavenly loveliness? Are you pointing out to them the lives of the noble women of sacred history, whose characters present patterns of all that is pure, exalted and lovely? If you are, your influence is for good and not for evil, and the blessings of God will rest upon you, both in this life and in eternity.

This question of the influence, we exert as one of living importance. It will not do to say I am responsible for my own conduct and for that of no one else. Christianity is a personal matter, but it is not a selfish one. We are accountable for the influences which we exert as friends and neighbors, husbands and wives, parents and children. There is no relationship on earth where our influence is not felt, either for good or evil. *For which shall it be is the great question that concerns us.* Brethren and sisters, let us often calmly ask ourselves, Is my influence on the side of truth and righteousness, and spiritual life, or is it on the side of error, wickedness, and fleshy degradation. Such an inquiry, often presented, will not be without profit. W. L.

OPINIONS OF ELDER JOHN ROGERS.

CARLISLE, KY., May 17th, 1859.

BRO. FANNING:—Your May number of the Advocate is before me, in which you have published a part of my letter to you. I very much regret that as you did not publish it all, you published any of it. In your reply you represent me as undertaking to defend Prof. Milligan and Richardson; and as taking sides with them against you. Allow me to say, in all kindness, you wholly mistake my aim. And had you published my entire letter, my position would have appeared more clearly to the public. No, my brother, I have not undertaken to defend them, but to harmonize you all, believing as I do, that the difference between us is more imaginary than real—more in word than meaning. The motto of my letter shows my aim fully. “Sirs, ye are brethren, why do you wrong one to another?” I was careful not

to impugn your motives, and yet you seem to be offended, as if I had. Surely a Christian teacher ought not to be offended at an old man, although he may occupy a "low place," for saying modestly, "I think you have misapprehended, and thus, through mistake, misrepresented us." And yet you say, "But we intimate [a very clear intimation] to Bro. Rogers, that, owing to the fact that men in high and low places, without offering the shadow of proof, have charged misrepresentations upon us, we not only feel *sore* on the subject, but we fear we are becoming impatient." I fear so too. You proceed: "Our brother must remember that grave charges [I do not think it a grave charge to say "I think you are mistaken,"] made without sufficient authority place those who make them in an unenviable position before God and man." Tolerably plain intimations these. But you say further. "We have called in question no man's theory without the maturest deliberation; and we have not been mistaken in the smallest matter." This does not sound quite as protestant as I could wish. You proceed. "This is no vain boasting, [If I had not offended by saying you were mistaken, in my former letter, I would say your are mistaken again.] and we respectfully ask our brethren not to add insult to injury, by intimating that we do not understand the position of Prof. R., Prof. M. and others." My dear brother, is not this very unkind? I thought you were mistaken, and I kindly and tenderly said so; and you respectfully ask me not to insult you again by even "intimating" that you have been mistaken in the premises. You say, "We have not been mistaken in the smallest matter." Comment is needless. You say again, "We know our ground, have sustained every position, and we say again to Bro. Rogers and others, we are neither mad, ambitious, nor disposed to engage in controversy with our brethren, or others, but we must say that after all that has occurred, to charge us of writing we know not what, [that is of being mistaken] offends us; and if the brethren desire harmony, on the authority of the gospel, they must cease from their accusations." Again, "We sincerely trust our brethren will not tell us again that we do not understand transcendental infidelity, and we pray them not to charge misconception and misrepresentation upon us." Your terms of harmony, Bro. Fanning, seem a little hard. You, say, if I can understand you, that if we would have peace with you, we must not even intimate that you have misconceived, or been mistaken, in regard to the "smallest matter" about which we have been writing. I am sorry to hear such an avowal. I have little hope of harmony while you show such a spirit.

I have not intended this as a full reply to your notice of the part of my letter you published. You think there is no essential difference between you and me, if we understood one another. This is what I thought of us all, and hence my mediation. I would make peace, and war. I have failed, and I deeply regret it. I must say I think you not are taking the wrong course to secure peace. May the Lord lead us all into the truth, and make us free from all error in principle and practice.

You can do what you like with this letter. If you publish it I hope you will publish it all. Yours,

JOHN ROGERS.

Bro. Rogers' error consists in the supposition that there is no real ground of difference between R. R. and ourself, and while we thank him for his well intended efforts to mediate, we anticipate not success. Bro. R. and ourself left alone might not differ.

T. F.

DIFFICULTY IN UNDERSTANDING THE SCRIPTURES.

BRO. FANNING:—For several days I have felt disposed to write to you, but the fear of being considered an intruder has deterred me. I was reading in the 2d volume of the Gospel Advocate, published in 1856, on last Lord's day, my eye rested on the following invitation on the 28th page: "We ask our sisters to submit all their inquiries and communicate most freely their highest, best, and most pious thoughts through our columns." Signed T. F.

Thus encouraged, and having no one from whom to learn such things, as my own research cannot reach near me, I venture to write an inquiry, hoping for an answer in the "Advocate."

Hearing much said, lately, about the sectarian idea of an abstract operation of the spirit on the heart of man in conversion, and reflecting on the truth of the matter as it stands recorded, the thought presented itself to my mind—which is, I think, by them looked upon as a manifestation of the Holy Ghost—is written to have taken place after baptism. And I find I was not mistaken in that, but I find another subject for which I was looking. Matthew records, iv. 1, "Then was Jesus led," &c. Mark says, i. 12, "And immediately the spirit driveth him," &c. Luke states, iv. 1, "And Jesus * * was led by the spirit." Thus far there is a close and beautiful correspondence in the different historian's narrative. Let us look at what John records. The 29th verse of the first chapter records what was done the day be-

fore Christ's baptism. (Read again, T. F.) The 35th verse states what was done the day after he was baptized. (Mistake my sister, T. F.) The 45th tells what was done on the day following. The 1st verse of the second chapter shows that He and his disciples together were at the marriage in Cana. From the course of the narrative, his going to Capernium (12th verse) was too soon after the marriage to have been forty days in the wilderness; and in the 13th verse it says he went up to Jerusalem, and in the 23d he was in Jerusalem at the passover, to which, he went as stated in the 12th verse. We next hear of him teaching Nicodemus at night. I need not pursue the narrative any farther. It seems to me there is a want of coincidence between John and the other three, (No wrong, T. F.) and though it does not raise the shadow of a doubt in my mind as to the validity of the testimony of each writer, yet I would like to have you in your usual perspicuous manner explain to me how it is?

I have not had the pleasure of reading the Advocate since March—it has not come to hand since that time, and I cannot express how much I miss it, as it has been a welcome friend and a wise counselor for three years—dropping in with the familiarity of a conscious favorite every month. (The mails are at fault, T. F.) I hope it will come hereafter, as I expect to be a lifetime reader of its valuable pages if its high tone of Christian truth is maintained, which I doubt not it will be. Fraternally,

D. M. PRIEST.

ADAMSVILLE, MCNAIRY Co., TENN., May 31, 1859.

Reply to Sister Priest.—The slightest mistake on assuming premises will be fatal in all future examinations, and if we start wrong in religion, the only way by which we can right ourselves, is to go back, blot out all we have done, and start again. If sister Priest will look over the matter again, she will likely see that John, i. 29, refers to a period subsequent to the baptism of the Saviour. In the same connection, 32nd verse, John says: "I saw the spirit descending from heaven like a dove, and it abode upon him." The Saviour's going to Capernium as mentioned in the 12th verse of John, 2d chapter, was doubtless, after the forty days temptation, and perhaps several months after his baptism. The mistake consists in placing the baptism of our Lord any where in this connection. It had previously taken place, and in most of the first chapter of John, and as far as our sister calls attention to the 2d chapter, reference is to events after the baptism. Indeed he had been a long journey after his baptism, and Jesus re-



turned to a Passover in Jerusalem. I think there is no difficulty in the narrations, and I doubt not sister P. on starting from another point will find no difficulty whatever in the four reports.

THE CHRISTIAN VOCATION.

Probably to the man or woman who really and ardently loves the cause of Christ, there is no sight more disheartening than to see the low regard which many profess to have for the religion of the New Testament. With a large number—very large, I fear—the obligations of the gospel seem as light as chaff. The idea that the religion of Christ requires of men and women to be pure, holy, just, and upright in all they say and do, is far from being prevalent in this age. The idea that it requires the self-denial, self-control, temperance, devotion of their energies and faculties to the service of God, or that it imposes any labor or any restraint, is far different from the notions of the “church-goers” of to-day. Where is the man or woman, old or young, who makes it a matter of serious consideration, before engaging in any sort of business for profit or pleasure, or both, to know whether such business will not destroy his or her influence and bring reproach upon the cause of Christ? Who, in his trade, his dealings with his fellow-man, makes it his study, in the fear of God, to act and speak faithful and truthfully on every point? Who acts all times as if in reality, he felt that God was marking, with vigilant eye, every word, thought, and deed? How ready we are, in our anxiety, to be upon fair terms with the world—to forget that we occupy an exalted position as sons and daughters of the God of the universe? Let us beware, my brethren and sisters, lest while we are loud in professions of allegiance to the authority of heaven, our whole conduct denies the Lord who has bought us. Christ in saying “whosoever shall confess me before men, him will I confess also before my Father who is in heaven,” meant no bare confessing his name with our life while we still pursued the ways of sin and death. No thought is more forcibly inculcated in the New Covenant than that in Christ we are new creatures—that we have put off the old man which is corrupt according to deceitful lusts, and that we have put on the new man which after God is created in righteousness and true holiness. The characters are as distinct as mid-night and noon-day. The aims and aspirations differ as wide as the poles. To what is low, degrading, sensual, and of the flesh, tends every thought

and purpose of the old man of sin, while of the new man every emotion, every desire, is for "whatever is true, and honest, and just, and pure, and lovely, and of good report." How excellent is the fully developed christian character! How exalted the fully appreciated christian position! How noble the aims of the heart, fully realizing the loveliness and beauty of the gospel of man's redemption! How earth's proudest honors dwindle and sink into dust compared with the glories, the honors, and the triumphs of the christian life. My brethren and sisters are we endeavoring to "walk worthy of the vocation wherewith we have been called?" Let us beware lest in an evil hour of indifference and carelessness, all that is worthy of our attention be snatched from us, and we be found utterly wanting in the day of reckoning.

W. L.

FRANKLIN COLLEGE COMMENCEMENT.

The fourteenth annual session of Franklin College closed on Wednesday the 8th of June. The week previous was employed in the examination of the different classes, and it is truly a pleasure to us to say we have never known students to acquit themselves more creditably. The session has been a very pleasant one, and the Faculty had the satisfaction of seeing most marked improvement in students. Rarely have they known so large a proportion of those under their tuition so earnestly striving for the attainment of useful knowledge, and always disposed to listen kindly to words of counsel and admonition. We know we are not disposed to flatter, but hesitate not, to say that there is a cultivation of a higher tone of correct life and greater freedom from the vices and dissipation of the land than can elsewhere be found with the same number of young men. The *prevailing influences* are *good* and *not evil*. The following was the order of exercises:

The forenoon was employed in the delivery of addresses by the Graduating Class of the Institution, five in number. the following was the order of exercises, with subjects of the several addresses:

E. G. SEWELL—*The Bible, the only true Standard of Morality.*

J. W. POWELL—*Christianity, the only basis of Permanent Peace.*

G. M. ADKERSON—*Present Age.*

R. H. POWELL—*Knowledge.*

J. S. POYNER—*Valedictory.*

The subjects were discussed in a manner, indicating not only the treasuring up of much information, but the ability to examine and apply the proper test to any speculation presented under the imposing titles of Philosophy or Reason, and in a manner evincing most clearly, a clear and just conception of what is regarded as the highest human learning. Probably there is no feature of the course of instruction of the Institution to which the Faculty can point with more satisfaction than the fact that few indeed of those who attend college ever become dupes of the various phases of mystic infidelity that impose themselves upon the unthinking, under pompous titles and high-sounding names. Above all things it has been the earnest desire of the Faculty to give the best advantages for becoming acquainted with the systems of Philosophy that have ruled the world, and at the same time to cultivate such habits of investigation as will effectually guard against any theory or speculation that bears not the genuine stamp of truth.

During the intervals of the address the audiences were entertained by music by Prof. Vile and the young ladies of Mrs. Fanning's school. After the delivery of the addresses, the degrees were conferred and benediction pronounced by the President of the institution. The company then repaired to the College dining hall, where provision had been made for their bodily wants.

At two o'clock the company again assembled in the College Chapel and were first entertained by the reading of a short text, a very appropriate essay "on the duties of Life," before the Alumni Society of the College, by Jas. E. Scobey, of Wilson Co., Tenn., a member of the graduating class for 1855. After this came the reading of essays by several young ladies of Mrs. Fanning's School on the following subjects:

Miss ARTEMISA V. JONES—*English Language.*

Miss REBECCA MOSLEY—*Dr. Sam'l. Johnson.*

Miss ELEANOR R. HILL—*Education—Can I ever say I have finished my education?*

Miss SARAH A. HARRIS—*Valedictory.*

Upon the two last named young ladies, the Trustees of the College conferred the degree of *Mistress of the Liberal Arts*, regarding their attainments equal to that of young men upon whom the degree of Bachelor of Arts is conferred. The audience were particularly pleased, not only with the matter of the essays, but with the calm, clear, distinct and accurate reading of the young ladies, showing a consummate

excellence in the use of that potent instrument of the human's power—the voice. Altogether we have never known a more pleasant “commencement day” in Franklin College.

Finally we beg leave to say that the Faculty are much encouraged and will enter upon the duties of another session with earnest purpose to discharge every obligation of their responsible position. They are well assured that no trust is more important than the teacher's, no duties are higher, no position in life involves weightier interests, and that no occupation offers better opportunities for lasting impressions of the best order in all that is ennobling to man or honoring to his Maker. It is their earnest determination to maintain the high character already attained by the schools under their care and discharge with unnerving faithfulness, the full obligations of their calling. More than this they cannot promise.

W. L.

“THE NEW THEOLOGY” IN THE CHURCH OF CHRIST.

The history of the “New Theology” amongst the disciples is mournful beyond expression. Long had we rejoiced in the confidence that the scriptures constitute the boundary of religious light, but the serpent appeared in our midst. Some nine years ago, a fancy preacher of this vicinity—flattered and caressed by an unthinking people in and out of the church, and inflamed by the speculations of Universalists, Unitarians, Transcendentalists, and especially and unbelieving political faction, arrived at the monstrous conclusion that the Bible is by no means applicable to our enlightened times, and worse still, that the impulses of our nature constitute God's highest revelations. The precious oracles were thrown aside, the animal prevailed over the spiritual powers, and in a few brief months, J. B. Ferguson and party were regarded as enemies to God and the word of his grace. The result is now known grievously. Some three years ago, “one W. L. Russell” put forth in a clear, bold, and defiant manner, the doctrine of the perpetual inspiration of our natural faculties, but in consequence of being honorably connected, and wearing the exterior of a gentleman, the most prominent brethren amongst us said it was nothing but the fruits of an exuberant imagination. Whenever, from the depths of our soul, pronounced Mr. R. and co-adjutors infidels, we were met by the response, that Mr. R. was as sound as ourself, and his teacher, R. R., affirmed our utter incompetency to understand the new doctrine. Time has told, and is still telling a sad story. Several factions have sprung

up north of the Ohio. Now many others are advocating the doctrine of Strauss and Parker. Some are intimating the innocency of the teaching and spiritual life of its advocates. The enemy has done, and is doing the work. The worse feature of this matter is exhibited on the treatment of the advocates of the infidelity. The morning voice is not heard in the proper quarters. The silence of the brethren encourages the iniquity. Some of our ablest writers, in consequence of not having examined the teaching, see no danger, and while we cannot tell how it strikes others when we hear such men as brother B. Franklin very cordially "*breathing*" offenders against the Lord's covenant, we can but be grieved. We are, however, glad to notice Bro. Franklin's review of the new doctrine, but Bro. Doctor T. S. Bell of the Christian Union is handling the speculations without mercy. Of course, we rejoice and thank the Lord. He pronounces the doctrine *false*, and the propagators "*infidels*." Bro. Bell will be heard, and if those who see the wrong will speak in a manner to be heard, innocent congregations will suffer but little more.

T. F.

BRENNHAM, TEXAS, April 7th, 1859.

DEAR BROS. FANNING & LIPSCOMB:—I am much pleased with the manner in which you conduct your invaluable paper, the Advocate, especially upon all the subjects that claim the attention of the professed christian world. Your views of the popular teaching, and practice of popular sects of the day, upon the subject of the mourners bench, and teaching sinners to pray, and praying for sinners, that is, in the popular sense, all are of the human origin, and is subversive of the truth, and productive of infidelity and skepticism.

God has but one plan of communicating with man, (and every other pretension is false,) and that is through or by his word. For God, by his spirit, communicates with man through his word, therefore the word is the spirit's medium of communication. He, therefore, who rejects the word, excludes himself from all communication with God and the Holy Spirit, and makes God a liar. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, but without it is impossible to please him." Heb. xi. 6. Then how displeasing it must be in the sight of God, and how insulting to his Divine Majesty for any one to pretend to pray for faith or the holy spirit to convert them or any one else whilst he or they

have not believed the record which he has given of his Son. For he that believeth it, has set to his seal that God is true. After that ye believed ye were sealed with the holy spirit of promise. Where then the necessity of praying for faith or the holy spirit. Faith cometh by hearing, and hearing by the word of God. All that we can know of God, of heaven or hell, of life or death, of ourselves and our duty to him, He has revealed in his holy word by prophets and apostles, hence our faith must ever be confined within the limits of God's holy word or testimony. Beyond this all is dark speculation, and uncertain. Hence, when we believe all God says, and do all he commands, we will have but little time left for speculation or prying into secret things, for the things revealed belong to us and our children, but secret things to God.

A. NEWMAN.

HICKMAN, KY., June 6th, 1859.

BRO. FANNING:—I have just returned from Trenton, Tenn., where I found several good brethren and sisters (among whom were some of my kinsfolk) who were not organized, and though we met with much difficulty in getting a place to preach in, (the Court House having been locked against us,) yet finally we got the use of the Court House, and from Saturday night until the following Thursday night we had very large audiences every night; and I have never before had the pleasure of addressing more respectful, attentive and appreciative audience than we had there. Much prejudice was removed and a good impression was made. I immersed one intelligent and amiable young lady, and organized a congregation, mustering 23 valuable minds. I wish, through your paper, to call the attention of preaching brethren in that part of Tennessee, and the adjacent portions of Kentucky to that point. With the noble band already there, a large and excellent congregation may be built up with proper efforts. The people are inclined to hear us, and the brethren would be glad to see our preaching brethren as often as they can call. May the Lord help the work commenced there.

Your brother in Christ,

W. H. GOODLOE.

BRO. J. K. SPEER, of Giles Co., writes, January 27—"Since entering upon my labors as Evangelist for the Giles Co. Co operation, there have been sixteen additions to the congregation at Bethel, in Maury Co.; one in Shady Grove, in Lawrence Co.; and two at Shoal Creek, in Giles Co. To God be all the praise, through his Son Jesus Christ."

REPORT FROM ARKANSAS.

LEWISVILLE, ARK., May 31, 1859.

DEAR BROS. FANNING & LIPSCOMB:—As it is always interesting to the friends of the truth to hear of its progress, we will give you what items of news we have on hand for their satisfaction.

A few weeks since we had two valuable accessions to the congregation at this place, one by letter, the other by confession and obedience a young lady of a high order of intellect. She is the principal of the Female Academy at this place, and of the old School Presbyterians.

On the second Lord's day in this month, and Saturday before, we held an interesting meeting at Okolono, Clark county, with two accessions, one of whom was from the Methodists. This was our first visit to this place. The prospect is good for much more to be done here in the future.

The fourth Lord's day, and Saturday before, we held a meeting at Walnut Hill, 25 miles south of this place, where one highly respectable and intelligent lady obeyed the Lord.

On the fifth Lord's day, and Saturday before, we preached at Spring Hill, in Hempstead county, with three valuable accessions, one of whom was a Methodist lady of much piety and good standing. This is an intelligent neighborhood, and the people are much inclined to hear the Word. The gospel faithfully presented to such people cannot fail to effect much good. The prospect is beginning to brighten around us, and I hope the time is not distant when many more will be induced to humbly bow to the mandates of heaven's King. A faithful presentation of the truth and holy living, on the part of the disciples of Christ, are the great means by which this desirable end can be accomplished. Brethren and sisters, co-workers in the cause of Christ, the interest of the cause we profess, loudly calls for the best exertion we can make in its behalf. Our fellow-creatures are dying for the want of a knowledge of the truth. Shall we rest contented without doing something to cheer and comfort them through their earthly pilgrimage, and to save them from death? What say you brethren, shall we work or not?

Yours in the hope of a glorious triumph of the truth.

J. S. ROBERTSON.

BRO. FANNING:—It will give me pleasure at all times to increase the circulation of the Advocate in these parts, for in the absence of the privileges of the *oral word*, we can, through the Advocate be

greatly benefitted by its silent teachings. Disciple teachers we have none among us, yet we have the monthly services of a very liberal Baptist teacher. Many of his views accord well with the scriptures as primitively taught. But there must ever exist a great hindrance to the *pure word*, so long as men will cling to the dogma of conversion and the gifts of the Holy Spirit, before they have obeyed the Lord in his own manner and form. What persistent infatuation! What shadow of authority or example, but that of human invention? And oh, with what a blind tenacity do they battle for this *one dear idol*! As patience and time favor wisdom, so may we hope for the brighter light to dawn upon a slavish world, for opinions sake.

Most respectfully, etc.,

A. CHEVALIER.

BRO. FANNING:—You are aware that our beloved sister Tubman sustains me this year as an Evangelist. My labors are extensive and arduous, and I rejoice to say that the good cause is aroused in Georgia. I am much encouraged—having abundant reason to thank the Lord. May all the Lord's people be blessed in the obedience of faith.

Yours affectionately,

NATHAN W. SMITH.

GEORGETOWN, TEXAS.

BRO. FANNING:—I am taking the Review. It is a good paper in the main, but no paper supplies the place of the Advocate. My only objection to it is, that it is too small. It ought to contain at least double as much matter. Its narrow limits excludes, I presume, more than one-half of its friends from appearing in it. I would give double to have it doubled. Your brother in the Lord,

STEPHEN STRICKLAND.

GOOD TIDINGS.

PARIS, TENN., April 4th 1859.

It affords me pleasure to communicate cheering news. Bro. McGinn and Bro. Goodloe, of Hickman, Ky., have been doing valiant service in the glorious cause of our Lord and Master. We have had 12 accessions to the church, 11 from the world and one reclaimed.

P. S.—Bro. McGinn continued the meeting, and others have been added to the church. May they all continue faithful.

W. F. FULGHAM.

 WHY WERE HANDS LAID ON PAUL AND BARNABAS?

SPRINGFIELD, Mo., May 22, 1859.

DEAR BRO. FANNING:—You will greatly oblige me, and benefit the cause of the Master, if you will show from the Scriptures why hands were laid on Paul and Barnabas as recorded in the third verse of the 13th chapter of Acts?

Yours very truly in Christ,

CHAS. CARLTON.

Answer—Negative.—Hands were not laid on these servants to constitute them preachers, for this labor they had faithfully performed for years. Neither was it intended as a means of communicating the spirit, for their souls were filled with the spirit.

Answer—Positive.—The fasting, prayer, and imposition of hands, were intended to separate Paul and Barnabas to a new field of labor. Hence Paul declared himself “The Apostle as sent to the Gentiles,” and he added that he “magnified his office,” or *honored his service*. When these apostles of the church had done much service in Lesser Asia, Luke says “They sailed to Antioch from which they had been recommended or devoted—consecrated by the favor of God, for the work which they fulfilled. This rather free rendering of the passage, seems to remove all obscurity from the whole subject. If then “Recommended” means in this passage, implies *dedication*, not to new labor but to a new field, or rather a new world, we have no difficulty in ascertaining the object of the prayer, fasting, and imposition of hands.

T. F.

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W. L.

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OBITUARIES.

DEAR BROS. FANNING & LIPSCOMB:—It becomes my unpleasant task to announce the death of Elizabeth Gannon, my beloved wife, who died on the 19th of December last. She was taken sick the first of last June, and continued to suffer severely up to the time of her death. She became obedient to the faith, and was immersed by our venerable Brother Trott, in the year 1845. She received the truth in the love of it—lived in all holy obedience to its precepts, and died in the triumphant hopes of immortality and eternal life. She has left seven children with me to mourn her loss. May the Lord enable us to bear these distresses with christian fortitude.

JOHN P. GANNON.

CANNON CO., TENN., April 26, 1859.

BROS. FANNING & LIPSCOMB:—It becomes my painful duty to record the death of our beloved young sister, Mary Helen Blankinship, who died in the town of Mount Pleasant on the 10th of April, 1859, aged sixteen years, seven months, and sixteen days. She made the good confession, and was immersed by Bro. Barrett about a year ago. She, having obeyed the gospel, had a right to look for life and immortality which are brought to light through the gospel. She lived in the midst of vile and ranting persecution—had heard the most bitter invectives uttered against that people who prefer the rule of God to that of men, yet she denied not the Lord, neither his commandments, which facts are evidence of her future happiness. May her relations and neighbors “go and do likewise.”

MT. PLEASANT, April 16, 1859.

J. K. SPEER.

Sister Elizabeth J. Hart announces the death of her companion, John M. Hart, of Fort Scott, Kansas. Bro. Hart died of consumption on the 31st of October last, in full reliance upon the promises of the gospel.

W. L.

DEAR BROS. FANNING & LIPSCOMB:—I write you a brief History of the life, and death of our esteemed sister, Phebe A. Wells, daughter of Joseph Wells, near Williamsport, Tenn. She, early in life,

embraced the Presbyterian faith, and lived a pious member of that body until the summer or fall of 1857. Being present where the writer was holding a meeting, she fell in love with the old fashioned gospel, and confessed in the presence of men that Jesus is the Christ, and was buried with him in baptism, from which, she arose to walk in newness of life, and truly she did adorn the profession she made. May we all be encouraged to live the life of the righteous that our last end may be like theirs. Your brother in Christ.

R. B. TRIMBLE.

LEIPER'S FALLS, TENN.

Died, of long protracted illness on the 24th of June, at the residence of his daughter, Mrs. M. F. Watkins, in Rutherford Co., Tenn., Mr. Archibald Lingon, in the 79th year of his age. He was an exemplary member of the Christian Church, and has left a devoted wife and five affectionate children to mourn his loss.

T. G. S.

PROSPECTUS OF VOL. V, OF THE GOSPEL ADVOCATE.

PROMPTED by the confidence that the Gospel Advocate has been of much service to the cause of Truth, we take pleasure in announcing to our patrons, that we hope to enter upon the fifth volume January 1st, 1859, with increased interest. The past character of the work we deem a sufficient guarantee of its future course. Our highest ambition has been, and will still be, to call the attention of our fellow-men of earth, to the teachings and practices inculcated and authorized by the words of the Inspired Volume. While it will ever be our highest pleasure to be at peace with all who love and teach the Truth, we will not be the servants of a party, but shall ever regard it our imperative duty to point out error whenever it may appear, and to rebuke sharply the propagators and abettors of any and all systems which may oppose and invalidate the word of God. In so doing we feel the strongest assurance that we shall have the hearty co-operation of all, whom the Truth has made free. To all who have so kindly aided us, we tender our sincere thanks for their exertions. By a little more effort on the part of our brethren, our field of usefulness will be greatly enlarged. Wait not for the end of the year. Begin now.

The work will be furnished gratis to those unable to pay, and the brethren devoting their lives to the Truth.

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THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V.

NASHVILLE, AUGUST, 1859.

NO. 8.

SOCIAL ENJOYMENT OF CHRISTIANS.

The subject of Christian sociality has often occupied our thoughts. In looking through the "Christian Baptist," a work, by-the-by, which ought to be in every christian household in the land, our eye fell upon an article entitled "Love feasts," which so clearly and aptly presents the subject, that we determined to give it to our readers. Although it may not be new to all, it will bear a second and third reading with profit. We commend it especially to those professors who can find no means of enjoyment except in the vain frolic, the wicked revelry and giddy dance, the theatre and the ball-room. It is worthy of the attention of all who would realize fully the blessed privileges of their gospel liberty.

W. L.

"That the Bible is precisely adapted to man as he is, and not as he was, or as he shall be in another state, is with me a favorite position; and one, as I conceive, of much consequence in any attempt to understand the sacred book. Next to it in plainness and importance is this, that the religion of Jesus Christ is based upon the whole man, his soul, body, and spirit. There is not a power, capacity, or attribute, which it does not lay hold of; which it does not address, control, or direct, in the pursuit of the most dignified and exalted objects. From the loftiest faculties of the mind, down to the appetites and passions purely animal, it loses sight of nothing. Hence we may say of it as the Saviour said of the Sabbath, "*It was made for man.*"

It is a religion essentially social, and the reason of this is found in the nature of man—for he is a social being. The religion of Jesus Christ refines the social feelings, and gives full scope to the exhibition of all that is social in man. No man can therefore either enjoy, or exhibit it to advantage, but in the midst of christian society. Hence “love to the brethren,” and all that springs from it, forms so conspicuous a part of the christian religion.

A christian congregation established upon the New Testament exhibits the most perfect society of which human imagination can conceive. Every perfection and advantage that belongs to society is a constituent of it. When we have put every faculty into the most active requisition; when we have aroused all our powers to discover, or to exhibit the nature, properties, excellencies, and benefits of the most finished, polished, and sentimental society, we have only been seeking after or exhibiting that peculiar character of society which the New Testament gives birth to, and to constitute which is its highest object, as respects the present world. Neither reason, nor even fancy itself, can project a single ornament, can point out a single perfection or benefit that belongs to society, which does not belong to, and form a part of, that society of which we speak.

But I speak not of a degenerated state of a christian society, such as those dead and mis-shapen things which intriguing kings and sycophantic priests have given birth to; but I speak of a christian society in its pure and primitive state, such as that formed by the direction and under the guidance of the Holy Spirit. Many societies called “christian” are the habitation of envy, pride, ambition, selfishness; a rendezvous of moping melancholy and religious superciliousness; a conjunction of ignorance and superstition; a combination of gloom and invincible moroseness. A great majority of christian congregations assume an aspect more becoming an assembly of Pharisees and monks than of christians. A severe austerity, a rigid sanctimoniousness, an awful penitential silence characterize their interviews. Their Sunday apparel seems to sympathize with an agonizing piety within, and every movement indicates that there is something in their religion at variance with their lives and comfort. These are but little things; yet they are symptoms of a diseased constitution, and like an unnatural pulse, assure the physician that the vital functions are laboring under a morbid influence. There can be no doubt to those who drink deep into the spirit of the New Testament, but that the aspect of a society of primitive worshippers was essentially different from ours. The hope,

and joy, and love, and confidence in God, which their views of Jesus inspired, animated their countenances and their deportment, and shone forth in their whole demeanor; as the ignorance, the doubts, and fears, and awful uncertainty of a company of cloistered friars and nuns, designate their faces and gestures. It is not going too far to say, that an intelligent mind makes an intelligent countenance, and exhibits itself even in the ordinary movements of the outward man. It is much more evident that the whole aspect and demeanor of a congregation of worshippers is an index to their peculiar views and sentiments. Who, that is acquainted with the views and sentiments of the individuals composing any congregation, does not see, or think he sees, in the outward man the character he has formed of the inward man. This I do not say as if it were my design to enjoin upon individuals or congregations to cultivate a system of appearances or movements, comporting with the sentiments, views, and feelings of others; but to lead them to reflect on the causes of these things, and to inquire after what that was, and what that is, which distinguishes us from the primitive disciples.

This leads me to remark that the primitive christians had, amongst other things which we have not, a particular kind of feasts, called in the New Testament, "*feasts of charity*," or rather "*love feasts*." This was not a practice for which they had to work themselves up, but it was a natural and unforced expression of the spirit which dwelt in them. A marriage supper is not more natural than a christian *love feast*. There does not appear any precept enforcing or enjoining such feasts in any part of the apostolic writings. This would have been as inconsistent with the genius of the book, as for it to have given a commandment that christians should eat and drink together. It was as much the genuine result of their religion, as verdure is the result of the genial influences of spring. When God sends the rain and causes the balmy zephyrs to breathe, it is unnecessary to issue a command to the seeds of plants to germinate and grow. Thus it came to pass, that as soon as the spirit of God was poured out on Pentecost, and disciples multiplied, they not only attended upon the ordinances of social worship enjoined upon them by the apostles; such as "*the breaking of bread*," "*the fellowship*," "*the prayers*," "*the praises*," etc., but they were led to meet in each other's houses, and to "feast with gladness and singleness of heart." This going from house to house and eating their food with gladness and singleness of heart, or as it is more correctly and beautifully rendered, "and breaking bread from house to house, they partook of their refreshment with joy and simplicity of heart, praising God," is just what

is fitly called a feast of love, or *the love feasts* of the New Testament; because christian love bade the guests, brought them together, and was president of the table.

Feasts, either public or private, are usually denominated from the causes that institute them. Now when a number of christians are invited, purely on christian considerations to meet either in a particular family or at a public place of rendezvous, for the purpose of social eating and drinking, or feasting; this repast, whether given by one individual brother, or made by the contributions of all, is a *christian love feast*. To these feasts was added the song; yes, the sacred song of joy and gladness was a prominent part of the entertainment: for it is added, "they partook of their refreshment with joy and simplicity of heart, *praising God*." What more natural than these christian feasts? refined and elevated sociableness is the direct tendency of the christian religion. The table and the fireside; the scenes of festivity, of social converse, and of social song, consecrated by christian affection, become as joyful and cheering to christian hearts, as ever was the altar of Hymen to the bridegroom and the bride—as ever was the marriage supper to the nuptial guests.

When any intruded into these love feasts, or were bid to the entertainment undeserving of it, these were "spots and blemishes" in those feasts of love, and are so designated by the apostles. Hence it is inferred that none but those embraced in christian love were wont to be invited to those entertainments; and that no social eating and drinking of a mixed character, where our relatives and neighbors are invited, irrespective of christian considerations, can lawfully be called a *christian love feast* in the primitive sense of these words. It also follows that whenever a company is called together, all of which are disciples of Christ, to eat and drink, and to be cheerful, such a feast is a christian love feast, and forms no inconsiderable part of that system of means which is wisely adapted to enliven christian affection, and to prepare men for the entertainments of heaven.

When the ancient order of things is restored, these feasts of love will be found as usual for the promotion of humility, benevolence, joy, and peace, as they were in those hale and undegenerated days of primitive simplicity. They will be found as necessary for the perfection of enjoyment in this earthly state, as any of the acts of social worship are to the edification of the christian community in their weekly meetings. They are obviously distinguished from any of the acts of social worship ordained for the whole congregation on the day of life and immortal-

ity, but houses are not more necessary to shield us from the inclemencies of the weather, than those festive occasions are to the consummation of the entertainments, and finished exhibition of the sociability of the christian religion." EDITOR.

CHURCH GOVERNMENT.

BEAVER, ANDERSON CO., TEXAS, May 28, 1859.

BROS. FANNING & LIPSCOMB:—Suppose a congregation has only two overseers—A and B—who disagree as to the exercise of discipline in dealing with several offending members. A thinks the offenders should confess their faults, and ask forgiveness. B thinks not. A presents the case of the offenders to the congregation for their action—citing the scriptures he thinks applicable; upon which, he declines acting any further as overseer, on the ground that he cannot act in harmony with B. Is A wrong? (It is difficult, owing to our ignorance of the offenses or persons, to answer this question. We see no cause for A desisting from his labor. T. F.)

If a division between the overseers produce a division throughout the members—the offenders and some of their relations siding with B, and the balance, chiefly, maintaining that A is right, until there is not one member in the congregation who could be called on to restore peace, that would not be objected to by one party or the other. What course ought the congregation take to have themselves righted? (An experienced Evangelist will be required to put the congregation in order. T. F.)

If, in this state of affairs, B becomes excited and offended at members for opposing his views, threatens to "cut them off;" proceeds arbitrarily in the execution; is entreated by four or five brethren to desist, and yet unhesitatingly persists in his "cutting off," by virtue of his "official authority," what remedy has the congregation? ("Cutting off" by "official authority" is the worst form of popery. T. F.)

If, after such a proceeding as this, a large number of members respectfully solicit B to resign his oversight of the congregation, and let some help be called in from the neighboring congregations to restore peace and order; and he should reply, that if every member in the congregation but one should request him to resign, he would not do it; that he was not willing that any man in the world but himself should settle these difficulties; what remedy has the congregation? (If the case is stated fairly, B is an ignorant and wicked man. T. F.)

In addition to these difficulties, suppose that he should render himself obnoxious to many brethren by teaching publicly, and from house to house, that man has no immortal spirit; (The phrase "immortal spirit" is not scriptural. T. F.) that the souls of the wicked will be annihilated; that there is no endless punishment; no devil; no ministering angels. No importunities can prevail on him to desist. What is to be done in such a case. (The brethren should withdraw from him. T. F.)

If, after months of toil and affliction, the congregation should agree to call in help from abroad, and three brethren, good and true, whose praise is among all their acquaintance, should respond to the call, and come to the aid of the congregation as a committee to set it in order; would such a proceeding be right? (No. T. F.)

Suppose this committee should make a public appointment to meet the congregation at a stated time; should appear at the time appointed; make public inquiry whether any objection existed to their acting; warning the congregation to consider well what they were doing, for in giving the settlement of difficulties into their hands, they must submit to their decisions. No objection being offered to the committee, but a renewal of the request for them to act, being made, they proceed: 1st. To investigate a long list of charges brought against A by B, who prosecutes vigorously; the committee withholding their decision upon any charge, until they should conclude their investigations of all matters in the congregation that should be presented to them.

2d. To investigate charges presented by A against B. Whereupon B asks time to prepare his defense. How long, enquire the committee, will it take you? Till next Lord's day, answers B. After some consultation the time is granted. Upon reflection, B thinks it will take him two weeks to prepare his defense, and if he is not ready he will not submit to an investigation then, with other evasive remarks. The committee enquire of B if he means to object to his case being investigated. He replies emphatically that he does; denounces the committee as corrupt, and protests against their proceeding. What ought to be done under such circumstances? (All are now wrong. T. F.)

Suppose the committee should adjourn the meeting a day to deliberate on what course to pursue, and on their convening next morning, are presented with a petition signed by B and some of his party, (a very few of which petitioners had been at the meeting at any time during its sittings for the investigation and settlement of difficulties,)

inviting the committee to desist from further investigation. What ought the committee to do in such case? (Go home and attend to their own business. T. F.)

Suppose the committee, in this condition of affairs, should announce that on the following day—the Lord’s day—they would recommend all the members of the congregation, against whom there was no charge, to renew their covenant with each other, to live in the service of the Lord in all his requirements; that they assemble at the church on Lord’s day for this purpose; that B and his party interrupt proceedings by abrupt questions and provoking remarks, so that a tumult is likely to ensue; that the committee then invite all who are free from charges to retire to a private house to transact their business; that a number of the congregation go with the committee to a private house and renew their covenant to live as christians. Is such a course right? (No. T. F.)

Suppose B and his party forthwith lock up the meeting house against all these, and “cut them off from the church.” Is it right? (All have been wrong from the time the church disbanded. T. F.)

Suppose those who have followed the direction of the committee, continue their meeting from house to house, on each Lord’s day, and by their piety and humility, influence others of the congregation to worship and identify themselves with them, till their numbers are far greater than those who adhere to B’s party—so much so that B’s most zealous supporter is led to exclaim, “they have left us nothing but the trash. Ought they to be recognized and fraternized with a christian congregation? (All should worship God together, who are competent to do so by the authority of the scriptures. T. F.)

VERITAS.

A faithful minister of the gospel is needed in Palestine. Friendly brethren from other churches may lend their aid, but there is no authority for foreign committees. We hope soon to hear a better report from Palestine.

T. F.

THE LORD’S PRAYER.

There are two prayers in the New Testament—each possessing peculiar merit—and both are called “the Lord’s prayer.” Wishing to offer a few thoughts touching matters connected with these prayers, we take the occasion to enquire why these are called the Lord’s prayers.

But one answer can be given, viz: The Lord Jesus Christ is the author of both. Yet we have long doubted the propriety of calling the prayer, in the sermon on the Mount, viz: "Our father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is done in heaven," etc., the Lord's prayer. It would evidently be much more appropriate to call it the disciple's prayer. The Saviour's purpose was to reveal the "*manner*" of prayer, particularly applicable to the disciples who were his companions, and such as believed before the day of Pentecost. True, it will always comport with the revelation to say, "Our father who art in heaven, hallowed be thy name," but if the disciples did "receive a kingdom" (Heb. xii. 28) in the days of the apostles, who ever now prays "thy kingdom come," admits, in the first place, that the kingdom of heaven has not come—there is no church of Christ; and in the second place, he looks for another religious institution besides that of Christ. It would doubtless be appropriate to pray for the spread and increase of the kingdom till righteousness shall cover the earth as the waters cover the deep.

To say the least of it, the man who, in the nineteenth century, prays, "Thy kingdom come," must be too confused in his religious views to understand, or practise any religious obligation in a proper manner.

The prayer uttered by the Saviour in the garden, as recorded in the 17th chapter of the gospel by John, is emphatically the Lord's prayer. It was offered by the Lord to the Father, and it is manifest from the slightest examination, that there is no other being in existence capable of praying as he prayed. From the intensity of his anguish, he sweat, as it were, great drops of blood. There is a majesty in the manner of address, like no other address in the Bible. What can be more sublime than the sentence, "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son that thy Son may also glorify thee," or, "This is life eternal, that they might know thee, the only true God, and Jesus Christ which thou hast sent."

Our chief purpose, however, in calling attention to "The Lord's prayer, is to notice especially the condition of all correct faith of christian union and the conversion of the world. The Saviour said, "Neither pray I for these"—present disciples—"alone, but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee; that they also may be one in us; that the world may believe that thou has sent me."

The reader may do well to carefully notice that our Lord prayed not for men who *believe through nature*—through their own *intuitions*, or through the *creed of Rome or Protestantism*, but simply through the words of the Apostles. May we ask the brethren, and especially our brethren in the ministry, if we fully appreciate the magnitude of the thought of believing the inspired word. Should we not often remind each other, and urge upon the world the importance of the truth, that it is in consequence of believing, through the Divine word, all are one. Religionists may differ across the whole heavens, but christians should never differ. The Lord speaks to all his people the same words—the identical ideas are given to all, and consequently there is no ground of difference amongst the saints. But in the last place, it is by this union through the truth, the world is to be converted. If the world is to be saved by united effort, should it not be our chief labor to induce the sinner to believe the written oracles? May we ask if these are not cardinal matters in the church? Do we, brethren, fully realize their practical value? It seems to us that union on the truth is the key of the arch in “Christ’s Theology,” but it has no place in the precincts of party.

T. F.

FIXEDNESS OF PURPOSE.

Nothing valuable can be accomplished in life without correct information, a settled determination to act independently, and diligent perseverance in the performance of the obligations resting upon us.

T. F.

SUCCESS OF THE CAUSE OF CHRIST.

For a few years past, there seems to have been little effort amongst the disciples to make converts, and yet in our candid judgment, the cause of our Lord never occupied so commanding a position. This conclusion may need confirmation with many even good brethren, who remember the enormous amount of evil committed by apostates from the truth, and worldly, and other incompetent agents in the work. Like many, who hear nothing good of us, were we to dwell on the dark side of the picture, we could see but little promise, and our efforts would be feeble and unavailing. But there was a Judas in the days

of the Saviour ; a Simon, the magician, in the days of the Apostles, and in every age of the church, prowling wolves have walked about in sheep's clothing, with the view of capturing the flock, and bearing away the golden fleece. Hence we hear of enemies in most of the States, and some half-a-dozen even in Tennessee, who were once amongst us, but not of us, endeavoring to carry away disciples after them ; but while God has permitted the adversaries in all ages to do mischief, their labor seems to confirm such as notice the signs of the times, in the faith, "once for all delivered to the saints." On the subject of apostacies and change of views, we feel that it is due to our readers to give utterance to at least a well-matured and candid conclusion. In the first place, no man ever really departed from the faith, who did not suppress all that was spiritual within him, and become a slave to the flesh ; and in the second place, it is intellectually and morally impossible for one who ever did believe the truth, to adopt another faith. A believer may, through the lusts of the flesh, sell himself to Satan, to work out all uncleanness with greediness, but to become a believer in another religion, is impracticable. The very idea that a man of sound mind, who once believed the word of God bounded man's spiritual horizon, and that the church of Christ is the spiritual body of the blessed Lord and Saviour, could renounce his faith, and become the advocate of any speculative view of religion or modern denomination, is too monstrous to entertain for a moment. He that renounces the church of Christ for a sect, believes nothing ; is looking alone for loaves and fishes ; is really a child of the devil, and will of course, do any thing to thwart the operations of truth. We would also suggest to brethren, who, on account of slight difficulties in churches, become discouraged, and are almost ready to conclude that the old ship of Zion is sinking ; that the cause we are pleading would live on, and gloriously triumph, though we were to abandon it. We give *it* no high position ; *it* gives us character, and enables us to overcome the surging billows of life's angry sea. On this point, a deep and lasting impression was made upon our mind more than a quarter of a century ago, by Pres't. A. Campbell. Adverting to the poorly qualified agents at work on and about the walls of the Lord's Zion, apostates from the truth, and not a few false teachers amongst us, said he : "If the cause we plead, were not the best in the world, long since would it have been overthrown." The cause, brethren, is the Lord's, and he will continue to rear up agents to carry it forth to victory, whether we persevere, or abandon the faith.

But we began our remarks to call attention to the state of religion in many of the churches of which we have knowledge, and we are happy to know that our information is pretty accurate in reference to the cause in at least half the States in our Union. At no time in our history, have the brethren been so generally disposed to keep the Lord's ordinances—to meet, teach, exhort, sing, pray, commemorate the Lord's death, etc., etc., as in the year 1859, and never have we witnessed such confidence regarding the faith. Elders, matrons, young men, maidens—white and black, in most sections of our country, are rejoicing in the liberty of the gospel, and cannot be induced to entertain the slightest doubt as to the truth of our position. The idea that the Bible, believed in the sacred word, in which it is written, is the only spiritual creed of Christians, and that the church of Christ and not a sect, is sacred to heaven, is gaining favor wherever set forth. As already intimated, when the disciples practically carry out the principles of our holy religion, the cause elevates them—makes them strong in the Lord, and enables them to battle mightily for the truth.

An humble, prayerful and patient perseverance in well-doing, will enable us to save ourselves and them that hear us, and to extend the conquests of our King far and wide. We have much to encourage us brethren, and nothing do we see in the least calculated to discourage us. Our reward is sure, if we will but persevere. T. F.

HIGHER SPIRITUAL LIFE.

There has scarcely been an apostasy from the truth among the disciples of Christ in this age, in which its leaders have not professed to be striving for a higher spiritual life. Under this motto, many have the while made quite a noise. They all start from the same premises—a want of spirituality in the church—a coldness, lifelessness among the members. They all set out with the same assumption—that they are far in advance of the ordinary men and women; that they have far outstript the slow plodding of those who learn in old-fashioned way of patient toil; that they, in the language quite current in this latitude not many years gone by, “are at least fifty years in advance of the age.” These “fast” religionists claim an insight into mysterious hidden essences of things which is denied to mortals of ordinary ken; that the forms and ceremonies, the words, “the letter” of religion are only for those whose grosser senses prevent their appre-

hension of higher spiritual essences. All have travelled the same road, whether they have been lead boldly to renounce the authority of the inspired volume, or in sheer cowardice have taken shelter in the fold of a miserable sect. Theodore Parker can talk as loudly about higher spiritual life, as the last mean apostate who has forsaken the full-orbed spiritual radiance of God's word for the sickly dreams and marvellous ghost-seesings of the ignorant and infatuated. Higher spiritual life has been the "harp of a thousand strings" with which they have caught the favor of the vain, the fleshly, and degraded of earth.

Does all this mean any thing? is a question meriting serious consideration. With these filthy dreamers it means nothing beyond the throwing off of all restraint and giving unbridled license to every appetite and passion, regardless of God or your fellow-man. You may be depraved, slander, and commit the vilest offences, yet if you belong to this self-claimed spiritual aristocracy, all will be well. No restraints of law; no admonitions of the good and wise are to be regarded by those who have passed far beyond the control of such gross and stupid expedients.

With Christian people, however, spiritual life is a very different affair. It is, doubtless, far too true, that we fall short of the full blessings of the spirit. It may be true that there is often among professed followers of Christ, spiritual destitution, and even spiritual death. A higher or more earnest spiritual life in its true significance is most urgently demanded. Spiritual growth, and increase to full spiritual manhood are the strong desire of every heart alive to the cause of man's redemption. He who does not desire to become more spiritual in heart, in thought, in every act and emotion, has made little advance toward christian perfection, and very poorly appreciates the enjoyment of full christian blessings. Yea, my brethren and sisters, we all need, and I trust, anxiously strive for a more full spiritual life. We all need more of the mind of Christ to be more like him—to follow his footsteps in meekness, humility, forbearance, kindness and love. We all ought to bear more of the heavenly fruit of the spirit—be freer from the works of the flesh—to have less of the spirit that says "an eye for an eye, and a tooth for a tooth," and more of that which teaches us bless and do good, and pray for those who curse and hate, and persecute us. To be a large possessor of this spirit is what every truly christian heart anxiously desires. How is it to be attained? Is it to be gained by cutting loose from the authority of God—spurning all his appointments as things too earthly for high spiritual refinement? The strong

tendency of the religions of the day is in this direction. The prevailing influences are to build up a religion outside of the church—apart from any ordinances and appointments even of human origin. The wide-spread prevalence of “Young Men’s Christian Associations,” and other societies of like character, indicates most clearly, the disposition to blot out the church with all its appointments and authority. Every such effort is rebellious and heaven-defying. Every attempt to cultivate spirituality, to foster spiritual life, except through the means which God himself has given, is wicked, and infidel in all its features.

The church of God—its service, its “work of faith and labor of love,” its offerings of prayer, praise and thanksgivings, its touching memorial rites, its deeds of kindness in feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the sick, ministering to the wants of the fatherless and widow : these are God’s means for spiritual life, and unless we employ them faithfully, we cannot possess it. We should as soon expect freshness and verdure to clothe the parched sands of the desert, as to see men and women spiritual, who do no spiritual work—who employ not the life-giving and health-giving exercises which God has instituted. Unless men and women who profess to be servants of God, can learn to pray, to give thanks, to sing and speak his praises, to instruct and exhort one another, to be always ready to aid the needy, to alleviate the sufferings of the afflicted, to console the distressed, and uplift the downcast, it is worse than idle to talk about spiritual life. That religion that bears itself so proudly as never to see the beggar by the wayside, or cannot stoop to enter the humble hut of the poor widow and the orphan ; that is so dainty as to turn in loathing and disgust from a Lazarus with his sores ; that spreads itself to such plethoric, fullness of starch and crinoline, that it cannot enter the narrow doorway of the toiling and suffering sister, with words of comfort and deeds of love, may pass very current in the world of haughtiness and fashion, but woe be to its possessor, when God, and not man, shall be the judge. The highest, the only true spiritual life, is that which is manifested in the daily walks of life—in our social and business intercourse with our fellow-men. Here we show whether our profession means any thing or not. Here we exhibit the true spirit that is in us. All other talk about spiritual life is the sheerest, vainest nonsense. All this boastful prating about spiritual progress and high spiritual attainment by men who know not the simplest conditions of spiritual life, is the most deadly and insidious poison of infidelity. When we have used faithfully all the means

which God has granted us for spiritual life and enjoyment—when we have exhausted the full measure of his bountiful provision for our growth in knowledge and goodness, we will have no need for any vain longing for some indefinable phantasy of idle brains. God's means has never failed when used in earnestness and confidence.

W. L.

FAMILIARITY WITH HEAVENLY THINGS.

The necessity of rendering ourselves familiar with the institutions and teachings of the New Testament is a thought that is impressed too little upon our hearts. There appears to be in unsubdued humanity a strong disposition to rebel at every thing that looks like control, and even in many professed followers of Christ, the purpose seems to be to get as far from God as possible. No familiarity with the teachings of his word—no readiness in his service appears to be desired. The farthest position on the very outskirts of nominal respectability seems to be that most earnestly sought for. There is no enjoyment with such people in the assembly of the good; their conversations are wearisome; the worship of the Lord's house is a source of no pleasure—in a word, they are strangers to God and all the blessings of the gospel. It is a sad thought that there are many such to whom every recurrence to what is pure sacred and God-like, is irksome and joyless. There is no delight in communion with Christ, in meditation, prayer, and thankfulness; no lifting of the heart to God, and drawing near to him in confidence and love. My brethren and sisters, we do not so act in matters of this world. Where our greatest worldly interests are, there are we giving the most careful attention. We let no occasion pass for making sure our hope of any gain. There is with us no dreamy inactivity—no careless indolence in reference to what we regard matters of worldly value. Personal attention—ready, active, personal energy alone gives success in these things. But when we come to look at the interests of the religion of Christ—our own everlasting salvation, what a difference is made? How ready we are to put off to a more convenient season—to neglect occasions of doing good—to excuse ourselves for omissions of duty on the poorest pretexts. Such a course would, in worldly matters, consign us to poverty and dishonor, and can we expect that by it we are to reap rich and abundant rewards in heavenly things. Nay, brethren, this far off, re-

luctant forced sort of apology for Christian labor will do us no good. It will render us uneasy—discontented in this world, and will be of no benefit to us hereafter. If we are for the Lord, we must be no strangers to him; we must draw near heartily and willing, take up our yokes cheerfully, and do service for God, not as hirelings, but as children and heirs of his blessings. The labor of heaven must be the joy of our hearts. Adoration, praise, thanksgiving and prayer must be the spontaneous overflowing of our hearts, glad and grateful for the priceless gifts we enjoy. Every duty must be a delight, and every favor must make us more thankful, and when afflictions and sorrows overtake us, we draw still nearer and rely more confidently upon the strong arm of the God of our salvation. Christianity cannot, in such a state, be a burthen to us, but a source of the highest joy, peace and comfort. We will be no strangers to Christ here, and when called to meet him in a better land, it will be as if entering the mansions of a friend long known, and always kind and tender-hearted.

W. L.

“THE YOUNG MEN'S CHRISTIAN ASSOCIATION.”

An association under the above imposing title, has recently sprung into existence, which is one of the most popular human institutions of the times, and yet we are free to call in question the right of young or old men to form any “Christian” society, save the church of Christ. On this subject, we find some valuable thoughts by Bro. Dr. Bell, in the Christian Union, which we take the liberty of transferring to our pages.

“Each well instructed member of the Christian congregation knows that he has use for every moment of his time in the service of Christ's body, and that every moment devoted to anything else, is that much time and labor wasted. It is the body of Christ alone that has the exclusive management of christianity. In view of the instructions of the Holy Spirit, we should know that we were committing a sin to engage in the services of the Young Men's Christian Association. Christ ordained no such institution, the Apostle established nothing of the kind, the Holy Spirit gives no instruction on any such establishment, and there is not a blessing in the New Covenant promised to any such assemblage. Christ ordained his body as his *sole* agent for doing and teaching every thing that he revealed as parts and parcels

of the revelation to humanity. The Apostles established that body on the earth, and the Holy Spirit instructed it, and no other body on this earth, than the one thus established and thus instructed, has even the shadow of a right to meddle itself with Christ's Institutions. Each member of the body of Christ is a priest, ordained by Christ himself to perform any duty incumbent upon a Christian. The commission is as broad as the earth, as lasting as time, and as unchangeable, by mortal power, as eternity itself. The terms of the commission are: "go teach the nations, immersing them into the names of the Father, of the Son, and of the Holy Spirit, teaching them" [the immersed] "*to observe all things that I have commanded you, and lo, I am with you always to the end of the world.*"

We pause not to dwell upon the palpable circumstances under which this commission was given to a *promiscuous* assemblage. *It was addressed, and is now addressed* to each member of the body of Christ. It is as much a commission to each member of the body of Christ today, as it was to Peter, John, James and the rest of the Apostles, on the day it was uttered in Gallilee. Each person who believed, repented and was immersed on the day of Pentecost was, from the instant of his admission into Christ, a member of that commission. Each one was authorized to preach the gospel, and do any thing, as a christian, that an apostle could do. An apostle was a witness to the facts of the gospel, and had the power to confer spiritual gifts to aid in building up the body of Christ, but it was no more incumbent on him to preach "that Christ died for our sins, according to the scriptures, that he was buried, and that he arose again the third day according to the scriptures," than it was upon Stephen, Philip, Phœbe, Lyd'ia, or any other member of the body. Each member of the body of Christ was ordained to teach the nations, to immerse, to break the loaf, to bless the cup, to convert sinners, to comfort the Saints, and to do everything that is a part or parcel of christianity. These were the terms of the commission, and are the practices recorded in the Acts of Apostles, and taught in the Epistles. When the persecution arose in connection with the death of Stephen, the saints of God, the members of Christ's body, *left the Apostles at Jerusalem*; were all scattered abroad throughout the regions of Judea and Samaria, and they "went everywhere preaching the word," which included faith in Christ, repentance toward God, and immersion under the authority of Christ, into the name of the Father, of the Son, and of the Holy Spirit. When Philip "preached Jesus" to the Ethiopian treasurer, he preached immersion,

as is manifest from the question of that officer, as soon as he came in sight of water in which he could be immersed. These scattered saints were "observing all the things which Christ had commanded to be done" by those whom he assigned the duty of commencing the work. The preaching of the word, the administration of Christian immersion, all the offices for converting sinners and building up saints, were just as valid when performed by any member of the body of Christ, as if they had been done by any one of the apostles, or by the college of apostles. Peter did not immerse Cornelius "and all who heard the word" at his house. He took six members of the body of Christ, such as an arrogant clergy now desecrate and degrade with the name laity, and he commanded them, in perfect accordance with the commission, to immerse the persons upon whom the Holy Spirit had fallen at the house of Cornelius. The term *laity* is a child of the apostacy; it never belonged, and never can belong to the body of Christ. It means persons who are "misled, led astray, deluded, imposed upon, betrayed into error," which are features which do not belong to any one taught of God. In his fifteenth chapter, Gibbon says: "the progress of the ecclesiastical authority, gave birth to the memorable distinction of the laity and of the clergy, which had been unknown to the Greeks and Romans. Such a distinction was entirely unknown throughout the apostolic age as is now recognized, by any sentiment ever uttered by the Holy Spirit. The laity belong to the clergy's body, not to Christ's. It is utterly impossible that any member of the laity can be a member of the body of Christ. A joint heir with Christ possesses each and every power that belongs to the kingdom. No mortal power can controvert these truths.

The highest conception of exalted power on earth is that which belongs to the body of Christ. This body is "the fullness of him that filleth all in all." Christ "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 the edifying of the body of Christ: till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we," from that time, "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but being sincere in love, may 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 workings in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This, now, be it remembered, is the ordinance of Christ himself. This is the college—the university, in which "the saints," not the clergy, "were to be perfected for the work of the ministry, for the edifying of Christ." Is this spiritual limning a portrait of any part of "Christendom?" If so, pray tell us where. It was designed to be the perpetual portrait of the body of Christ. Tell us of any organization that bears this image.

Apostles, prophets, evangelists, pastors and teachers were all to cease their official life. This is the decree of Christ himself. And when was this to occur? As soon as "we all come in the unity of the faith and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of fullness of Christ." And when was this accomplished? From the moment that the Holy Spirit completed the revelation, because by that complete revelation, and by it alone, we read the measure of the stature of the fullness of Christ." These are self-evident truths. No man can deny them by denying the power of the revelation. The body of Christ is a "kingdom of priests," not a kingdom of clergy and serfdom of laity. As a part of of the means of the renovation of the world, the offices of apostles, prophets, evangelists, pastors, and teachers were to come to an end; the circumstances in which these officials were to cease their existence, and the time when that was to occur, are plainly declared. When this part of the divine plan was consummated, "the saints being perfected for the work of the ministry" were to take hold of the "measure of the stature of the fullness of Christ;" being the complete revelation, and handle it, and transmit it from age to age, according to this ordinance. They permitted the usurpations of the clergy to seize the heritage of God; the saints became laity, or in synonymous terms, "deluded, imposed upon, betrayed into error." The saints permitted men to claim to be successors to apostles, whose official relations the Holy Spirit had terminated. The saints permitted men to teach them, that though they, the saints, were divinely appointed for "the work of the ministry," they were unfit for it, and the work could be performed only by those ordained by partners in usurpation, who had "the keys of the kingdom committed to them, who could remit or retain sins," who alone, despite of Christ's plenary commission, could preach, administer the Lord's institution of the supper, and after chang-

ing Christ's institution of immersion into rantism, were the only people that could attend to that! And these people call themselves the followers of Christ! These are *the* orthodox, *the* evangelical!

It is thus placed beyond all cavil, all successful dispute, that the body of Christ is the highest ecclesiastical authority, under its head, that is known to the earth. Christ is the head of the congregation, not of ministers, preachers, bishops, presiding elders, technical "priests," young men's christian associations, evangelical alliances, nor any thing of that kind. Christ gave himself up for the congregation, not for "sections of the visible church," that "he might sanctify it, *having cleansed it* with the bathing of water by the word," that word which said: "He that believeth and is immersed shall be saved," the word which gives the bathing of water all efficacy; "that he might present it to himself a glorious congregation, not having spot or wrinkle, or any such thing, but that it might be holy and blameless."

Every individual, under the teachings of the apostles, who believed that Jesus is the Christ, the Son of God, who repented, and had his body bathed in pure water, became *thereby* a member of that body, which Christ sanctified, "having cleansed it with the bathing of water by the word, that he might present to himself a glorious congregation, not having spot or wrinkle, or any such thing." The youths of the Young Men's Christian Association decide that such a body as this, though sanctified and cleansed by Christ himself, and approved by him does not suit them. In their infallible judgment, this body is neither orthodox nor evangelical! It is not agreeable to be offensive to any body, and it is a matter of great grief to myriads of as intelligent and as obedient Bible students as the world holds, that they have not succeeded in commanding the favor and approbation of that body of learned and pious youths that constitutes the Young Men's Christian Association.

We sincerely feel a sorrow for these young men. If Goldsmith could, in the meridian splendors of Burke's mind, deplore that,

"Born for the universe, he narrowed his mind,
And to PARTY gave up what was meant for mankind,"

surely we may grieve that ingenuous, well-disposed young men, with the eyelids of the morning of life scarcely opened; with expanding hearts, generous thoughts, noble and exalted aims for the good of their fellow-creatures, should be taught to turn away from that soul-freedom which Jesus Christ alone can give, and even he, only in his appointed

ways, and place their souls in the crimping machines of sectarianism, and be cabined, cribbed, and confined in the paltry, enslaving, degrading meshes of party spirit.

The body of Christ, that body which he cleansed by a bath of water by the word, has no space within the sphere of its duties for Young Men's Christian Associations. The "lively stones," as Peter calls them, of "the spiritual temple" have use for every moment of time, for every action they can practice in christianity, in Christ's body alone. Whoever undertakes to perform those duties in the name of Young Men's Christian Associations, seeks to rob Christ of that which he says is to be his crown of glory; a full, complete, congregation of members of Christ's body. No well-taught member of that body could belong to, associate with, or combine with a Young Men's Christian Association. Nor, if the members of that Association were members of Christ's body, and alive to their duties, could they by any possibility have anything to do with such an association. It may do for the kingdom of the clergy, but the kingdom of Christ utterly repudiates it. The Association consists of sectarians, of party men under various party banners, and the entire revelation of God is at war with every form and shade of sectarianism. If this were not so, the Bible would be valueless.

CHRIST-LIKE.

Christ-like is a plain and simple word, but full of meaning to the thoughtful mind, for it is the sum of all that man ought to be. It is the burden of many a secret heart-sigh and longing aspiration known but to God alone. Those professing religion bear it indelibly impressed upon their very name of *Christian*. But what is it to be Christ-like? who can be called such? Is our so called christianity real *Christ likeness*? These are practical questions, that it behooves each, Bible in hand, to settle candidly for himself. Christ, we are told, prayed; but he did not cease there; action accompanied his prayers. He preached, but that was not all; he practiced. He contributed his portion into the treasury, but he also gave more than money—himself. His life was given. He reprov'd the Scribes and Pharisees for their sins and hypocrisies, but he was not guilty himself of like sin. And he had other language than that of denunciation; these were blest, winning voices of peace and pardon, free forgiveness and love. His was no

censure-loving spirit, that always chillingly, haughtily said, "Stand back, for I am holier than thou," though if any may, he most surely might use this language. He blazoned not abroad his many deeds of mercy. He did not oppress or pass by in any scornful neglect the afflicted, sorrow-stricken, and poor, but delighted to raise the bruised weed. His wonted place of preaching was not between frescoed walls, nor his preaching opiate words to an opulent, sin-flattering charge. His was the grandly arched skydome, and his pulpit carpet the flowing grass, and his most attentive audience were the poor. "They heard him gladly." His life was an overflowing of his divine love, welling up in a sympathetic human heart. No weekly charity-donation measured that. He was content with nothing less than constant sacrifice, self-denial, and bestowal of his all. His life was one incessant personal mission of humanity. He shared not the tenderest of all sensibilities, nor shrank from the contact of suffering in its most revolting forms. The sick, diseased, and afflicted of all classes flocked to him, and he healed them all. It was his meat and drink to do his Heavenly Father's will. Having loved, he loved unto the end. He forgave the deadliest enemies; for them was his last prayer uttered; reviled, he reviled not again. Christ with his disciples, teaching, healing at Jerusalem, Gethsemane, and Calvary, these all preach to us. Like Christ in kind, for we cannot in degree, must each become ere ready for the entrance into the world of bliss.

Reader, art thou Christ-like? Think.—*Congregational Journal*.

NOTHING BUT THE TRUTH.

HALLONEA, GRAYSON Co., TEXAS, June 4th, 1859.

BRO. FANNING:—The May number of the Gospel Advocate is to hand, and read—the first I have received for many a moon. As a privilege and duty, I am prompted to say a few things.

Some of the brethren seem inclined, anxious, and determined to get as close as possible to sectarianism. True, they cannot yet venture to step off the old platform—the Bible—to accomplish their cherished purpose. But it seems to me they twist, and stretch, and wrest the scriptures somehow to make them harmonize with the views and practices of sectarianism, as, for instance, on the subjects of prayer and spiritual influence. (Speak a little louder, Bro. H. T. F.)

Some of the brotherhood seem to dread the frowns, or to be courting the smiles of sectarians. When we were few, and feeble, and persecuted, we stood in solid phalanx and battled manfully for the truth—the whole truth. Now that we are numerous, and rich, and popular, and are feared and courted by the sects, some who could not be driven by frowns and opposition, appear to be affected by flattery. Light has no affinity with darkness; truth can make no compromise with error. We have drawn the sword of the Spirit and thrown away the scabbard. We have either to fight during the war or basely desert our floating banner. Can we dastardly fly on the very eve of victory?

As an humble advocate of the truth, I would ever treat all men, even our bitterest opponents, with courtesy and respect—but in their errors we should show them no quarters. We cannot compromise the truth. We want no alliance with sectarianism of any name or grade. Our mission is to restore the ancient gospel and ancient order of things, and on the apostolic platform to unite the now pulled and scattered people of God, in order to the ultimate conversion of the world. God has entrusted us with his truth. Let us keep it pure, unmixed with sectarian or our own traditions.

The slightest approximation to sectarian grounds will be an injury—an insult to the truth. Let us uniformly urge the truth, the whole truth, and nothing but the truth. Let us do this boldly, but affectionately, in love, giving no offense to Jew or Gentile or to the Church of God

Sectarianism is not christianity, although sectarians may be christians, and many of them doubtless are; but they were not made christians by their sectarianism but by the truth, apart from and in spite of sectarianism. (A little louder, if you please, Bro. H. T. F.)

I wish to be a christian—nothing else. If I am not that, I will be nothing else. I will wear no other name. I am an "*old brier*." I am opposed to all the new-fangled, half-fledged, sickly, whining, sectari- and popularity-courting schemes. I ask of the devil and all his sectarian legions and allies no quarters. I will show them none. I have no authority from my Captain-General to show them any. Till he bids me *hold*, I am into the work. I go for the truth, flat-footed, bald-headed, and whole-hearted. When I fall, I hope to fall with my armour on, sword in hand, and the name of Jesus inscribed on my banner. I can't explain away the truth—I will not do it. I can't soften down the heaven-received temper of my two-edged sword. No sir, I

cannot muffle the drum and choke up the bugle. Nor would I needlessly nor imprudently brandish the sword of controversy, or roll the ball of strife, but would ever be ready to defend the old Jerusalem—day of Pentecost—gospel, against the attacks of any man—all men; to attack all sin and sectarianism, and carry the war—into Africa. “Kind words but hard arguments.” (A little louder, Bro. H. T. F.)

Bro. Fanning, I believe your positions in the main are right. In a few unimportant points I may differ somewhat from you. But this makes me like you none the less. I love a man, full-grown, bold, independent, whole-hearted, afraid of nothing, but to do wrong. God bless you.

My little sheet is full, and I have not reached the main point I had before me when I sat down to write you. It is yet before me—how far I cannot tell. Battle on for God and his pure truth, fellow-soldier, and may God sustain you! Farewell!

B. F. HALL.

Thank you, Bro. Hall. T. F.

A GOOD REPORT.

We are acquainted with a church, which, two years ago, found it impossible to raise funds to hire a pastor to come once in a month to preach, and the members from this poverty and lameness of spirit, had not met for eight months, when an Evangelist suggested to the members the wisdom of endeavoring to worship God for themselves. The effort was successfully made. The brethren learned to sing, exhort, pray, break the loaf and made the contribution on each Lord's day. Since they thus began, the Lord has sent to them more preachers and of much better quality than the hirelings that had infested the place; and what is more surprising still, the Lord has enabled these once poor and dispirited brethren to raise three or four times the means, that could be extorted per annum, when they lived on preaching, and we heard some of the members declare recently that the congregation finds no difficulty in reference to funds for every useful purpose. The Lord's plan is better than ours.

T. F.

SITUATION WANTED.

Bro. W. H. Smith, of Alexandria, wishes to obtain a situation as teacher and preacher. He was a student of Franklin College two years, and is a devoted brother and fair scholar.

T. F.

MEN WHO LOVE THE TRUTH MUST BE ONE.

WARREN COUNTY, TENN., July 14th, 1859.

BRO. FANNING:—I have been listening with intense interest to all that has been said on both sides of the questions involved in the discussions between yourself and R. Richardson, Milligan, Russel, and others, and up to this time I have said nothing. But I have been examining and re-examining all the premises involved, and you will please let me speak the serious convictions of my heart in reference to the controversy. I am fully convinced that you have occupied the only scriptural ground in the whole controversy, and I admire the firm stand that Bro. B. Franklin has taken against the vain philosophies of the age. I am convinced that this system of a deity within, intuition, inner-light, inner-consciousness, and all such speculations, is an insidious effort to undermine and destroy the influence of the Bible. And it is important that every true lover of the Bible should be on his guard, and stand with his loins girt with truth, and the sword of the spirit in hand, ready to oppose every advance of this insidious foe. And let me also state that I endorse all you have said on the subject of prayer. You have taken the same positions precisely that I have taken in several public discussions upon that subject, and I wish you much success in your efforts to sustain the Bible cause.

Your brother in hope,

J. L. SEWELL.

KIND WORD FROM A SISTER.

BRO. LIPSCOMB:—Yours of May the 5th came duly to hand, and I am well pleased with the Gospel Advocate, it is just the paper I wanted; it holds forth for the gospel in word and in deed, and in all its glorious truths. I hope the time will soon come when there will be no difference of opinion amongst us. Oh! that we may all be one, and speak the same thing—speaking the truth out of a pure heart, and knowing whereof we affirm. May the Lord prosper you in the good cause, is my prayer.

Yours in the good hope,

HARRIET A. BARFIELD.

ENCOURAGING FROM OHIO.

MAPLETON, STARK Co., OHIO., July 7th, 1859.

T. FANNING & LIPSCOMB—*Dear Brethren in the Lord*:—Since my brother last wrote to you, I have succeeded in getting five subscribers to the Gospel Advocate. My strange brethren, I always feel good in working in the cause of my Heavenly Father, and the support of the truth. The Gospel Advocate is the very thing we want here. I re-resolved one morning to raise a club; I took a number, and your prospectus, and around among our "little band" I started. We only have about twenty good members though we number fifty. On the third morn I returned with five on my list, and I will make the sixth. What may seem strange to you is that all are of my sex, the Lord be praised. Only two could pay me right away; the others I will soon get—I will stand good for all. One sister's husband is a Methodist, and would not let her subscribe, yet she would, and I told her I would pay it, and she could pay me. I want her to have one; she is a faithful sister, and it may be the means of opening her husband's eyes to the knowledge of the truth. The Lord grant it may. God bless you for sending us such a valuable paper.

May the Lord bless you in your labor of love, and make you a great blessing, is the prayer of your sister in the Lord.

JENNIE S. LOWERY.

We hope our sister will not be offended at the liberty we have taken with a part of her letter. It exhibits such an amount of interest in the cause of our Master, that we cannot well refrain from giving such of these fresh thoughts to our readers. Men are too philosophical and set in their ways to talk like women. The latter, generally, speak from the heart, whether the report be good or evil, and although Eve was first in the transgression, women are universally in the very front ranks of the army of the faithful. Our sisters can do great good if they will but exercise full and unwavering faith in the promises. We wish to see Ohio again.

T. F.

Our beloved brother, J. J. Trott, writes, July 3d:

"DEAR BRETHREN:—I have recently had two attacks of fever, and am scarcely able to get about. Three young ladies made the confession a short time since, daughters of Bro. English of East Tennessee.

Your brother in Christ,

J. J. TROTT.

REPORT FROM GEORGIA.

BRETHREN EDITORS:—Have just returned from a tour of thirteen days—attended two meetings, one at Antioch, Clarke county, of ten days; Bro. D. Hook with me part of the time. We had sixteen additions—fourteen by confession and Baptism, and two from the Baptists. The brethren were much rejoiced and encouraged.

The meeting at Union Church—eight additions, and two of these from the Baptists. We left the meeting in progress by brethren P. F. Lamar and Z. Crenshaw. Public prejudice giving away; great spirit of inquiry; the cause is onward in Georgia. Constant, urgent and pressing calls for me to go to various points to hold protracted meetings. I have our old State Evangelist, the beloved Bro. Hook, with me for the summer campaign. Hope we will do much good. The Lord be praised, and to him be all the glory and honor.

Yours, truly,

NATHAN W. SMITH.

ACWORTH, GEO., July 21st, 1859.

LEWISVILLE, ARK., June 30th, 1859.

BR. FANNING:—Our congregation at this place is in a healthy condition and on the increase. We enjoyed the labors of our esteemed and talented brother, Robert Graham, of Arkansas College, a few days, embracing the first Lord's day in this month, which resulted in four valuable accessions to the cause of Christ. A few days previous to the arrival of Bro. Graham, two others united with the congregation, one by obedience, the other by letter. He went from here to Washington, where he labored a few days, including the second Lord's day in this month, much to the gratification of the brethren and citizens generally. At this place, a highly intelligent young lady confessed and obeyed the Lord. She will, no doubt, honor the cause she has so nobly espoused. We were with Bro. Graham at this place, and continued with him until the Friday morning following. We parted with him at Pike county—he went on his way home, and I to aid the brethren at Antioch, the neighborhood of the Bros. Kelly. The meeting embraced the third Lord's day in this month. We enjoyed a pleasant season with the dear brothers and sisters and friends. Three additions were obtained, all young persons, which caused the hearts of their parents to rejoice in seeing their children thus meekly bow to the

authority of the Lord Jesus. O, how lovely to see the young submitting to Jesus, and consecrating their lives to his service instead of serving the wicked one!

Since my last to you I think we have had one addition at Walnut Hill, in this county, three at Spring Hill, and two in Clarke county—all of whom would do honor to any cause they might espouse. May the truth prevail over the world and drive away superstition, darkness and death.

Your brother, in the kingdom and patience of Jesus Christ,

J. S. ROBERTSON.

FRANKLIN COLLEGE—SIXTEENTH SESSION.

The next annual session of Franklin College will open on the 5th of September next. The select School for young ladies, connected with the Institution, will open at the same time. The arrangement for successfully conducting the Institution are such as to warrant the full confidence of its friends. The Faculty never have felt disposed to boast of the advantages offered by them, or to make urgent appeals to brethren or friends for patronage. They have always felt assured that the facilities for education were of the best order, and that in constant watchful care over those under their guardianship, they have done more than is attempted by any school in the country.

The opportunities for the thorough education of young ladies are most excellent, and especially deserve the attention of parents who regard their daughters as worthy a mental and moral culture, higher than the insipid stuff that usually passes for female education. We do regard woman as capable of acquisitions of such a permanent and useful character as will fit her to fill, by virtue of her own worth, positions of the most honorable usefulness. A degree of scholarship equal to that of young men, has been conferred by the Trustees of Franklin College upon several young ladies.

The rate of charges in both schools is very low, enabling all who desire to do so, to educate their sons and daughters upon most moderate terms.

For catalogues, or information of any kind, address

T. FANNING, *Pres't.*

or, W. LIPSCOMB, *Sec'y.*

SALADO, BELL CO., TEXAS, July 8th, 1859.

BRO. FANNING :—Tuesday, two weeks ago, we closed an old fashioned camp-meeting, 25 miles southeast of this, with nine immersions, and the promotion of a congregation of twenty-seven members, who agreed to meet weekly, etc.

Last Tuesday morning I left Bastrop. Three had been immersed, and several united; the meeting progressing. The 4th of July celebrations, balls, Odd Fellows' procession, etc., greatly hindered the gospel. At this meeting I saw several of our old acquaintances. They are still holding on to the faith. Oh! it was a "heavenly place." The Lord preserve us to the great meeting. Yours, C. K.

JASPER, ALABAMA.

BRO. FANNING :—We have no able proclaimer of the Word in this region, and not many brethren; and yet if we had only *one* good and worthy preacher for every half dozen that any one body of the sect have, the zenith of the gospel would triumph in the country. In conclusion, I must state that it was my happy privilege to walk down into the water the second Lord's day, inst., with one of my neighbor-men and immerse him into the name of the Father, etc. May the truth prevail, and the Lord be praised.

In Christian love, yours, truly,

JEREMIAH RANDOLPH.

FRANKLIN COLLEGE, July 20, 1859.

BROS. FANNING & LIPSCOMB :—On yesterday at Owen's Station, Williamson Co., Tenn., our earnest and efficient brother, R. B. Trimble, and myself, closed a meeting commenced by Bro. Fanning, with twelve additional converts to the truth, making in all nineteen—seventeen by confession and immersion, and two from the Baptists. A more intelligent and promising list of converts, I have nowhere seen. This was a new preaching point for our brethren, Bros. Trimble and Davis having visited the neighborhood but two or three times before. The converts with seven or eight older members banded themselves into a body covenanting with each other to worship God together, as members of his family, according to his own appointments, and in all things to be governed by his word as their only rule of faith and action. May the Lord abundantly bless them.

DAVID LIPSCOMB.

NEGLECT OF LORD'S DAY WORSHIP.

DEAR BRETHREN AND SISTERS:—We have long witnessed with deep concern the neglect of this duty. We have seen its sad and desolating effects, and we do believe that the languid condition and utter inefficiency of many churches are fairly traceable to this evil. From the very nature of things it always has been, and always will be while indulged, at war with the best interests of Christ on earth. The wisdom of God saw it necessary in carrying out the grandest of all designs, to unite his people together in churches; and they are the grandest and most dignified institutions now in the world. They are nothing less than the body of Christ; their heads being made higher than the heavens, and as befitting such high relationship, each member is born again and constituted a son or daughter of the Lord. And as the church of Christ is the most honorable station on earth, so it presnts a sphere of usefulness unequaled boneath the sun.

What then must be the weight of responsibility that rests on each member of the church of Christ? And as it would be vain to hope for spiritual enjoyment out of the church, so it would be equally vain for a church to dream of being happy and useful while her members "forsake the assembling of themselves together, as the manner of some is." Even a stranger, by a few visits, can easily decide upon the condition of a church by the attendance of its members. The temperature of the weather is not more surely indicated by the thermometer than is the condition of a church by the attendance of its members. And not only this, but after making due allowances for peculiar circumstances, it will be found to be the best index to personal character. The neglect of this duty furnishes strong presumptive evidence that other duties are not well attended to. In such a case we are forbidden to hope that the standard of piety is very high at home, or the example very salutary any where. Think us not censorious. To what other conclusions can we come? He that can slumber over this delinquency in view of the plain command "forsake not the assembling of yourselves," must, to say the least, have an accommodating conscience. The very reason and nature of things lead to this conclusion. The Lord has provided in his word and the ordinances of his house, the proper food and medicine for our souls. These being refused, it would be strange indeed should spiritual strength and vigor continue. It would be presumptuous to expect the blessing of the Lord in any other way than that of his own appointment; therefore we look

not among those who neglect the assemblies of the saints for patterns of piety or any thing ornamental to religion. Permit us now to call your attention to a few of the evils involved in the negligence of which we complain. It can amount to nothing less than a breach of the covenant. Every member at the time of his Baptism promises at least tacitly, under all ordinary circumstances, to attend the meetings of the church, and aid, according to his ability, in every good work the Lord requires of his people. How sadly this promise is falsified by those who seldom or never attend their meetings, is evident to all. The course pursued by many tends to the dissolution of the church, and so far as they are concerned all the ends of its institution are entirely lost. They are of no use to the church, nor is the church of any use to them. Nominally they are members; practically they stand detached, and walk after the world. These delinquents weaken the hands and discourage the hearts of their brethren. They go up to the house of the Lord, expecting to meet them there, but in this they are again and again disappointed. The weighty affairs of the kingdom are made to devolve on a few, when it requires the united strength and wisdom of the whole. A state of things truly discouraging. To see a few members of the church on the Lord's day, nominally large, scattered over a large house, pensive and sad, reminds one of the languishings that precede the giving up the ghost. If the object of a church was self-destruction, it would be hard for Satan himself to devise a scheme more suicidal than the habitual non-attendance of its members. And can christians look on this picture unmoved, who have taken the vows of God upon them? If so, it was an evil hour that witnessed their baptism. It will be regarded by the community as strongly contradictory of their religious pretensions. Shorn of their influence for good, they accord to the description of salt that has lost its savor, or that of a candle under a bushel. For neither saint nor sinner can allow the religious claims of one who manifests a preference for worldly society. But on the other hand, when the members prove the reality and power of their religion by a regular attendance in the house of God, then their sincerity is acknowledged by all, and their influence extensively felt. When Christians attend their meetings well, others will attend with them. Let sinners be brought where the gospel truth is dispensed, and good will be the result. Then, brethren and sisters, if you wish your neighbors to call at your houses and partake of your hospitalities, you must be at home yourselves, and if you wish your neighbors to attend your meetings, you must attend yourselves.

My brethren and sisters, we ask you to consider the weakness of the excuses generally made for not attending the meetings on the Lord's day. Such as these are frequently heard: I had company and I hated to leave them. Now in this case you should invite them to go to the house of the Lord with you, and if they refuse it is your duty to leave them. Can we disobey God and still enjoy his blessings? And is it not better to please God than men? Now brethren and sisters, while we desire that the above remarks may apply, with all their force, to those to whom they properly belong, we know how to make allowances for female weakness, the infirmities of age, the effects of sickness, and every thing that can justify christians for not attending their meetings. God does not require impossibilities. Let the brethren and sisters make the best effort they can to do his will, and all will be well.

Your brother in Christ.

JESSE L. SEWELL.

Warren County, Tenn., Aug. 3, 1859.

ELDER B. FRANKLIN.

Bro. B. Franklin, we hope, will be satisfied when we assure him that the awkward and senseless collection of words in which his name appeared in our July number, was made by the printer. We were exceedingly mortified. We attempted to speak to Bro. F. in reference to what seems to us quite an important matter. We cannot understand the morality of calling men "Brethren" who teach speculative religion apparently with as much affection as he would A. Campbell, Walter Scott, John Rogers, or T. M. Allen. Bro. Franklin has mentioned several factions as the result of the vain and deceitful philosophy, and yet he "brothers" the teachers. We confess our surprise!

T. F.

We recently had the honor of assisting in planting two small congregations, mainly of new converts, on the foundation of Jesus Christ, and the Apostles. The members appear to sufficiently appreciate their high relations, to keep the ordinances of the Lord's house. We cannot hope for the spiritual progress of any people who perform not their own daily and Lord's day service. Starvation and sudden death, await all who attempt to live by listening to "good preaching."

T. F.

OBITUARIES.

LEWISVILLE, ARK., June 30th, 1859.

DEAR BROS. FANNING & LIPSCOMB:—Our little flock of disciples at this place has lost one of its number. Sister Telitha J. Merchant departed this life on the 28th inst., in the 18th year of her age, leaving behind a widowed mother, several brothers and sisters to mourn their loss; but what is lost to them is gain to her. She obeyed the gospel in September last, and from that time up to the day of her death, she sustained a consistent christian character. She died in the triumphant hope of immortality. She, while suffering, would say "this is a world of trouble, but heaven would pay us for it all." Young in years, young in cause of Christ, and early in death: O, what a lesson this should teach us upon the importance of early preparation for death or judgment!

O, let the work of prayer and praise
Employ my youngest breath;
Thus I am prepared for longer days,
Or fit for early death.

J. S. R.

BROS. FANNING & LIPSCOMB:—Our beloved brother, James R. Green, died on the 16th of February, 1859. He was born September the 8th, 1816, and united with the Church of God, worshipping at Bethel, on the fourth Lord's day in Sept., 1848, by confessing the name of Jesus before men, and immersion for the remission of his sins. He took upon himself the yoke of Christ, which he bore in meekness till he laid it down in death, with the sure hope of entering into a glorious immortality with the redeemed in heaven. "Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Bro. Green was noted for his integrity, and uprightness in every department of life which drew around him a large circle of friends, who, with his bereaved wife and six little children, will ever fondly cherish his memory. We write this by request of his aged father, a pioneer of the State, and the reformation, who devoted his talents and much of his time, through the prime of life, to the proclamation of the gospel.

T. GOODALL.

WILSON CO., TENN.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V. NASHVILLE, SEPTEMBER, 1859. NO. 9

"ELEMENTS OF MORAL PHILOSOPHY,

By the Rev. R. H. Rivers, D. D., President of the Weslyn University, Florence, Ala. Edited by Thomas O. Sommers, D. D., Nashville, Tenn. Southern Methodist Publishing House.—1859."

The above is the style of a book of 381 octavo pages, neatly got up, and presented to us by our old friend J. B. McFerrin, D. D., Superintendent of the Southern Methodist Book Concern, with the request "to read the work and report."

We have looked over it with sufficient care, we think, to ascertain the main points of the author, and we cheerfully offer to our readers and such as feel interested, a few of our deliberate conclusions. Although with Pres't. Rivers, we have not had the pleasure of a personal acquaintance, we have long known him by report as an intelligent gentleman, possessing fair scholarship, and as a very popular and devoted Methodist preacher. The fact that he stands at the head of the University of the most popular denomination of the South, affords quite sufficient evidence that he is considered by his friends as eminently qualified to fill his high position.

The work itself gives ample proof that Pres't. R. has read with care various works on Moral Philosophy, and that he has succeeded in de-

tecting many errors. We are glad also to find much in relation to the duties of men to each other, to the State, and to God, which we highly approve. We are, indeed, more than pleased with directions to parents, children, and servants; and the generally religious tenor of the whole work entitles the author to the respect of all well-disposed people.

We feel, however, that we cannot well discharge our duty to our friends who may read the work, without noticing a few of its most striking features with the care that comports with our own relations to society. While we wish to hear a writer speak as if he believes what he says, Pres't. Rivers' assumptions strike us as quite remarkable. He opens his Preface in the following remarkable style: "For many years," says he, "the institutions of learning in the South have been without a suitable text-book on Moral Philosophy. Indeed it may be said they never had a suitable one. The errors of Dr. Paley, though in many respects he is a fine author, are so numerous and of so grave a character that they are very apt to mislead the young mind, in spite of the corrections that may be attempted by the teacher. Most of the philosophical writings of American authors are exhibitions of fanaticism rather than of sound logic or scriptural truth when they discuss the subject of slavery. In view of these facts, the present writer has been in the habit of teaching his classes entirely by lectures."

A writer, years past, who edited a "*Northwestern Christian Magazine*," asked us the question why we "Did not recognize his paper as an advocate of the cause of Christ?" Our reply was "That we could not fraternize, religiously, morally, or politically with "northwestern" or "southwestern" writers; that the cause we advocate knows no North, no South, no East, no West; that it is perfectly adapted to the religious wants of all classes, colors and condition of the human family, as they are found in the empire of the Almighty." The suggestions of Dr. Rivers that "The South has been without a suitable work on Moral Philosophy," is a tacit admission that there may be suitable works on the subject North, East and West, but not in the South. This conclusion gives quite ample room to authors North, East and West, to retaliate that the South requires a "peculiar work on Moral Philosophy." We think it not presumptuous in us to maintain that if there is any truth in Moral Philosophy it is applicable in every clime. We hope also that the author will pardon us for intimating that while he is determined to discuss, on moral grounds, the subject of slavery, it is certainly unfortunate for him and the cause to put

weapons into improper hands to break his own head; and the humiliating admission that the South *needs* any thing on the subject of morality, exhibits a most contracted view of our moral condition. We see no necessity for putting forth a new defence of slavery under the false, but imposing title of "Moral Philosophy."

We must be permitted, in this connection, to say that slavery—naked, abstract and absolute slavery admits not of discussion; and after Dr. Rivers has proved that the sons and daughters of Africa are in an infinitely better condition, physically, intellectually and morally, considered in the South than in any other portion of the earth, the question of slavery is still untouched. Whilst we believe with Dr. R. that Africans are much improved in every point of view in the South, this is a partial view of the matter, well calculated to work mischief. The subject can never have a proper estimate placed upon it till we carefully compare the countless injuries, physical, intellectual and moral, sustained by the white race, compared with the advantages which accrue to the blacks. We must say that Prof. R. speaks much more as a special pleader than as a calm, independent, confident and fearless writer on morals. Whilst then we are the apologist of no Northern or Southern fanaticism, and whilst we believe that Northern Garrison, Parker and Philips' abolitionism is subversive of every principle of the constitution of our common country and the Christian religion, we are mortified at the sight of Southern books which give advantages to men not sound in government or religion. The idea of intimately connecting slavery with a Moral Philosophy for schools is much to be regretted. All that Pres't. Rivers says, regarding Christ's recognizing slavery, and therefore considered it not wrong, amounts to nothing. Our Lord found men *in* and *out* of slavery, when he appeared, and without intending to attack the powers that were, his ambition was to reveal a religion perfectly adapted to slaves and masters, Greeks, Romans, Pharisees, Sadducees, and men in all the sinful or harmless relations of life. Hence we consider it neither wise nor necessary to argue the subject of slavery. All men who believe the scriptures, must admit that it existed when the Saviour appeared; that he never intimated whether it was right or wrong *per se*, but desiring the salvation of all, he offered all pardon, on terms easily understood. It may have its advantages and disadvantages, and whether it is right or wrong, it is amongst us; its harmlessness is questioned by many of the best men in the world, as intimated, while we have providentially blessed the negro race, there are serious disadvantages accruing to the

white man from American slavery, and therefore, all the bearings of the subject should be most seriously considered by statesmen, philosophers, and philanthropists.

We regret that the author has admitted the necessity of discussing the subject of unqualified slavery under the head of Moral Philosophy. He opens the body of his work thus: "The term moral, in its common acceptation is the opposite of immoral, and means virtuous or just. As a scientific term, the word moral is applicable to actions that are either good or evil, virtuous or vicious." It is said by opticians that black and white are not colors: that white is the combination of all the colors, while black is the negation of all; and we are disposed to think that when a writer says that the "Term moral is opposed to immoral," he really affirms nothing. What does he mean by moral or immoral, good or evil, virtuous or vicious? Whilst we wish to be entirely respectful to Dr. R. and our friends who have put forth this book, we would deferentially suggest that he earnestly labors to define *moral law*, and after arraying various authors in opposition to each other, we have scarcely succeeded in clearly perceiving his final conclusions. It is quite easy to comprehend Dr. Paley when he says "Moral law is the science which teaches our duty and the reasons of it," or Dr. Wayland in saying, "It is the science of moral law," but when Dr. Rivers tells us "That moral philosophy is divided into two parts, theoretical and practical," the theoretical "embracing moral law," etc., the practical "embracing our duties to God, to ourselves, and to our fellow creatures," without defining them, there is certainly great want of exactness of thought to say the least.

To most of his remarks, however, in reference to "moral agencies," "the appetites," "the propensities," and "the afflictions," we offer no objection, but while his many remarks touching moral law, moral action, good, evil, etc., we consider obscure, there can be no doubt as to his doctrine concerning his *standard of right and wrong*, and his *revealer of good and evil*. We must say, however, that Dr. R. has failed to define *moral right*, or any kind of right, or to tell his readers the meaning of *evil*. In plain words, he has not explicitly and in detail taken the position that evil is *absolute*, or that actions are wrong *per se*. To be sure, he says on page 330, that "*Whatever God establishes is right, not because he established it, but we maintain that God established it because he saw that it was right.*" If Dr. Rivers is correct, then all evil is inherently so, or actions are wrong in themselves. Also religious obedience is not valuable on account of the authority by

which it is revealed, but it is obedience in itself, absolutely so, independently of all authority, and without reference to God. But Pres't. Rivers must perceive that this view of right and wrong, precludes all constitutional good, and is really independent of the Bible and the Christian institution.

This is transcendentalism. We apprehend the above statement of right was spoken rhetorically, and that perhaps the Dr. has not yet fully matured the subject.

Possibly Prof. Rivers may object to our conclusion; but it is legitimate, and he will be forced to re-construct his whole system of good and evil before he can avoid it.

But we delay not further in calling attention to Dr. R's. test, measure, or teacher of right and wrong. He adopts the popular neologistic view that man possesses "*a separate and original faculty*" to teach us what is right and what is wrong. The language implies absolute right and wrong. He says, on 51st page, "*In the light of consciousness every man will testify that he has something within him which convinces him of duty—which imparts the feeling of obligation and gives an impulse to its discharge—which approves of his course when he has done right, and which punishes him when he has done wrong. This inward and universal monitor is the conscience.*" This, we repeat, is the current system of speculative philosophers and theologians. We once heard O. Dewey, D. D., pronounce the conscience, not only our monitor and teacher, but the *executor* on our lives, much to the satisfaction of the drunken, debauched and abandoned, present, who rejoiced in the flattering unction that they had "paid up," in the words of the popular lecturer, "to the uttermost farthing." The doctrine being thus clearly stated, we call attention to a few points in the remarks of the Doctor, which may tend to show the embarrassments of the system.

1st. Dr. Rivers, with most authors on his side of the question, quotes Ro. ii., xiv., xv., to prove that conscience is the teacher, "the accuser and excuser of men," when, in fact, Paul contradicts the whole theory by affirming that "Their conscience also bearing witness, and their *thoughts* the meanwhile accusing or else excusing one another." It is universally true that every man's conscience bears witness to the truth of whatever he has been taught, whether true or false, and believes, and that there is nothing which has ever accused or excused any one save his *thoughts*.

2d. It will not answer for the Doctor to tell his readers that "No one ever contended that the undeveloped, uneducated conscience could

pronounce at all, much less infallibly pronounce, concerning any questions of morals." We respectfully suggest, that in this admission the Doctor has cast overboard his whole system. If correct conclusions depend at all upon education, then we possess not an original faculty capable of directing our steps. A prophet of old said, "It is not in man that walketh to direct his steps." This doctrine of a separate and independent faculty to direct us in morals, leaves no room for the guidance of the good spirit of our God through the written oracles. Indeed, all views of supernatural or spiritual light are excluded. If, in the words of Hubbard Winslow, Dr. Rivers will admit that "conscience includes the rational power to *discern* with the susceptibility to feel our moral obligations," we should offer no objection. Whilst we admit not the existence of our independent faculty to teach us morals, we can see nothing improper in referring our conclusions on the subject of morality to the harmonious action of our faculties under the style of conscience. The Apostle John, however, employs a better style. He says, (1. John v. 20,) "We know that the Son of God is come, and hath given us an understanding that we may know him that is true." Again he says, "Let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. If our heart condemn us not, then have we confidence toward God." It will thus be noted that an inspired teacher attributes our knowledge to our "understanding," to the "assurance of our hearts," and in this mode of speech, he attributes the aggregate conclusion of our faculties to the heart. Yet there is no separate faculty of the heart; but intellectually and morally, it embraces the mind, including our highest thinking powers with the deepest and purest feelings of the soul. We apprehend, however, that the conscience embraces not the powers of thought, but refers alone to the feelings which arise from our conclusions, whether true or false, and hence it is no teacher, and admonishes us not. Consequently we regard the system of Dr. R. as destitute of all truth.

Finally, while Jesus of Nazareth, the great philosopher, revealed two conditions, viz: first, an honest, secondly, an understanding heart, as indispensable to obedience. President Rivers, in publishing his system, contents himself with one condition of acceptable service to God. His test of right agrees with his view of government of conscience, it consists in honesty of purpose alone, sincerity, or a willing mind. Hence on the 115th page of his book he says "*God has agreed to*

take a willing mind as obedience to the whole law. If the intention is right, it is accepted by him as obedience. Hence all obedience exists in the intention."

This philosophy of President Rivers will re-open the earth and, on the ground of sincerity, take Cora, Dathan, and Abiram up to heaven; it offers pardon to our sincere mother Eve; says Saul was quite as good a man while honestly persecuting christians as when he was following Christ; that infidels and even heathens of good intentions, are secure, and in a word, it assumes that the light of the Gospel is not essential to the salvation of the world. Such a view taught in the schools of learning, and encouraged by a popular denomination, must exert a most deleterious influence.

Without argument, at least for the present, we give it as our candid conviction, that nothing short of supernatural light by the Holy Spirit is an adequate teacher in morals, and consequently that all pretensions to a science of moral philosophy, from *within* or *without*, independent of the Bible, is vain, deceitful, and pernicious. We may have something more in our next issue.

T. F.

BROTHERLY LOVE.

"If a man have not the spirit of Christ, he is none of his."

Brethren, have we the spirit of Christ? The work of reformation in which we are engaged, is one of the greatest that has taken place since the days of the apostles; the work of restoring the simple speech and order of the Lord's house—of returning to the primitive language and customs of the early days of the gospel. The abuses and corruptions with which we have had to deal, and the bitter unrelenting persecution that has met us in every attempt to restore the simplicity of the ancient order has been so great, that there is strong probability that we have lost sight of the cultivation of the higher graces of the Christian life.

It may be that many of us have lost sight, in some degree, of the spirit of Christ in our zeal to make converts; to war against creeds and human devices, and to restore the divine ordinances to their primitive places in the institution of the Lord. If not, for fear we may, let us leave first principles and go on to perfection. (Heb. vi. 1.)

What is perfection? Is it love? Love was the fulfilling of the

whole Jewish law, as "Thou shalt not steal." Who would steal from or kill those they loved? So of the rest of the commandments. So also it is the perfecting of the Christian law. It is the spirit of Christ. God is love.

Let us not deceive ourselves, and think we have the spirit because we have the word, and obey to the letter, a few external commands; call each other brother by way of courtesy, and feel a party spirit zeal for the success of *our* cause. We need not be in ignorance on the subject. We have a test. "We know that we have passed from death unto life because we love the brethren." Words are but the signs of ideas. Brotherly love means that affection existing between those who have the same parents in the flesh: it can mean no less when applied by Christ to the children of God, otherwise the word is no longer the sign of the idea, but only an unmeaning sound. As the spirit is superior to the flesh, so are spiritual relations superior to fleshly relations; and when our spiritual love falls short of our fleshly love, then we have the name without the spirit. If any man doubt, let him examine for himself. Christ says if any man love father or mother more than me, he is not worthy of me. But he who leaves father or mother and follows Christ from a fear of punishment and a hope of reward as his motives, will leave his love with his parents, and have for Christ only "the spirit of bondage." It is as clear as noonday that our relationship in the spirit is superior to that of the flesh. Christ looked to this perfect state when he said, "If any man leave house or brethren, etc., for my sake, he shall receive a hundred fold more in this world with persecutions, and in the world to come eternal life." They were not to be mere names or representatives of brethren. Suppose a man should say, lend me a dollar and I will return you a hundred fold. Suppose on the receipt of the dollar, he should hand me back only one hundred representations, or names of a dollar: would I not call him a deceiver. Or would he have fulfilled his word to me if he lacked one dime of returning me one hundred dollars, each equal in value to the one I gave him. Christ never deceived his disciples, and the promise of the houses and lands were fulfilled, when hundreds sold their possessions and laid the money at the apostles' feet, and all had full enjoyment of the whole. The promise of the brethren, etc., was fulfilled when the apostles could testify that thousands of brethren were as dear to them as life itself: and rest assured that we only deceive ourselves when we fall short of

this test of Christian love. Let no one suppose, that to love the brethren means only to sympathise with, and assist them in their misfortunes and necessities. The Jewish law taught more than that before Christ came, as Christ explained in the parable of the good Samaritan. They were to have that much love for strangers. And Paul shows the insufficiency of this meaning when applied to Christian love, in saying, "Though I give my goods to the poor, and my body to be burned; and have not love profiteth me nothing." What kind of love had Paul? he would have been gladly spent for them. He says he would have imparted his own soul to them because they were dear to him. (1. Thes. ii. 8.) He loved them as Christ commanded when he said "Love one another as I have loved you; greater love hath no man than this, that a man lay down his life for his friends." See John xv. 12, 14. Christians are commanded to love each other with this love, and John, in referring to this commandment in his epistle to the church, calls it a new commandment—showing it to be the sum and substance of spiritual life. See 1st John ii. 8-10.

Evidence might be multiplied—the scriptures are full of it, but the proposition is too plain to need more proof. Therefore we will conclude with a figure from Paul: "Ye are the temple of God and the spirit of God dwelleth in you." "Ye are the body of Christ, and members in particular." "If one member suffer, all the members suffer with it." The spirit of Christ is the life of that body, and when the spirit of Christ leaves the body, (church,) and even though it may remain together a short time before its entire dissolution, may retain its form of godliness for a time; may call each to his face brother, and think they do as they would be done by; return good for evil. These become a reproach to the cause. Unbelievers call them hypocrites for they betray their coldness in every act. Such a member may meet a christian brother with whom he is not particularly acquainted, he treats him with stiff politeness, asks him to call some time when convenient, and passes on. Meets with a brother in the flesh, his house is his brother's home. Perhaps a brother in his congregation is ill, and dies, he visits him, for he is commanded to visit the sick; and would attend him to the last, but is "mighty busy;" five or twenty dollars at stake; tries to feel very sorry; hopes the brother is gone to a better place, and soon forgets all about it. Perhaps he would do more for a "dear" friend. But let a brother in the flesh be dangerously ill, he needs no command now to urge him on. If his brother pass away, no pecuniary interest will cross his mind until he sees his brother in his final resting

place. Yet such an one might be conscientious; would feel hurt if any one doubted his having the spirit of Christ, and would most probably deny that the depth and fullness of Christian love would have had a greater effect on him. Such have only a form of godliness, denying the power thereof—a name to live, but are dead. Such a body of members has the elements of decomposition in itself. And such a body will soon separate and become a loathsome mass of corruption—a name of scorn in every mouth, and death to the cause of Christ wherever it is found. How different if they had the spirit of love! John says, “He who loveth his brother abideth in the light, and there is no occasion of stumbling in him.” None need think that it is impossible to love our Christian brethren so. The spirit of Christ will make it easy. Some may love the flesh even to idolatry, yet the spirit of Christ will temper our hearts in that. Although we are in a perfect state of remission of sins at the new birth, yet we are but babes in Christ, and must grow in grace, knowledge and love. And leaving first principles, we must go on to perfection, bringing forth these fruits which are joy and peace in the Holy Spirit, and which will never be attained until we have a perfect love—“loving each other fervently with a pure heart.” 1st Pet. i. 22.

Our brethren being scattered far and wide, need not be an obstacle to our love and duty. If we had a brother in the flesh afar off, we should not love less: but if he was surrounded by brethren in the flesh, we would feel a confidence that they would administer to his necessities in misfortune. So of Christian brethren. Finally, in a body like this, with the spirit of Christ, each member would be a host in the fight of the Lord. Inquisitions and racks could not keep many from forsaking the enemy's camp and joining them. As in the primitive church, when Christians were called upon to die for the cause of Christ, their conduct caused the heathen to exclaim, “See how these Christians love each another. Their spirit, firmness, and constancy, converted thousands of the heathens, who marched joyfully forward and joined the ranks of the dying, yet conquering Christians. Thus “the ashes of the martyrs became the seed of the church.” For who would not join an army of brethren, whose ensign is the crucified Saviour—whose battle cry is *salvation to the world*, and whose watchword is, God is love.

J. B. EUBANK.

CIRCLEVILLE, TEXAS.

"THE CONSULTATION MEETING AT FRANKLIN."

In justice to the cause of our Master, we feel it to be our duty to give a brief notice of the meeting of brethren from various parts of Middle Tennessee, at Franklin, Williamson Co., embracing the second Lord's day in August. We are happy in being able to state that so many churches were never before represented at any place in the State. Although most of the speakers were unknown to fame, there was an amount of talent, knowledge of truth and earnestness in the cause of God, manifested, that we have seldom witnessed. Moreover, we think it not improper, even in advance of what we have to say of the details and result of the meeting, that in our candid judgment, more good has resulted from consultation meetings in Tennessee for the last seventeen years, than from any others. True, we have passed no "Resolves," formed no "Constitution," no "Articles of agreement," entered into no bonds to pay money, have taken no oath to believe or obey the Lord, and yet we have been amply rewarded for all our labor in attending the meeting. No doubt many are curious to know what was done. Brethren of other States, as well as our own, who had the impression that the purpose was to make, choose, elect, select or ordain preachers, or to adopt ways and means to get money to pay the preachers, had written to us to "send them able evangelists." Yet nothing of this kind was done. Are we asked what was done? The proceedings, published in this number, show that nothing was done after the fashion of man, or by the way of ecclesiastical legislation. The brethren will see that the great object was to ascertain from the scriptures, first, what the Lord has done for us, and secondly, in what directions we can coöperate with the Lord in carrying forward his cause. We call special attention to a few brief items.

In the first place, the brethren were almost unanimously of one mind, that the Lord's plan is perfect—that his church covers all the ground to be occupied by Christians, and consequently, that no human invention under the name of moral society, whether it be a Sunday School Association, Missionary, Bible Revision, Temperance, Free-Mason, Odd Fellowship, Rechabite, or other society, can be essential to the progress of a spiritual life. We are sorry to admit that a few dissented, and maintained that the Bible is silent in reference to some important subjects, and that where the Bible is deficient, the wisdom of the brethren must supply the defects. This doctrine was maintained, particularly, by some of the brethren regarding the support of preach-

ers. They contended that young men as well as aged ministers, should have a full and perfect contract, expressing the precise *hire* of each before entering the field of labor. Other brethren, with a kind of compromising feeling, we presume, intimated that a mere promise of the brethren to coöperate, or do what is right in supporting Evangelists is all that is necessary. After a full examination of the whole premises, however, most of the brethren rejoiced in the truth, that Christians are under no more obligation to say at the first of the year what they will or can give any brother for work, not knowing how much he can perform, of what quality, or even what his wants may be, than to promise—give their written obligations, and swear to what extent they should love their wives and children, and to specify the amount that should be spent for each. As the doctrine of the Bible seemed to prevail in our counsels, the beloved disciples became happy in the conclusion that we are the Lord's—"our bodies and spirits," and that all we have belongs to our King, and moreover we are already, without giving our note to the effect, under the most solemn obligations, first, to provide for our own household, and secondly, to sacrifice ourselves and our property, as occasion may require, to the Lord. After the fullest acknowledgment by all the brethren, that both preachers and people had been greatly at fault, all seemed to have confidence that so soon as we preachers get right ourselves, and teach what is right in reference to the work of evangelists, bishops, deacons, and people, we will hear no more complaints as to "our plans," or the deficiency of any plan.

Greater freedom of speech was never before employed than on this occasion, and so determined an effort to harmonize on the Lord's plan in every thing, we never before witnessed. To be sure, as hinted, there were a few sincere brethren, who had found no authoritative plan for raising funds or disbursing them in the Bible, or of church coöperation, but it is to be hoped by a more careful examination of the sacred record, all the *sincere* will see eye to eye, and speak the same things. It is possible there are other brethren in the State who doubt the utility of consultation meetings, but we are candid in the judgment, that if they would attend a few of them, their views would undergo important modifications. We are more than persuaded that our worst apostacies amongst preachers have been produced by false views, clerical pride, selfishness, and a sickly and hypocritical longing after money. We need something to arouse us on this subject, and if the brethren can be induced to become better acquainted, and to ex-

amine more fully the gospel system of labor in, by, and through the churches of Jesus Christ, all will be well with us. At present we will not affirm that mere selfishness, ignorance of the spirit's teaching, or a determination to oppose all that *we* teach, induced some to embarrass the brethren at our meeting, but some things suggested to us such fears, and we pen this sentence to say to all the brethren, we are one, —have but one cause, and if there are any who cannot harmonize with the disciples in all things, they should not annoy us, but go away and let us alone. There are speculative systems in the country, to satisfy the most fastidious tastes, and dream books without number, that any who are lingering amongst us in doubt of the perfection of the gospel, or adequacy of the brethren to do the work of the Lord, may find plans and people better suited to their liking.

The brethren, however, never presented so imposing a front as at present. A few heretical voices are heard along the lines, east and west, north and south, but it is to be hoped the thunders, and especially the lightnings from the Lord's batteries will soon silence them. The brethren, generally, in Tennessee, we are happy to believe, are determined to know the truth, the whole truth, and nothing but the truth, with the view of practicing it. Therefore they are disposed, like the people of the Lord of old, to speak often together, to confer freely with each other regarding the kingdom of the Saviour. It is earnestly hoped that at the meeting appointed at Murfreesboro in November, still more of the King's subjects will be present, and that thy brethren will make an effort at coöperation of churches, as the congregations of the Lord, and not as individuals acting under some sectarian system. We will offer but a thought or two in reference to labors of church coöperation. We see no difficulty whatever, in the churches of any section, coöperating in evangelizing in our own country; in missionary operations abroad; in revising any part or all the Bible; in publishing books and papers; or even in the management of orphan schools or literary institutions for the education of the brethren's children. We offer these hints in order to direct the attention of the brethren to subjects that may have attention at our next meeting. We must not, however, attempt to do too much, for fear that, in the present state of our spiritual progress, we may do nothing as we should, and thereby, through our ignorance, may wound the cause of God. Let us be certain in the first place that we have the sanction of the spirit, and then we will have nothing to fear. We earnestly request the brethren to meet in Murfreesboro, on Friday, Nov. 4th, at 10½ o'clock, A. M.

T. F.

“THE FELLOWSHIP.”

It is a little strange that there is not a word in the scriptures in reference to the failure of the brethren to pay the *salary* of the preacher. Why is this? Not a word in the Bible touching the “hire of the preachers!” nothing hinted regarding the preachers who were starved out of the field of labor and driven to more lucrative callings! Is nothing said of ministers leaving one section for another, in consequence of the pay being more sure and much greater? Not a word has been penned on any of these “*vital questions*.” We ask our brethren to tell us of any people under divine government that ever promised, by placing their names and amounts on subscription papers—executing bank bonds, promissory notes, or even gave pledges to sustain any man? We can as easily prove that men should make pledges at the opening of each year, to love, cherish, and support their families. “What then,” we are asked, “is the teaching of the New Testament?” We reply that “We are bought with a great price—are not our own, and should glorify God in our bodies and spirits which are his.” When we take upon ourselves the sacred profession of christianity, we bring ourselves under the most solemn obligations to our Heavenly Father, to employ our talents, our physical strength and our earthly goods in the cause of our Saviour. Hence the people at Jerusalem kept all they had in readiness for distribution to the needy, and as circumstances require, we must be ready to sacrifice all to God.

The practice of promising at the opening of the year to contribute any thing, is degrading to the cause. The very idea that pledges seem necessary, shows that there is no confidence among such Christians. Furthermore, it is impossible for any one to say in truth, what he can or ought to do in any year. Sometimes we are less prosperous, and sometimes more prosperous than we anticipated, and we should distribute of what we *have*, and not of what we expect, or think we ought to have. On the hiring system, all room for cultivating benevolence of heart is excluded. Christians make cold calculations at the opening of the year in reference to what they then feel disposed to do, and then lock up every liberal avenue of the soul till the beginning of another year. The tendency is at least in this direction.

Our fellowship should not be a matter of impulse, but every member of the church of Christ should endeavor to ascertain on the first day of each week to what extent the Lord had prospered him, and having determined this question between himself and his Maker, he should, without letting his left hand know what the right does, place

in the Treasury of the church as he has been prospered. By this course, the members of the congregation will glorify God, by even the things of the flesh. Distribution is to be made by the advice of the seniors, and the wants of all who are entitled to help, should be amply supplied.

If the churches of Jesus Christ, could be induced to adopt the Gospel plan, our candid judgment is that all murmuring, regarding salaries, starved preachers, and universal poverty in the Lord, would soon be silenced. We do not pretend to say that the churches have done their duty to themselves the preachers, or others. How could they? Every man has adopted his own plan to get a mite for his own use, and the scriptures have not been investigated with reference to the proper plan.

All the clerical, philosophical, sectarian, and bread and butter systems, under the imposing head of "*Support of the Ministry*," are but mockery of the spirit's teaching. We can have no hope of improvement, unless we who preach the gospel, get right ourselves. We must first forget self and then all will likely work well. The present salary system is attended with evils, numerous and serious, and believing there is a more excellent way, we ask our brethren to adopt it. More as occasion may require.

T. F.

BETHANY COLLEGE.

From advance sheets of the Millennial Harbinger for September, we learn the following particulars in reference to the changes in the Faculty of the Institution, and the progress in rebuilding the College edifice, which we take pleasure in laying before our readers. A strong and anxious feeling of interest pervades the entire brotherhood of disciples of Christ, in reference to Bethany College and its influence in the effort to restore the pure speech and order of primitive days, in which we are engaged. May those who attend her ministrations ever be content, like one of the Bethany family of old, to "sit at Jesus' feet and hear his word."

W. L.

NEW PROFESSORS.

The vacancies in the Faculty, created by the resignations of Professors Richardson and Milligan, and the election of Professor J. D. Pickett to the Chair of "Rhetoric," etc., have been filled, by the unanimous appointment, confirmed by the Board of Trustees in their late

annual meeting, (July 2, 1859,) of Professor Charles J. Kemper, of Virginia, to the Chair of "Mathematics and Astronomy;" Dr. Hiram Christopher, of St. Louis, Mo., to the Chair of "Natural History and Physiology, and Illinois Professor of Chemistry;" and Dr. P. W. Mosblech, to the "Department of Modern and Oriental Languages." All these gentlemen have accepted the appointments tendered to them by the Board, and will be in active service from the beginning of next Session (Oct. 1st.) It will be seen, therefore, that the Faculty of Bethany College is full and complete, composed of seven Professors, besides an adjunct corps of Assistant Tutors in the various schools, requiring the extra labor of their assistance. But for these particulars in full, we must refer our readers to the Catalogue.

NEW BUILDINGS.

We congratulate the friends of the College on the rapid progress a making in our New Edifice. More than *two hundred and fifty feet front* of this beautiful and majestic pile, will be ready for use next session. Nearly *one hundred workmen* are steadily plying the chisel, the trowel, and the plane; and pinnacle, tower, and spire are rising rapidly toward to the heavens. It will be a source of pleasure, in after years, to every good man, to feel that he has contributed something to this noble monument of Christian gratitude and benevolence. So far, the enterprise has been generously aided by a very large class of the brethren. We shall regret if any portion of our brotherhood suffers the work to go on to its completion without participating in the honor of its erection. We still need coöperation of the liberal and good. *One hundred and seventy feet front*, we have yet to provide for, and though the wealth and liberality of those to whom we have yet to appeal, are abundant, all must feel that the labor and toil of such a work are great, and, we trust, will, therefore, be ready to respond generously to the call which we hope to be able, before a great while, to make upon them. Let the new buildings of Bethany College rise, as a monument of the zeal, faithfulness, and public spirited Christian generosity and benevolence of the Three Hundred Thousand Christians, whom it represents, and her libraries, apparatus, museums, and general endowment bespeak the large and comprehensive interest in true learning, which characterizes us as a people! We know that it is in the hearts of thousands to do this, and we only regret that the pressure of so many other calls and duties, constrain any interruption in the prosecution of this appeal, till all shall have been provided, which the nature and magnitude of the scheme demand.

Let us ask those upon whose generous contributions we have felt authorized to make our present contracts, to remember their pledges, and sustain us promptly in our engagements. We have, so far, incurred no expense of agents, and if the friends will only remit to us, or pay to local agents, as advised, promptly, as their promises fall due, all will work smoothly and well. Let not the work be suspended, and force not upon us the necessity of a debt. When we look at the rapidly expanding proportions of the new building, as it rises daily before our eyes, and think of the very small period of time since the same site was covered with a shapeless pile of gloomy ruins—the remains of the old College—we feel that it is the doing of a wise and gracious Providence, and should, therefore, excite the warmest gratitude and liveliest hopes of his people. To his honor and glory, in the good of his cause and church, be it ever dedicated, and the labors of the good and generous, who have coöperated in its completion will be more than requitted. To God and his saints, we commend the care and keeping of Bethany College, now, henceforth, and forever.

W. K. P.

“THE COMING OF THE LORD.”

BRO. FANNING:—Your views on the 24th chapter of Matthew are requested. Some interpret all the passages in the New Testament that speaks of the coming of Christ, as being fulfilled in the destruction of Jerusalem, consequently that Christ has come the second time, and that there is no use in commemorating “the Lord’s death (in the bread and wine) till he comes.” You are aware of the many errors growing out of a wrong application of the scriptures, and your views on the above subject will be read with much interest. Sincerely, your brother in the bonds of truth.

JAMES GILLILAND.

CRAWFORD Co., Mo., Aug. 14th, 1859.

REPLY TO BRO. GILLILAND.

When our Saviour ascended to heaven, “While the disciples looked steadfastly towards heaven as he went up, behold! two men stood by them in white apparel. Who also said, ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner, as you have seen him go into heaven.” From this passage we have ever believed, and still

believe, that our Lord will once more appear in person on the earth. Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1st Thes. iv. 16-18.)

In the Revelation of Jesus Christ, 1st chapter and 7th verse, we find this remarkable statement: "Behold, he cometh with clouds; and every eye shall see him, and they also who pierced him: and all kindreds of the earth shall wail because of him. Even so, amen."

From all these statements, we have not been able to resist the conclusion that the despised Nazarene will appear again on the earth, not exclaiming as once he did in the bitterness of soul, "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head."

There is a coming of the Lord, or end of the world recorded in Mat. 24, Mark 13, and Luke 21, in our judgment, of a very different character. (After "great tribulation," all of which occurred with the Jews during the siege of Titus in the year 71,) they were to "see the Son of man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 30.) This was a coming by signs, in power and glory but not in person. "Then he that was on the house-top was not to come down to take any thing out of his house," a "woe was pronounced upon women with child, or giving suck," and they were to pray that the end might not come "on the Sabbath day." "Two shall be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." But neither did the son of man nor the angels know of the day to which reference was made, yet the Master said, "This generation shall not pass till all these things be done."

We have long been satisfied, that when the Redeemer said to the disciples of the beloved one, "If I will that he tarry till I come, what is that to thee?" he alluded to his coming at the destruction of Jerusalem. John, it is reported, was thrown into a caldron of boiling oil, but for the fulfilment of this divine prediction, he leaped out unhurt, and lived to witness what the Lord had told him concerning the ill-fated city.

Our conclusion is, that the coming in Matt. 24, was not personal, took place in the first century, but the Lord will come again. Hence we are looking for him.

T. F.

OUR SCHOOL RELATIONS.

Twenty and three years have we devoted our energies, without relaxation, to the building up, management, and teaching of schools, but having determined to slightly vary our position, we feel that it is proper to give our reasons, and state frankly something of our course as contemplated in the future. As plainly intimated years past, the fact that we have been pretty deeply involved in business of the world, in order to accomplish what we have, many have regarded our purpose as merely selfish, and therefore, we have anxiously desired other brethren to take charge of the business department of Franklin College. Furthermore, when, in the sincerity of our heart, we opposed, in the highest places amongst us, idle and foolish speculations, the reply from a host of writers, and even from Bro. Campbell, was: "It is a controversy between Bethany and Franklin Colleges, the Millennial Harbinger and the Gospel Advocate." To be thus charged by men whom we had revered from our youth, caused us almost to wish we had never seen a college or a religious paper. We knew the accusations were destitute of any proper foundations, and yet we thought it would be better for the cause to have no pecuniary interest in schools or papers.

But as a last and best reason for our cause, we state that we have proved by long trial, particularly Bro. W. Lipscomb and Bro. N. B. Smith, highly competent school managers and teachers; also, men who never staggered at the truth as it is written in the Bible, and yet owing to the fact that we had never been able to divide the profits of the establishment, further than the tuition fees with them; the reward proved too scanty for growing families, and consequently we concluded it would be best for the school and all concerned, to give the entire *business* department into their hands. Our position will, in the future, be that of a teacher in Franklin College and the school for young ladies connected therewith. Mrs. F. will also be interested alone as a teacher. Our purpose is to attend to our respective departments and classes in College and the Female School, but we expect not to assume the heavy responsibility that has rested upon us for nearly a quarter of a century. Our confidence in the intellectual and moral ability of our brethren who take charge of affairs, is without a doubt, and we shall certainly lay aside the embarrassment which has long prevented us from speaking of the schools in terms adequate to their importance. Although we have not boasted, we have, through the tender mercies of our God, been enabled to benefit many aspiring youths. The effort

has been all the time to make good scholars and useful men and women. Our pupils have rarely, if ever, turned from the truth to philosophy, but generally, they are firm advocates of the spiritual light revealed in the Bible. We also suggest that we hope to be able, in future to give more of our time to the study the Divine Oracles, and the preaching of the truth, both by the pen and tongue to the last.

T. F.

BRENNHAM, TEXAS, Aug. 3rd, 1859.

BRO. LIPSCOMB:—In you reply to Bro. Kendrick, in the July number of the Advocate, you state on page 206, that “a member of a congregation possesses just as much qualification for examining and deciding questions without “election to office” as with it.” (We understand you to use the term qualification, as being equivalent to having the right to perform those functions.)

We wish to propound a few questions touching your proposition; and we do which as an humble learner in the Lord.

1st. If your proposition be correct, does it not follow that it would be a work of superrogation to “elect” any “officers” at all?

If you shall answer the above query in the affirmative, to wit: that it is needless to “elect” any, we shall have asked this second question, in view of said response, to wit: Can we conceive the thought that God would manifest himself less the God of system and order, under a dispensation of day, than he has done under a dispensation of night? For we have seen that God never instituted any system of government among the Jews, either ecclesiastic or civil, without having specific “officers” appointed, to rule in their specific spheres. We remember the case of Korah, Dathan, and Abiram, they thought that God’s “officers” had too much to do.

We are as far as any one can be from believing that any set of men has the right to “lord it over God’s heritage.” But we do believe a “body”—with all head or eyes—is a monster! and we cannot believe that the Lord has instituted such. Nor do we believe that you believe so. Perhaps there is something in 1st Cor. 12th chap. that is not entirely without applicability to what is before us. Enough. Let us all humble ourselves, knowing that humility is the hearing distance, and while in that bounds we can hear God plainly and distinctly. May the Lord guide us into the full possession of all the truth, and finally save us with an everlasting salvation.

W. T. BUSH.

REPLY TO W. T. BUSH.

The notion that the service and order of the church of Christ must be *officially* performed, is one of the strongest that possesses the minds of the people of the present day. It is a notion that is propped and sanctioned by the whole sectarian world, from popedom down. It stands to-day as the great obstacle to living vital activity among the great body of the disciples of Christ. The prevalent, and, I fear to the ease-loving, very palatable notion is, that we can do nothing because we have not been ordained. We cannot give thanks at the table of the Lord; we cannot administer the ordinance of immersion to a fellow-mortal, desiring pardon of sins. It is not my business to admonish an erring brother; it is not my business to instruct the younger members—to train them to usefulness. It is not my duty to administer to the wants of the afflicted—to comfort the distressed—to extend protection to the widow and the orphan. These things are no part of my business because I have not been ordained to such service. Such a notion blots out every thing practical in the Christian profession, and robs the *people* of God of all that can give them life, and health, and usefulness, and honor in the service of heaven. Faithful men and women in Christ, by simple virtue of their position and privileges as members of the body of Christ, have full right to perform all duties and services of the Lord's house. Judaism is not Christianity. We need no priest to offer sacrifices for us. It is most true that all things should be done decently and in order. Respect, deference, and submission are due to men and women whom age experience and faithful lives mark as pillars in the church, and the express command of the apostles is to the younger to submit to the elder.

In reference to the ordaining of overseers and deacons in the congregation, we simply say that if there is nothing for them to do, it would be most clearly a work of supererogation. The idea of sinecures in the Christian church is simply outrageous. Unless there had been widows at Jerusalem who were neglected in the daily ministrations, the apostles would never have commanded the disciples to look out men of good report to be appointed to this business. So when there is no need for men to devote their time to the work of overseeing in the congregation, there is no sense in consecrating a member to that service. The overseers of the congregations in the apostolic days, were men devoted wholly, or so far as there was requirement for their service to the work of instructing, teaching, admonishing, visiting from house to house, and seeing that every member was walking uprightly.

They, for this service were supported by the congregation. But to call a man an overseer who spends the whole week at some worldly calling, and merely takes the lead in the worship on the first day, is doing great violence to the authority of the scriptures. We, doubtless, need in the congregations more men wholly consecrated to the work of teaching and admonishing than we have, but there is still nothing in the official relation of the overseer to the congregation that specially fits him for acting for the congregation in matters of discipline, more than other men of age, experience and faithful lives.

We sincerely trust our brethren will look at the Christian order upon its own merits simply as revealed, and not through Jewish or sectarian glasses. We need no help of this kind to enable us to understand the full development of God's plan of redemption.

W. L.

THE PARADISE OF THE THIEF.

BEOS. FANNING & LIPSCOMB:—I cannot reconcile the following passages, and I want some light. If it is worth your notice, please give it? Luke xxiii. 43, "And Jesus said unto him, (the thief on the cross,) verily, I say unto thee, to-day shalt thou be with me in paradise." Some say that the paradise here spoken of was the grave, which appears to me very probable, for after Christ arose from the grave he said to Mary Magdalene, "Touch me not, for I have not yet ascended to my Father." In 2d Cor. xii. 3, Pauls speaks of a man that was caught up into the third heaven, and in the 4th verse, that he was caught up into paradise; and in Rev. ii. 7, John speaks of the paradise of God. Now if there is a paradise above and below, I should like to know?

The Advocate, I think, is doing almost wonders, and I hope will still do well long after I am done with all earthly things.

Yours, in the one hope, etc.,

KINSON McVEY.

Paradise of itself means merely a garden, a park, a pleasure ground. Hence it means neither heaven nor hades of itself alone. In the New Testament the word is doubtless used in one instance to signify heaven. But this is shown by the connected words, "Paradise of God." That Paul refers to a place of eternal bliss, we are not certain. But the main difficulty is in reference to the thief. We have no idea that the

thief either asked for or was promised salvation. To suppose that he understood the nature of Christ's kingdom so as to be able to ask for eternal salvation, is to suppose him wiser than any disciple of our Lord who had been with him constantly, and had heard all his teachings. He was infinitely wiser than Peter or John who had been with him from the beginning.

On the other hand, there is no promise of salvation in the language of our Saviour. To-day thou shalt be with me in paradise. Christ himself did not go to his Father, but was in the Hades—the state of the dead. The thief was in the same state—he received just opposite of what he expected. He expected the Saviour to free himself from the cross, and establish himself with great power upon the throne of David. This was the expectation of the whole Jewish people, and the thief simply asked the Saviour not to forget him when he had delivered himself. One of the thieves appears to have done this tantalizingly and in mockery the other as if he had some hope of rescue. This is the whole of the matter.

W. L.

A HINT FOR PLAIN SPEAKING AND WRITING.

BRO. FANNING:—May the Lord bless you in your earnest endeavors to maintain the purity and simplicity of God's manner of reclaiming unbelievers in and from the inevitable doom that awaits all who disregard his plain teaching. Every issue of the Advocate contains lessons of such paramount importance to the simple lover of unsophisticated revelation, that I feel like—if I were close by when you are penning them—exclaiming, in your own language expressed, particularly in Bro. Hall's article, "a little louder Bro. F., if you please!" I think the crisis has well nigh come, when you, Bro. Hall, Bro. Franklin, Bro. Campbell, and all others, whose senatorial voices and prolific pens have been raised against the enemies of the Anointed and his plain revelation, should be sustained and encouraged to dispel the accumulating tide of metaphysic, innerconsciousness, and other superfluous, meaningless, empty, vague, human contrivances, that hinder the free course of the gospel of the blessed Lord. Bro. Hall ought to speak again, and "speak a little louder," in reference to the inclination of some of our brethren to slide over to Ashdod, Calvin, or to the dialect of the Nician Council.

We think that some of our older brethren—prominent public men

are greatly in fault in some of their oral and written expressions. What have you to say to the following, as a specimen, Bro. F.? "*Old fashioned Camp-meetings*," "*Annual meetings*," "*Our regular quarterly meetings*," &c., &c. Did we not once repudiate one and all of these meetings, to say nothing of their respective cognomens? I vividly remember when "old fashioned Methodist camp-meetings" were repudiated by our brethren. They were spoken of by Bro. Kendrick, Bro. Campbell, and perhaps by yourself, as unscriptural, and fruitful only of revelry and sin of the deepest hue. "Quarterly" meetings are of human contrivance, and as such should be utterly repudiated. The Bible knows nothing of "quarterly" meetings—nothing of "annual," or "old-fashioned camp-meetings." We profess to meet on the first day of *every week*—not four times per year, or once a year—to commemorate the death of the author of the remedial scheme—the plan of redemption from the consequences of sin.

J. W. DOUGLASS.

NICHOLASVILLE, Ky., August, 1859.

ENCOURAGING FROM S. CAROLINA AND GEORGIA.

BRO. FANNING:—Our cause is moving forward steadily in this District. It is receiving more and more of the attention of the people. I have been preaching at a new place this year—a new meeting house built some ten miles from "Old Union," by the Baptist brethren, who solicited the brethren at "Old Union," where I had been engaged to labor constantly, to allow me to labor one Sunday in each month with them. The brethren most cheerfully granted the request, and accordingly, I have been preaching at this place to very large and attentive congregations, and I think good will be the result of the arrangement. Already do I think that the *prejudice* of otherwise good Baptist brethren has been much lessened as they learn more about our true position, or what we really hold and teach. And as a result, a much better feeling exists than heretofore. By good management, I think a much closer union may be brought about after a while. It will take some time, but is it not an object worth praying and laboring for? I think it is!

Our beloved brethren, Dr. Hook and N. W. Smith, have, I hear, been holding some very successful meetings in Georgia. Indeed I was with them in conducting a meeting at Berea, Henry county, Ga., em-

bracing the fifth Lord's day in last month, where there had been several additions. When I left, the meeting was still progressing, and prospects were very favorable. The final result of this effort I have not heard, but I look for the most favorable report. Bro. N. W. Smith, the State Evangelist, says the people of Georgia were never so anxious to hear the Word of Life as at the present time. Bro. Smith is laboring ably, assiduously, and successfully, in preaching the word. He shows his hearers that his heart is in the work—that he feels for them, and in this way he causes them to *feel* for themselves—to become anxious to *obey* the word of life he so ably sets forth before them. O, that we had many such men as Dr. Hook and Bro. Smith!

My dear brother, I cannot close without a word of congratulation to you upon the results of your labors in reviewing the errors taught in many places by the disciples. You met the error boldly and fearlessly, and success has crowned your efforts. It can no longer be doubted, if ever it was, but that you were right in one case, for Bro. Campbell, in the last Harbinger, comes out unequivocally with regard to the teaching of Pres't. Russell, that it is anti-scriptural. (It is too late, T. F.) This is as it should be. And I have no doubt but that future developments will only serve to demonstrate your correctness. You have much to encourage you; and that you may long live to plead the cause of truth, is my humble prayer. Much of the influence of your labors I attribute to that uniform Christian spirit which characterise your writings—bold and pointed, yet courteous and christian-like. Such, in contrast with some of the documents or articles published and sent abroad during the controversy, could but have a salutary influence. How careful should Christians be at all times, upon all occasions, in their labors to exhibit the spirit.

Yours in the hope of the resurrection,

A. W. OWEN.

BARNWELL DIST., S. C., Aug. 18th, 1859.

REPORT FROM OREGON.

The cause in this State is languishing. We look forward to a brighter day, as the moon shines the brighter after being overspread by clouds, so we hope the cause will prosper the more after this dreadful stagnation. May God preserve you to battle for his cause, both by pen through the pages of your invaluable monthly, and tongue to a good old age.

Yours in hope,

N. T. CATON.

SALEM, Marion Co., Oregon.

REPORT OF THE MEETING AT FRANKLIN, TENN.

By invitation of the congregation at Franklin, Williamson county, Tenn., brethren from various other congregations met with them on Friday, Aug. 12th, 1859, for the purpose of examining the scriptures and consulting together, in reference to the advancement of cause of the Redeemer's kingdom. Bro. D. Hamilton was chosen to act as chairman of the meeting, and brethren F. H. Davis and J. S. Poyner were appointed Secretaries.

Brethren from the following congregations were present during the meeting:

Leiper's Fork, Williamson county, Tennn.,
 Dunlap, Hickman county, Tenn.
 Lynnville, Giles county, Tenn.
 Boston, Williamson county Tenn.
 Owen's Station, Williamson county, Tenn.
 South Harpeth, Davidson county, Tenn.
 Franklin College, Davidson county, Tenn.
 Liberty, Marshal county, Tenn.
 Lewisburg, Marshall county, Tenn.
 Jones' Creek, Dixon county, Tenn.
 Murfreesboro, Rutherford county, Tenn.
 Silver Spring, Wilson county, Tenn.
 Millersburg, Rutherford county, Tenn.,
 Cross Roads, Bedford county, Tenn.
 Union, Sumner county, Tenn.

The brethren were requested to present such questions as they wished to be investigated, and accordingly quite a number were proposed for consideration. A committee was then appointed to condense and arrange the principal matter of these questions and present them in form to the brethren. The committee presented the following topics for investigation:

ON CHURCH ORGANIZATION.

- 1st. The planting of Churches.
- 2nd. *Officers*—Evangelists, Bishops, and Deacons.
- 3rd. The worship of the congregations, embracing the weekly meetings, fellowship, training of the members, etc.

ON CHURCH CO-OPERATION.

- 1st. To what extent is it necessary for the churches of Christ to coöperate, in order to the advancement of the kingdom of Christ.

2nd. In what respect is it practicable for the churches to coöperate, represented in this meeting?

3d. Human Institutions connected with the church, such as Sunday Schools, Bible Classes, Missionary Societies, Schools and other societies.

In reference to the first item, after remarks by several brethren, it was agreed to be the teaching of the Scriptures, that any number of persons having believed and been immersed, having given themselves to the Lord and to each other, constitutes a congregation of Christ, fully authorized to attend to all the ordinances of the Lord's house.

On the second point, the following question was proposed: "Who have the right to choose and send out evangelists, and how are they to be sustained?"

On the first part of this question, it was unanimously agreed that it is the right of the congregations alone, to which they respectively belong. Considerable discussion arose as to the proper mode of sustaining evangelists, which occupied the attention of the brethren during the greater part of the meeting. It was finally agreed, however, —two or three of the brethren dissenting—that it is not the scriptural plan for the evangelist to have a stipulated salary, made up before hand by subscription or otherwise; but that he should be liberally paid according to his labor—the congregation of which he is a member sustaining him, if it is able, if not, that it is the privilege and duty of any number of congregations, upon invitation, to coöperate with that congregation in this work.

The question was asked: If a congregation, through neglect of duty, or for want of ability to sustain a brother who is capable of preaching the gospel, should neglect to call him to the work, is it his privilege to volunteer his services to the congregation, and with their endorsement, go forth preaching the word, trusting in the Lord for his support? The brethren unanimously answered in the affirmative.

BISHOPS.

For want of time there was but little investigation of this subject. The scriptures relating to their qualifications and labor were referred to, and it was agreed that when a member of the church has the scriptural qualifications, it is the duty of the evangelist to ordain him.

Deacons are servants of the congregation, whose duty it is to minister to the poor, etc., by direction of the eldership. They may be either men or women, or both.

 WORSHIP OF THE CONGREGATION.

Disciples should meet on every Lord's day to attend to the supper, contribution, etc. Each one should engage to the extent of his ability, in reading the word, in prayer, exhortation, etc., and thus grow up to the statute of men and women in the Lord.

CO-OPERATION.

Two or more congregations may coöperate to carry out any good work, in order to advance the interest of the Redeemer's kingdom.

HUMAN INSTITUTIONS IN CONNECEION WITH THE CHURCH.

The brethren, after a short discussion of this subject, believed that the church of Christ covers all the ground, and that there is room in the church for all our time, means, and talents.

The brethren agreed to meet in Murfreesboro, on Friday before the first Lord's day in November, to endeavor to engage as a coöperation of Christian churches in any and every good work, for the promotion of the Redeemer's kingdom.

D. HAMILTON, *Chairman.*

F. H. DAVIS, and J. S. POYNER, *Secretaries.*

SINGING.

There is no requirement of the Christian more urgent than singing the songs of Zion, and yet but few professors of religion seem either competent or disposed to sing. All persons who are able to talk, may learn to sing; but the misfortune is, many imagine that singing is natural, and is to be performed without effort. It is no more natural than Arithmetic, Grammar, or a knowledge of the Bible, and he who will not labor to sing, will never be able. We would very respectfully suggest to the congregations of Jesus Christ, the importance of arrangements to have all the members taught vocal music. It is not only a valuable accomplishment, but it is indispensable to good speaking, it tames the passions, subdues angry feelings, elevates the soul to God, fills the heart with joy, and is a valuable part of the christian worship. Martin Luther accomplished quite as much by teaching the people to sing, and impressing its importance upon their minds, as by his sallies against the Pope, if not by preaching the Gospel.

T. F.

“THE PUBLICAN’S PRAYER.”

A young lady of our acquaintance, who is a member of no church, wishes to know on what ground the Publican prayed acceptably to God, if sinners have no right to pray? We have never intimated that sinners have not the right to pray. None but those who have sinned should pray. But while we all, no doubt, sin, we have one to call us to the Father, who is the mercy-seat for all that will approach the Father through him. Christians, who sin, have the right upon repenting of their sins, to ask the Lord to forgive them; and he hears all who do his will. An *alien*, however, stands in quite a different relation. He is a subject of another government, and has no right to ask for the blessings of the christian institution, without denying himself, renouncing the world and the empire of darkness, and entering into the kingdom of Christ. The Publican was a Jew, and as a Jewish sinner, had a right to pray for the blessings of his religion, and in consequence of his deep penitence and humility, went down from his devotions justified in preference to the proud Pharisee who exulted in high official, if not his clerical dignities, and from this example we should learn to pray without ostentation.

No foreigner, who fails to take the oath of allegiance to our government, has the right to pray for its honors; and no one who fails to enter the church of God, it matters not from what cause, has a right to petition our King for the privileges of his spiritual temple.

T. F.

A PURE SPEECH.

Our venerable brother, Robert Orr, of Yorkville, offers some thoughts on the subject of a Pure Speech, which we regard as worthy of our earnest attention. Among other things he offers us a little spice of approval which we fully appreciate. He says: “I am glad to see your candid and bold defence of the truth against the speculations of prominent men on the subject of prayer. No one has the right to pray who “cometh not to the Father” through the Lord Jesus Christ. Also, I highly approve of your suggestions touching delinquencies amongst us, from sectarianism that still clings to us. Your arguments remind me of a remark of our absent Bro., William Travis, in reference to the union of Christians and Baptists in Tennessee in the year 1832.” Said he, “We will be more popular, may become a

large and respectable body in the eyes of the world, but some corruptions will be brought in by the alliance. I have lived to see the operations of an impure speech. There is much, for instance, in our Hymn book most unsound. Bro. Campbell employs language sustaining the doctrine of satisfaction to law and justice unwarranted, and I would ask you, Bro. Fanning, upon what authority you call the members of the church disciples? You remember, the disciples were first called Christians in Antioch, and this is the purest style. (We agree with Bro. Orr, and yet we see nothing improper in even calling Christians the disciples of Christ. T. F.)

Hoping that you may be long spared to defend the gospel, (It defends us, T. F.) and earnestly contend for the faith once delivered to the saints, I subscribe myself your brother in Christ,

ROBERT ORR."

SPRINGFIELD, Mo., Aug. 9, 1859.

BRO. FANNING:—We held our yearly meeting at this place, commencing on the 30th ult., and continuing nine days. The result, as far as seen, was sixty-two by confession and baptism, three restored—one from the Baptist, one from the Methodist, and five by letter—the church greatly revived and strengthened. The Lord has done great things for us, whereof we are glad. Our brethren, G. W. Longan, and W. Jones labored in word and teaching with us. May the Lord keep us unto his heavenly kingdom.

Yours in the faith,

CHAS. CARLTON.

WARREN Co., TENN., Aug. 2d, 1859.

BRO. FANNING:—Permit me to say to the brethren and sisters, through the Gospel Advocate, that I have just closed a meeting at Woodbury, Cannon county, Tenn., which resulted in twenty-one additions to the church—sixteen by immersion and five otherwise. Among them was an old man who had been a good part of his life an elder in the Presbyterian church, but when he was buried with the Lord in baptism, he came out of the water rejoicing that he had obeyed the Gospel. To God be all the praise.

Your Brother in Christ,

J. L. SEWELL.

 REPORT FROM GEORGIA.

BRO. FANNING & LIPSCOMB:—Again I have just returned from a tour over into the State of Alabama, five miles over the line. In my last, I stated that I left the Union meeting, in Clark county, in progress by Bros. P. F. Lamar and Crenshaw. They report six more making fourteen at that meeting, and making thirty at the two meetings in Clark.

The fifth Lord's day in July, Bros. Hook and Owen helped me four days, and Crenshaw six days, hold a protracted meeting at Berea, Henry county, which resulted in seventeen confessions and immersions. Good meetings and success to the Lord's cause in that quarter. The church much revived.

The first Lord's day in August, Bro. Crenshaw helped me hold a four days meeting at County Line, Fayette county. Good meeting with nine additions—six by confession and immersion, and three from the Baptist.

The second Lord's day in this month I was alone in Calhoun county, Ala. Held a meeting of six days, which resulted in forty-one additions, all by confession and immersion. The meeting would have continued, but I was taken sick and had to close. So you see by the Lord's blessing, and with the assistance of some brethren in the bounds of my labors, over one hundred, in the last six weeks, have been added to the Lord's cause. Thank God, and we will take courage.

I am some improved in health, and must leave to-day for another appointment.

Yours in haste and love,

NATHAN W. SMITH.

ACWORTH, GA., Aug. 20th, 1859.

 OBITUARIES.

BROS. FANNING & LIPSCOMB:—It becomes my duty to chronicle the death of our beloved brother, Eld. John Shaver. Father Shaver was born in Mecklenburg Co., N. C., May 25th, 1773, and removed to Tennessee in the year 1793. He was immersed by Eld. Philip Mulkey about the year 1810, and was among the first who espoused the cause of reformation in this country. We feel that it is justly due to his memory to say that he lived and humble, and most exemplary disciple of our Lord Jesus Christ. During all the vicissitudes of the cause in this community—the defection of friends and the opposition of foes

—he “held fast the profession of his faith without wavering,” until weary with the weight of years, he fell asleep, July 15th, 1859. His faithful companion, who shared with him full sixty years the cares and labors of life, still lingers on the shores of time, calmly and trustfully awaiting the summons which shall call her, too, to the rest that remains for the people of God. May the Lord grant that father Shaver, though dead, may still in example, live in the hearts and lives of his children, his kindred, and the numerous friends who knew him well in life.

Yours in hope of immortality.

F. M. CARMACK.

UNION, SUMNER Co., TENN., Aug 8th, 1859.

MURFREESBORO, ARK., June 17th, 1859.

BRO. FANNING:—It is made my painful task to announce to you the sudden and unexpected death of our beloved sister, Cynthia Evans, consort of Bro. Dr. James M. Evans, of this place. She died at her residence on the 15th inst., in the 29th year of her age. In the death of sister Evans, the church has lost one of its brightest ornaments, the husband a kind and dutiful wife, and her children an affectionate mother. She obeyed the gospel under my labors in 1854, and from that time until the day of her death she adorned her profession with all the christian graces and virtues necessary to qualify her for the abode of the blessed in Heaven. Her house, and benevolent heart were always open to the weary Evangelist, and her kindness always made the preacher feel at home. She died perfectly resigned to God's will in the triumphs of faith and hope of a glorious immortality, leaving behind to mourn her absence, a kind husband, five interesting little children, a father and mother, brothers and a kind sister, and a numerous circle of friends; but they mourn not without hope, she is gone to share that rest in the kingdom of God with the redeemed around the throne of Heaven, where the toils and sufferings of earth are at an end—there, and then, we hope to meet our dear sister. May the Lord sustain her bereaved husband and orphan children.

J. S. ROBERTSON.

Mary Harrison Joslin was born Aug. 6th, 1823; acknowledged her faith in Christ, July, 1839. Lived a worthy member of the church of Christ until her death. Died the 5th day of January, 1859. She did adorn the profession she made. May we all be encouraged to live the life of the righteous that our last end may be like her's.

T. C. H. JOSLIN.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V. NASHVILLE, OCTOBER, 1859. NO. 10.

"THE LIMITS OF RELIGIOUS THOUGHT,"

By Henry Longeville Mansel, B. D., Reader of Moral and Metaphysical Philosophy, at Magdalen College—England."

THE BAMPTON LECTURES FOR 1858.

The fact that the above named work, has excited a much wider influence with the scholars of England than any similar production of modern date, suggests the importance of briefly noticing the circumstances which gave rise to this rare book, as well as the doctrine set forth. A few extracts from the will of the "Rev. John Bampton, Canon of Salisbury, will best tell the story.

"I give and bequeath my land and estates to the Chancellor, Masters, and Scholars of the University of Oxford, forever,—in trust, that is to say, I will and appoint the Vice Chancellor, to take all rents, etc. and after paying taxes, etc. that he pay the remainder to the endowment of eight Divinity Lecture Sermons, to be established forever in the University."

These sermons were to be delivered annually as the will directs.

"To confirm and establish the Christian faith, to confute all heretics and schismatics—upon the authority of the Holy Scriptures—upon the authority of the writings of the primitive fathers as to the faith and practice of the primitive church,—upon the Divinity of our Lord and Saviour Jesus Christ—upon the articles of the Christian faith as comprehended in the Apostles and Nicene Creeds."

"Also I direct that no person shall be qualified to preach the Divinity Lecture Sermons, unless he hath taken a degree of Master of Arts at least in one of the two Universities of Oxford or Cambridge,

and that the same person shall never preach the Divinity Lecture Sermons twice."

The object of Mr. Bampton was certainly a good one, however, confused his mind might have been, in reference to the subjects he wished discussed. It is evident, he ardently desired that the Christian religion should be examined on its own merits.

In anticipation of our conclusions in regard to the lectures, we consider it proper to intimate that the Chancellor, Scholars and Fellows of Oxford, were certainly fortunate in the selection of Mr. Mansel to the work. From recent accounts in foreign journals, we should not be surprised if their effect were not to essentially modify the moral and metaphysical speculations of Oxford and Cambridge—indeed of England, and possibly all Europe. In America, speculations are imported at a high tariff. Even Mormonism, and the Rochester Spiritualism are the natural outgrowth of the Caretsian dream, *Cogito, ergo sum*. The table-tipping, and direct revelations from inward impulses, both East and West, and the whole "getting-religion" scheme that has spread from the Shakers of Kentucky to the ends of the earth, all have sprung from German witchcraft, under the imposing head of philosophy, or experimental religion. We can but regard Mr. Mansel as a gentleman of strong nerves to attack the speculations of Europe at head quarters. He has certainly bearded the lion in his den. Although we consider the main result of his arduous and learned labor as correct, he has proceeded cautiously—sometimes he did not see clearly his pathway, and in many instances, he has employed a terminology by no means pure. He is, however, a clergyman of the church of England, and like Henry Rogers, with all his research, it would be next to an impossibility to use a pure speech. Yet as a correct thinker, we doubt if he has a superior in all the precincts of denominationalism. Having proceeded inductively and arrived at his conclusions in the eighth lecture, we think that it will be most profitable to our readers to call attention to certain preliminary questions, upon a clear understanding of which alone can we promise satisfactory results. Indeed, we are free to admit that the mind is often so blinded by mere abstractions, that it is next to an impossibility to see the truth as it is written, particularly in the Bible. We therefore ask the attention of our readers to a very brief notice of a few isolated points in the work before us, a satisfactory exposition of which may enable us to survey the whole ground in a pleasing light.

1st. Our author, in his first sermon, endeavors to show the differ-

ence between Dogmatism and Rationalism, and in-as-much as the former term is usually employed to denote a religion brought to light and put into form by the spirit, as written in the Bible; and the latter, a religion that springs spontaneously from human nature, without the aid of revelation, it may be of importance that our readers should clearly see the position assumed in reference to each. Although Mr. Mansel seems slow to take the ground that Dogmatism denotes "the mere enunciation of religious truths, resting upon authority," he avows the doctrine in fact, by admitting that Dogmatism is a religion of authority, resting upon "human ability." Such ability interferes not with the authority of the Father. We regret that he is not clearer—that he does not take the broad ground that all true religion, whether under the objectionable name of dogmatism, or practical piety, rests solely upon the authority of him who reveals it, notwithstanding the sneer of infidels that this is mere ritualism.

On the subject of Rationalism, he is much more fortunate. "Rationalism," he says, "relies on the independent conclusions of the natural reason." Again, he says, "By Rationalism, I mean to designate that system whose final test of truth is placed in the direct assent of the human consciousness, whether in the form of logical deduction or moral judgment, or religious intuition; by whatever previous process these faculties may have been raised to their assumed dignity as arbitrators." He continues, "The Rationalists assigns to some superior tribunal the right to determine what is essential to religion and what is not; he claims for himself and his age the privilege of accepting or rejecting any given revelation, wholly or in part according as it does or does not satisfy the conditions of some higher criterion to be supplied by the human consciousness."

Comments are unnecessary. The question is to determine whether religion is supernatural—something revealed by the Father through the Good Spirit, in words and forms easily understood, or merely a product of unaided humanity. Possibly John Bampton had been troubled on this subject when he made provision for the lectures. This leads us to give our author's views on points leading to his final conclusion under the head of

2d. *The capacity of the human mind, unassisted by light from without, to discover religious truth.*

1st. He denies to men the existence of "a supreme criterion of religious truth" under the name of "religious intuitions." "They use

the weight," he suggest, "without the counterpoise, to the imminent peril of their mental equilibrium." It was an examination of this doctrine that led John Locke to write his essay on "The Human Understanding," and under this or some other style, it forms the groundwork of most religious speculations in the nineteenth century.

2d. "*The Feeling Sense.*" While it may be considered next to the sin against the Holy Spirit, in this country to doubt the truth of an imaginary faculty called "the feeling sense," Mr. Mansel says: "A religion which repudiates thought to take refuge in feeling, abandons itself to the wild follies of fanaticism." Feeling is not a teacher, but merely the result of our mental and bodily states. If we have been properly instructed, and act in obedience to our instruction, our feelings will be such as we should ever desire. But from false reports, as in the instance of Jacob receiving the message of his son's death, when his brothers had sold him, we are liable to feel intensely from unreal causes.

3d. *Philosophy.* Not only in England, but throughout the world, there seems to be an indelible charm in the word Philosophy. The preacher who can discourse of a "Philosophical stand-point in religion" is admired with the awe that inspired the Samaritans at witnessing the tricks of Simon the magician, and there is nothing more corrupting to preachers than the flattery springing from efforts in philosophical disquisitions. But we will proceed to give Mr. Mansel's view on the subject. "It is painful and instructive to trace the gradual progress by which an unstable (philosophical) disciple often tears off strip by strip, the wedding garment of his faith—scarce conscious the while of his own increasing nakedness—and to mark how the language of Christian belief may remain almost untouched, when the substance and the life have departed from it. While philosophy speaks nothing but the language of christianity, we may be tempted to think that the two are really one; that our own speculations are leading us to Christ by another and more excellent way. Many a young aspirant after the philosophical faith, trusts himself to the trackless ocean of rationalism in the spirit of the too confident apostle, "Lord, bid me to come to the on thee water. And for a while he knows not how deep he sinks till the treacherous surface on which he treads is yielding on every side, and the dark abyss of unbelief is yawning to swallow him up."

There is no bright ray in philosophy which can illumine the dark

mansions of death; and it is vain to look for spiritual light in the feeble brain of man.

4th. "Reason," in the words of Sir William Hamilton, "is a very vague, vascillating and equivocal word," and yet it is relied on in religious discussions with the confidence that it will make every needed spiritual discovery. It professes to gain all spiritual knowledge, either from external nature, or what is called "the world *within*"—a perfect microcosm—or epitome of the universe without, in the style of fancy.

Bachelor Mansel admits that "Speculative reason is unable to prove the existence of the Supreme Being," and that "A religion based solely on the reason may starve on barren abstractions, or bewilder itself with inexplicable contradictions." He says again, "Let religion begin where it will, it must begin with that which is above reason," and adds, "We may seek as we will for a religion within the limits of the bare reason, and we shall not find it, simply because no such a thing exists." To complete the picture, he says, "That so far is human reason from being able to construct a scientific Theology, independent of, and superior to revelation, that it cannot even read the alphabet out of which that theology must be framed."

On the condition alone that reason shall consist in the ability of cultivated human nature to examine testimony and draw correct conclusions, are we disposed to admit that man is a reasoning creature. It enables us to pass from effect to cause, but it gives us not the strength to rise from the natural to the supernatural. This is the exclusive province of revelation.

5th. "*Consciousness—a revealer of secrets.*" Mr. Mansel even in his preface denies the existence of "Religious consciousness as a criterion of truth," and maintains that whatever may be said of "instinct" or "feeling," it cannot be employed for purposes of theological criticism. The communication of mental phenomena from man to man (and he might say from God to man. T. F.) must always be made in the form of thoughts conveyed through the medium of language."

But our author most wisely denies the very existence of a single faculty or power in the human soul called consciousness. He regards consciousness as the result of the action of the aggregate powers of the mind. He says, "Consciousness in its earliest discernable form is only possible as the result of an union of the reflective with the intuitive faculties. Without thought, as well as sensation, there would be no consciousness of the existence of an external world; without

thought as well as emotion and volition, there could be no consciousness of the moral nature of man. The feeling of dependence and conviction of moral obligation are the rude material out of which reflection builds up the edifice of religious consciousness." But Mr. M. defines "The consciousness of a law of obligation as a fact of our mental constitution, and it is no more." But enough on this subject.

6th. "*The Moral Sense.*" Our author examines briefly the notion of a moral sense to govern man. He says: "We may suppose a kind of religious sense exists, by which the Divine attributes are apprehended in their own nature, and which gains a knowledge of God by direct apprehension in a manner similar to the evidences of the senses." This is the method of mysticism, in referring the knowledge of divine things to an extraordinary and abnormal process of intuition. This is starting from the Divine, and reasoning down to the human. On this supposition, Theodore Parker maintains that "The absolute nature of God is that of a pure will, determining itself solely by moral law, and subject to no affections which can operate as motives. Therefore that no revelation can be of Divine origin which attempts to influence man's actions by the prospect of reward or punishment." This is rank infidelity.

The obvious purpose of Mr. Mansel is to show what the prophet long since declared is true, viz: that "It is not in man that walketh to direct his steps." The doctrine of absolute right and wrong our author by no means favors.

Nothing is better calculated to confuse the mind of an honest enquirer than to tell him that there are certain acts right or wrong in themselves, or statements absolutely true or false. "Truth and falsehood are not properties of things in themselves," says our critic, "but of our conceptions, and are tested not by the comparison of conceptions with things in themselves, but with things as they are given in some other relation." Hence he encourages not the use of the high-sounding titles of the "Absolute and Infinite, but these ambitious conceptions," says Mr. M., "manifest by their inherent absurdities, that they are not what they pretend to be; that instead of the Absolute manifested in its own nature, we have merely the relative and finite contradicting itself."

Our author concludes his discussion of man's ability to discover religious truth, by a plain avowal that he possesses no faculty for directly perceiving or comprehending absolute Divinity. He says, "The attainment of a philosophy of the Infinite is utterly impossible under

the existing laws of human thought. He also urges that "It is not by means of philosophical criticism that the claims of a supposed Revelation can be adequately tested." He says, "That if no faculty of the human mind is competent to convey a direct knowledge of the Absolute and Infinite, no one faculty is entitled to claim preëminence over the rest as furnishing especially the *criterion* of the truth or falsehood of a supposed Revelation." His position is that our rational powers are not to be employed without reference to "the *contents* of religion, but its *evidences*." This is the high honor of all responsible creatures. God enables us to examine the genuineness and authenticity of the sacred documents themselves—the judgment and good faith of the writers—the testimony to the actual occurrence of prophecies and miracles, and their relation to the religious teaching with which they are connected—the character of the Teacher himself, that one portrait which, in its perfect purity, holiness, and beauty, stands alone and unapproached in human history or human fiction—the rise and progress of Christianity, its fitness to satisfy the wants and console the sufferings of human nature. Taking all these and similar questions into consideration, are we prepared to affirm that Jesus of Nazareth was an imposter, an enthusiast, or a mythical figment? Either he was what he proclaimed himself to be, or the civilized world for eighteen centuries has been deluded by a cunningly devised fable, and he, from whom that fable came has turned that world from darkness to light—from Satan to God, with a lie in his right hand."

Our author satisfies himself that Jesus of Nazareth is the Son of the Blessed, and that he has given to us a perfect revelation—one which forms the boundary of all correct religious thought. On the subject of the unity and essentiality of the revelation, he argues that "It is scarcely less impious to attempt to improve his teaching than to reject it altogether. Nay, in one respect it is more so, for it is to acknowledge a doctrine a revelation from God, and at the same time to proclaim that it is inferior to the wisdom of man." Mr. Mansel, from the whole premises, concludes that "The enigma which encompasses the race of mankind from the creation to the day of judgment, reason is unable to penetrate, and which faith can only rest content with here, in hope of a clearer vision to be granted hereafter," and that we "should be content to know so much of God's nature as God himself has been pleased to reveal; and when revelation is silent, to worship without seeking to know more."

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It is almost marvellous that so much truth should be found in a book from Oxford, England. Faith, in the work, takes the place of imagination and demonstrations of the unseen. T. F.

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THE NAME CHRISTIAN.

Having found the new name Christian, I now propose to show how it is given, or when persons can lawfully be called Christians. And that all may understand the law in the case, I will give an illustration of a marriage. Suppose that Mr. Smith wishes to be married to Miss Jones: Mr. Smith's first object is to make Miss Jones believe that he is a lover, and that he is able to save her from want, to protect and defend her during life; a proposition for a union is made; Miss Jones believes Mr. Smith's word, and accepts the offer; the day upon which the marriage is to take place is set; the parties meet, the lawful authority is present; Mr. Smith and Miss Jones are summoned before the officer, he proceeds to ask them certain questions which, when answered in the affirmative, he pronounces them husband and wife. Now the question is, when did Miss Jones lose her name and take the new name of Smith? Was it when Smith asked her to meet him in matrimony? No! Was it when she first believed his word? No! Was it when she met him on the set day? No! Was it when the officer pronounced them husband and wife? Yes! Now she begins to call upon the name Smith for protection. Now her name was Jones until the law authorized her name to be changed to Smith, and I remark that had not this last act been performed, she never could have been called by the name of Smith, according to law. She might have called herself Smith, but it would be untrue and to her utter disgrace, because she had not complied with the law in the case, but so soon as she obeys the law, she then can wear the name of Smith—call her name Smith, and be so called by others; she now is entitled to protection by law under this name.

Well now to the application. I may not follow my illustration in every particular, but to begin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We see love first exhibited by God, and we love him because he first loved us. We are induced to love him from the fact that we know that we are sinners, and we learn

that Jesus came to save sinners, for, says Paul, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Well to make the sinner believe that he is able to save him from his sins, he, Jesus, came into the world, went about doing good, performing miracles, wonders, and signs, such as turning water into wine, the feeding of five thousand men, besides women and children, with five loaves and two fishes, healing the sick, opening the eyes of the blind, raising the dead, &c. Now John says these things were done in order to produce faith in the sinner, or to this amount, says he, "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The sinner believing his word, begins to make preparations for the marriage, which he does by reforming his life, and setting his affections on one personage, and the things belonging to him, in the place of having his mind on divers persons and their concerns. This he loves to do from hearing the word of Him to whom he is to be espoused, for the law tells him to repent, for "God commands all men every where to repent." He next learns that the law requires him to make a public confession of his faith in the person whose name is shortly to be given, for "With the mouth confession is made unto salvation," this he does by saying that he believes that Jesus is the son of God. He is now informed that in order to his receiving the name, that he must now be subject to one other act that the law requires, which is that he must, by the authority of the proposed husband, be immersed "into the name of the Father, and of the Son, and of the Holy Spirit," all of which things are to be performed, on the part of the sinner, in order to the remission of sins, and before he can receive the name. Then, in obedience to the law, the sinner meets the administration of the last act at the water, there, in the presence of a gazing multitude, they go down into the water, the immerser repeats the ceremony and confirms it by dipping the sinner under the water. Now the question is, when did he get the name? When God first loved him? No! When he made the confession? No! When he believed, had repented, confessed the proper confession, and was immersed by the authority of Jesus into the name of Father, Son, and Holy Spirit? Yes! Now, as the law does not recognize Miss Jones as Mrs. Smith until she has first obeyed the law, so also does not the law of God recognize the sinner as a Christian until he obeys the law. Now as it is untrue for Miss Jones to call herself Mrs. Smith before obeying the law, so also is it for the sinner to call

himself Christian before he obeys the law. I remark that the sinner after having complied as before stated, receives the name Christian, he now can call himself Christian, and be so called by others. He now has a right to call upon the name of Christ—to expect protection under the law of Christ so long as he wears the name of Christ. According to the scriptures, no person was anciently called Christian who had not first believed, repented, confessed, and been immersed; neither is any person entitled to the name Christian now, who has not obeyed the gospel according to the truth. But so soon as the sinner obeys, he receives the name, and so soon as he takes any other he brings a disgrace upon the cause of the great husband of the church. Then if I desire the name Christian, I must become a citizen of the Kingdom of Christ, and to become a citizen I must have the remission of my sins, and to have the remission of my sins I must believe, repent, confess, and be immersed. Observing this process makes me a Christian and forbids my wearing any other name as a distinguishing title.

Well, if it takes all the foregoing process to make a Christian, what must be done with those who call themselves Christians before they obeyed? Let them go and obey the law in the case! Now if I wanted to wear the name Baptist, I would join the Baptist Church; Methodist, then I would join the Methodist church, and so on with all other human names, *ad infinitum*.

Brethren it is the high honor of heaven to have the name Christian conferred upon us, and be assured that we are entitled to it if we have obeyed from the heart that form of doctrine delivered unto us. If an Apostle would not blush to wear the name, should we? Paul acknowledged the name Christian. When speaking before King Agrippa, Paul asked him if he believed the prophets? "Then Agrippa said unto Paul, almost thou persuadest me to be Christian. And Paul said, I would to God, that not only thou, but all that hear me this day, were both almost, and altogether such as I am, except these bonds," And Peter says, "If ye be reproached for the name of Christ, happy are ye." Again he says, "Let none of you suffer as a murderer," etc., "yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." And yet I have heard professed Christians call themselves Campbellites. Brethren, this is a shame—it is a dishonor to the cause which we plead—you glorify Campbell and not God. Then, brethren, let us call one another Christians, and thereby honor the great head of the Church. Let us

be one in name, one in action, one in advancing the cause of our Redeemer, and

“Let Christians all agree,
And peace among them spread;
Gentile and Jew, and bond and free,
Are one in Christ their head.”

J. K. SPEER.

SPRING GROVE, TENN., Aug. 23d, 1859.

“IN CHRIST.”

“If any man be in Christ, he is a new creature: (creation) old things are passed away; behold all things are become new.” 2 Corinthians, v. 17.

The proof that the gospel of Jesus Christ was designed to renew, to renovate fallen humanity, is abundant in the oracles of inspiration. Man is said to be dead in trespasses and in sins. He must be resurrected to life and holiness. He is said to be a foreigner and alien to the commonwealth of Israel—a stranger to the covenant of promise. The influences of the gospel are to bring him near to God, to make him a subject of the kingdom of heaven—an heir of an eternal inheritance. These scripture representations plainly teach us that man must be changed from his old sinful state to one of holiness and righteousness, or he can never be a participant in the promises of the gospel. And it will be well to remember, while contemplating man as dead in trespasses and in sins, the sense in which he is thus said to be dead. Many, by not noticing this point, but supposing that man is dead morally in the same sense that Lazarus was, literally or physically, have greatly erred in relation to the means of man's recovery. This error is the starting point of the theory concerning regeneration, which has so long been popular among the sects. This theory makes the gospel a “dead letter.” Its great and leading idea is, that man is totally depraved—is dead in trespasses and sins; and that to renew him there must be a direct and powerful operation of the Holy Spirit, the exercise of a power similar to that which resurrected Lazarus from the tomb. Paul said the Ephesians, before their conversion, were dead in trespasses and in sins, and the picture he has given us of their condition at this time is truly an appalling one—a condition of fearful separa-

ration from God and holiness. No where in the New Testament is it said that the Jews were thus dead. As a nation they had apostatized from God at the time of the Saviour's advent, yet there was among them some knowledge of the true God, and of the worship acceptable to him. It is true, that just in proportion as the Jews had *separated* themselves from God on account of sin and rebellion, just in that proportion were they *dead in sins*, for the word "death" clearly means separation from that which supports and gives life, whether we contemplate it with reference to vegetables or animals, and the word "dead" as clearly signifies a state of separation. And as God is the life-giving system, and as the progenitors of the race were separated from Him the day they sinned, we find no difficulty in understanding the language God used in relation to Adam. "In the day thou eatheth thereof thou shalt surely die." Man on account of sin separated himself from God, became dead in trusspasses and sins. This being the case, the error of which we have spoken above is at once obvious. And as to the influence of this error in producing apathy, a waiting for "God to work in his own good time" to make his favored elect a willing people—to quicken them—there can be no doubt of its ruinous tendency. And especially does the Christian grieve when he contemplates the extent of this pernicious influence the great number of persons it has kept from the obedience of the gospel, who waited from year to year through a long life, and who were still waiting when death knocked at the door of their clay tenement and summoned them to the unseen world, there to wait for the great judgment day. If death means separation from, the language "dead in trespasses and sins," cannot imply any want of ability to hear and obey the gospel. If it does, the Book of God is not only "a dead letter" but much of it is meaningless, and God in giving it to his creature man was trifling with his best interest.

We have already seen that before man can be a partaker in the promises of the Gospel he must be changed from his old sinful state to one of holiness. And it is important for us to ascertain the means to be used, or the power to be exerted to produce this change. From the very nature of the case it must be a power above or superior to any thing in man, or pertaining to him. In order that we may understand fully the change produced, and the power exerted to produce it, we will consider for a moment what kind of a change is contemplated. And here let it be understood that the change and means to produce it are similar. We cannot expect a physical change from the

exercise of moral means, neither a moral change from the exercise of physical means. This being true—and I suppose no one will doubt—it will at once be seen that in man's renewal there is no such exercise of power as was exerted in raising Lazarus from the dead, for the effect and cause would not be similar—a moral change produced by the exercise of great physical power. It will also be well for us to understand in what respect man is to be changed. And in order to hasten, I will state that man is to be changed in heart, in life and state, or it is a change of heart, a change of life, and a change of state or relation. We have seen that it must be the exercise of power above any possessed by man that must be exerted in producing this change of heart, and the important question is, what is that power? We find an answer to this question in the first chapter of the Epistle to the Romans. The apostle declares "the gospel to be the power of God to salvation to every one that believeth." In the first chapter of James we read, "Of his own will begat he (God) us with the word of truth." Paul to the Corinthians—1 Cor. iv. 15—says, "In Christ Jesus I have begotten you through the gospel." Again, Peter says, 'Born again, not of corruptible seed, but of incorruptible by *the word of God*." All these passages harmonize with the teaching of Jesus Christ in the parable of the sower, in which the word is likened to the seed sown by the husbandman.

These passages, with many others that might be quoted teach that God's power to renew fallen man is his own truth. When we contemplate the change as produced by the truth of God, we see no incongruity between the effect and cause but harmony, a moral effect from the influence of a moral cause. This single thought ought long since to have silenced those who contend for a display of power, such as resurrected Lazarus, in quickening or renewing man. The man after God's own heart could sing, "The law of the Lord is perfect, converting the soul," while modern sectaries would sing, "The law of the Lord is a *dead letter*, having no influence on the soul." The language of the great apostle to the Gentiles is very striking. He says, Heb. iv. 12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." If the inspired apostles understood the word of God to be a "dead letter," is it not a little strange that any one of them should have written such language as the above? But while contending for the word of God, I desire not to be under-

stood as contending for it alone, only as the instrument—the means of enlightening the mind, and renewing the heart. For it is true that no man can say Jesus is the Christ only by the Holy spirit. The truth of God is the sword of the spirit; and while our religion is begun, carried on, and completed by the influences of the Holy Spirit, it is only through *the truth of God* that these influences are exercised.

In my next I propose to show that in order for the truth to change the heart, renew the mind, it must be believed that “The gospel is the *power* of God to salvation to every one that believeth it.”

A. W. O.

FOUR MILE BRANCH, Barnwell Dist., S. C.

THE DRESS OF GODLY WOMEN.

BROS. FANNING & LIPSCOMB:—My husband is taking the Gospel Advocate for the first time, and I am much pleased with it; I feel assured it is an able advocate of the truth as it is revealed in the gospel of God's dear Son, and I beg permission to say a few things to the sisters with regard to dress. As the aged women are to be “teachers of good things,” I wish to embrace every opportunity of doing good. My dear sisters, you who are wearing of gold and costly array, remember what an apostle has said, “I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting: In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearl, or costly array, but (which becometh women professing godliness) with good works.” When I look around and see the extravagance of dress, it seems to me we have almost forgotten that the earth is the Lord's, and the fullness thereof. Then let us take the admonition of the great Apostle, and adorn ourselves in modest apparel—not in costly array. We can then dispose of the Lord's goods he has blessed us with as he has directed us in his word. Hear the Apostle again, “Charge them that are rich in the world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” Let us then lay aside all

superfluity of dress; let us be ready to distribute, willing to communicate with the poor widow and her fatherless offspring. "Hearken, beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he promised to them which love him." If God has chosen the poor of this world, how careful we should be to embrace every opportunity of doing them good, that we may all be found, like Zacharias and Elizabeth of old, walking in all the commandments and ordinances of the Lord, blameless, that when the Lord comes the second time without sin unto salvation, we may hear the welcome plaudit "Well-done good and faithful servant, enter thou into the joys of the Lord."

As ever, your sister in the faith,

NANCY J. HARDISON.

COLUMBIA, Maury county, Tenn., Aug. 30th, 1859.

Will not sister Hardison favor us with more of her letters?

T. F.

FRANKLIN COLLEGE, Sept. 8th, 1859.

BROS. FANNING & LIPSCOMB:—We recently held a meeting, in connection with other preaching brethren, at Cross Roads, Bedford county, which resulted in ten additions by confession and immersion—all young persons, and of high respectability. Thus devoting themselves in their youthful days to the cause of Christ, may they ever be careful to honor their Lord and Saviour. We have also been laboring recently with the brethren at Beech Grove, Maury county, at which place there were nineteen additions—some from the world, and some from the denominations. We never witnessed a deeper interest in the cause of primitive Christianity in any community. Never have we seen the brethren at any place more encouraged. They were few in number, and surrounded by much opposition. Notwithstanding they continued faithful, keeping the ordinances weekly, and "teaching and admonishing one another in psalms, hymns, and spiritual songs," and now they have the pleasure of receiving their relatives and neighbors into their number. We give these items in order to encourage others to do the same things. For as certain as the Bible is true Christians *will succeed* if they will use the Lord's means according to the directions of his word.

E. G. SEWELL.

FRANKLIN COLLEGE—OPENING OF SESSION 1859-60.

We are much pleased to be able to say to the brethren, and friends of education, that Franklin College has opened the present session with increasing patronage and prospects altogether flattering and encouraging. We speak with much confidence when we assure the friends of the Institution that the managers are sparing no pains to make it all that could be reasonably desired, and we regret that proper efforts have not heretofore been made to place the school in a proper light before the community. A more orderly or well-disposed class of young men we do not think we have seen, and we are also happy in saying that the young ladies under the instruction of Mrs. F., Mrs. L., Prof. Lipscomb, Prof. Vile, and others, promise to do remarkably well. We speak without interest—independently—and what we know to be correct.

T. F.

CONSULTATION MEETING.

Will the brethren please remember the meeting in Murfreesboro, beginning on Friday before the 1st Lord's day in November. A full attendance is earnestly desired. The prospects of the cause of our Master in Tennessee were never so promising than at present. Shall we not meet, brethren, to encourage and strengthen one another in the good work?

W. L.

NACOGDACHES Co., Texas, Sept. 2nd, 1859.

BRO. FANNING:—Believing that you are always glad to hear of the prosperity of Zion, and the advancement of the Redeemer's cause, I will inform you that since I last wrote to you we have had eight additions in our congregation on Indian Creek, all by confession and obedience. In Angelina county, two additions, one an alien, the other a Missionary Baptist preacher of good talent, who is now preaching the faith he once endeavored to destroy. I am preaching in Nacogdaches, Angelina, Cherokee and Ruke counties. The brethren and friends are well pleased with the Advocate. I shall try to do something more for you in the way of getting subscribers. Hoping to be able soon to send you more news, I subscribe myself, yours in hope of a better world.

WM. P. MATTESON.

 FAITH.

"If any man be in Christ he is a new creature: (creation) old things are passed away; behold, all things are become new." 2 Cor. v. 17.

Having shown that the gospel is God's power to renew fallen man, I now propose that it must be believed. This is so plainly taught in the scriptures of truth, that I shall not here stop to prove it. And indeed, there is no necessity for this, for all admit that the gospel must be believed. Though some may, and do entertain erroneous views concerning the importance of faith and its true design or office, in producing a change of heart, the fact itself is admitted.

In approaching this subject two important questions arise, viz: Can man believe? Is not faith the gift of God? In answer to the first question I will say, that in-as-much as God has suspended man's salvation upon the condition of his believing, it is certain he has the *ability* to believe, else he was trifling with man's best interest in commanding him to believe. "Believe on the Lord Jesus Christ, and thou shalt be saved." Here is a command given, and it would have been trifling to have given this command when there was no ability to obey. In answer to the second question, I will distinctly state that faith is the gift of God. Every faculty we possess is the gift of God, as well as the faculty of faith, or power to believe. The faculty for me to use my pen in writing these words is the gift of God, but all must know that the *using* of this faculty, the action itself, is my own action. The faculty for me to read is the gift of God, and so is its exercise, but the action is my own. Just so in relation to faith being the gift of God. While we have these faculties as a free gift from God, we must *use* them—*exercise* them, or they will be of no service to us. And where God has suspended blessings upon the condition of our exercising any faculty, it is certain not to be received unless the condition is complied with on our part. When the Jews asked the Messiah what they must do to work the works of God, he told them that to believe in him whom God had sent, would be doing his works. All that was necessary to enable the Jews to believe, had been given before they were required to believe. And as many as obeyed the requirement were blessed; those who disregarded it were punished, because they did not believe in the name of the only begotten Son of God. Hence, it is plain that *man must exercise* the faculty that God has given him, and not wait for faith to be given him in some mysterious manner; for as

he would perish, who would wait for food and drink to be brought to him directly from God: so will he perish everlastingly, who waits for God to give him faith without the exercise of his own faculties. The language of the Apostle is, "Say not in thy heart who shall ascend into heaven? (that is, to bring Christ down from above,) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. * * * * So then faith cometh by hearing, and hearing by the word of God." Rom. x. 6, 7, 8, 9, and 17. Hence it is that man must first hear the word of God before he can believe. In the second place he must believe in him whom the word of God reveals as the object of his faith. Hearing and believing, as the scripture hath said, his heart is changed. And here let it be remembered that it is not the manner of believing that changes the heart, but the truth believed. True, the truth must be believed with all the heart. In order to purify the heart, which is the same thing as to change the heart, it must be a faith that works by love—an active faith. It is said of the Gentiles that their hearts were purified—changed—by faith. It is said of the Corinthians, that hearing they believed. The Lord opened—changed—Lydia's heart through the instrumentality of the truth; for the Apostle spake unto her the word of the Lord: she heard and believed, and her heart was changed. In the same way was the heart of the jailor changed. "Philip opened his mouth and began at the same scripture, and preached unto the eunuch Jesus." This nobleman believed and his heart was changed. From the above remark, and the induction of cases presented, I think it is clearly proved that by faith alone man's heart is changed, but we should not mistake this change of heart for pardon, though necessary and essential to pardon, it is not pardon. All who believe have the power or privilege to become sons of God, and it is not until we are sons and daughters of God that our sins are forgiven. Being sons, God sends forth the spirit of His Son into our hearts, crying Abba, Father. Then it is that we become fit temples for the in-dwelling of the Holy Spirit. But let us remember, as already intimated, that this sonship, and consequently heirship with Jesus Christ, is not obtained by faith only. Faith gives the us the *power*, the *privilege to become* sons. Hence it is clear that something else is necessary. It has already

been stated that in man's renewal there is not only a change of heart, but that there are also a change of life, of conduct, and a change of state. It is not until all these changes are produced that any one is in Christ Jesus. And the text declares that if any one be in Christ he is a new creature, (creation, Greek, *ktisis*.)

In my next I will endeavor to show how it is that man's *life* and *state* are changed, or, in other words, how it is that man is introduced into Christ Jesus.

A. W. O.

FOUR MILE BRANCH, S. C., Sept. 9th, 1859.

THE SIMPLE TRUTH.

BRO. FANNING:—

Why is it that the word of the Lord and his holy Apostles has an abiding place in the hearts and affections of so small a number of the professedly religious in the present age of the world? Anciently this was not the case! Thousands received it into glad and joyful hearts, and were willing to build their hopes of eternal life upon its holy and soul inspiring promises. In those days of Christian simplicity and primitive holiness of life, the disciples were commanded to let the word of Christ dwell in them richly in all wisdom, and if they could only live in humble submission to this heavenly and divine injunction, they felt themselves perfectly happy. They were persuaded that there was power in the word of a King, and that there was no higher power nor authority than that which is found in the *King Eternal*. But alas! it is not so now. I am not so sure if the time has not already come when men—religious men—will not endure the ever blessed word of God as sound teaching. But after their own lusts, having itching ears, they will heap to themselves teachers, who, instead of God's word, will teach their own dreamy notions of a *higher power within*, and thus have their ears turned away from the word of God unto fables. There are people to whom, in order to substantiate a proposition, you might as well quote the words of an old song ballad as the word of God. Yet, the good people really seem to be pious. Again, I ask, why is this the case? Can it be the effects of early and improper religious training? Or can it be that the minds of many are spell-bound by the recent and pernicious teaching concerning the higher

native spiritual power within? And if either, what are we to do that these evils may be removed out of the way of sinners?

I do not propound these questions because I suppose that you have never observed the many and hurtful evils exposed in their correct answers. The contrary is true. I see that your very worthy and soul-stirring Advocate is wielding a mighty influence in certain quarters with a direct reference to these very matters. But it is with the view, first, of ascertaining if even *more* might not be done; and secondly, if so, by what means?

I am no alarmist, but really, I fear that we need not go from home to find this ancient disease, known by the term "*itching ears*." Whether it is from our own "lusts," I do not pretend to say; but certain I am of one thing, and that is we are very anxious to heap to ourselves teachers, to teach us *what has already been taught*—God's powerful word. And when we get those teachers, if they were to teach us the requirements of the plain word of God, I am not very certain that we would *all* be pleased with it. I am sure we would not be pleased at it if the preacher was not from some noted college, and perhaps himself a president. And sometimes even these fail to please us. What are we to think? It may not do to say that God's word does not abide in us, nor yet, that we not only have "*itchings ears*," but that these ears are turned to "*fables*;" but really it has to me a squinting in that direction. If a plain man, all bowed down with humility and love to God, speaking his own vernacular only, should, in the presence of some among us—of whom I know, and of whom I am ashamed—stand up and declare to us the whole council of God, I fear it would not be received. Their "*itching ears*" would ache for something ticklish. What course are we to pursue in order to inspire our brethren with a love of God's holy word? Anciently, men and women could stand up half of a day at a time, and with delight, hear the word of the Lord read—not preached—and say amen at the end of the reading: and add, we will do all that the Lord has commanded us. Now, if our brethren, to say nothing about other denominations, could only be induced to respect the Christian scriptures or word, as did the old saints the law by which they lived, might we not with great propriety look for our religion, soon to wear features entirely new? But while ever they hang on to the lips of their preacher for salvation and every thing else, this much to be desired state of things will never be seen or felt. But I am about to answer my own question, "Why is it that so few

have room for the word of God in their hearts," and I will close and leave this for you to do.

But to the day of my doom, I am firmly fixed on one thing, and that is to carry out, to my very utmost, the resolve of Dr. B. F. Hall, which is, as well as I remember, to go for the truth, bald-headedly and flat-footedly, in preaching to saints and sinners the great and saving importance of receiving and obeying the unadulterated, unsophisticated, and undiluted word of God in its primitive simplicity, power and glory. And, my dear brother, friendly as I am to learning and education, and even to institutions of learning when of the right kind, yet I care nothing for the mere *cant* and *pomp* of some colleges. With the sword of the spirit in hand, and the ability to speak my mother tongue so as to be understood, I shall go forth fearing no evil. But my sheet is nearly full, and I must close. Plead for the word.

As ever,

MATT HACKWORTH.

BARTON, MISS., Sept. 5th, 1859.

REPORT FROM TEXAS.

PALESTINE, TEXAS, Aug. 29th, 1859.

BROS. FANNING & LIPSCOMB:—The good cause, in parts of Texas, seems to be onward. In connection with brother Clinton Matthews, I held a two days' meeting at Jernigan church, in Hopkins county, about the 3d Lord's day in May last, the result of which was an accession of five members by immersion. At the same place, at one month after, we preached two days, and five others were added by immersion.

On my way to this place, a few days since, I happened at a meeting in Vanzant, appointed by a brother who was hindered from attending. The assembly was large and very attentive to the preaching of the word. I delivered three discourses, and seven were added, all by immersion. One of these was a lady over seventy years of age, who had been a Roman Catholic all her life. Such was the effect of the truth presented plainly to her mind, she shook as if under the influence of an ague. Many of her children and grand-children being present, a like scene of intelligent and heart-felt rejoicing is seldom witnessed. She is evidently one of those who have stood in the market-place waiting for employment. She now has the opportunity of working the

last hour, and of being as well compensated as those who have "borne the heat and burthen of the day." (?)

I learn from brother E. Stirman of Henderson county, that he has immersed in Vanzant county in the last two months, some fifty-four. Beside these he has made several additions in the county in which he lives. You will probably receive from him before long, a report more fully setting forth the result of his labors.

Fraternally, etc.,

B. L. D'SPAIN.

BRANHAM, Texas, Sept. 8th, 1859.

BROS. FANNING & LIPSCOMB:—Brother Foster and myself have just closed a meeting of ten days, at Post Oak in this county, being greatly assisted the two last days by the labors of Bro. Newman. The meeting resulted in twenty-one accessions to the good cause, viz: fifteen by confession and baptism, four reclaimed, one from the Baptist, and one by letter. For all of which we feel to give God all the praise through our Lord Jesus Christ.

Your brotoer in the Lord,

W. F. BUSH.

REPORT FROM MISSISSIPPI.

COLUMBUS, Miss., Aug. 26th, 1859.

BRO. FANNING:—I am now on my way to Yorkville, Ala., with the view of holding a protracted meeting of some days, beginning to-night. The few brethren in this section of Alabama, are almost entirely destitute of help. And to go where the "loaves and fishes" are, is so completely the order of the day among the preachers, that I cannot tell when, if ever, it will be otherwise. Ripe as this field is for a spiritual harvest, if some poor brethren preachers, for the rich salary-hunter will not do it, do not volunteer their own services, and go at their *own charges*, much, which might be gained, will be lost. Upon whom will the blame fall at the last day?

On Friday night before the fourth Lord's day in last month, Bros. Deans, Manire, and myself, held a little meeting some 18 miles west of Palo Alto, Miss., and gained eight valuable additions by confession and baptism. Including the fifth Lord's day, Bro. Manire and I held

a meeting for the same church, and added twelve noble souls—two were from the Baptist—nine were baptized, and one young lady gave her hand for baptism, but her father would not allow her the privilege. I hope he will do better, and his amiable daughter will yet be immersed. On the first Lord's day in this month, I spoke for the same church and immersed three other young ladies, making in all, you see, if I count right, twenty-three additions. And, sir, this is not the one half of the good that was done to the cause of our Master. It is agreed to by men who know, that our holy religion never occupied so firm a position as it does now. Much prejudice was removed, and a Bible-reading and Bible-examining spirit was produced. In one word, the truth, in the spirit and love of it, without regard to the feelings of the people, was artlessly preached. None left us with hurt minds. And if we had a few men in that section of country who would not be ashamed to preach God's ever blessed and holy word—I mean something—instead of their own dear selves and pecuniary interests, our most-of-all-glorious cause would soon triumph. All that is needed, is artless, self-denying, cross-bearing effort and the day is ours. But I must not comment. As ever,

MATT. HACKWORTH.

REPORT OF EVANGELIST.

LONE MULBERRY, Ala., August 20th, 1859.

BRO. FANNING:—I arrived at home day before yesterday, from a preaching tour of three weeks in Mississippi and West Tennessee. The first meeting I held, was in Corinth, Miss., where I labored five days, and had one addition by letter. I found the congregation cold and almost lifeless—very negligent in regard to meeting on the first day of the week. The brethren having undertaken to build a very good house, in which to worship the lord, but having run out of funds the enterprise has come to a *dead stand*.

From Corinth, I went to Middleton, Tenn.; delivered two discourses to large audiences, which were well received. From Middleton, I was conveyed to New Hope meeting house, Hardiman county, Tenn. Here I labored six days, including the first Lord's day inst. The result was seven confessions and one united, who had previously belonged

to the brotherhood. The congregation at New Hope is doing well—progressing in knowledge and piety. The members contributed liberally for my sustenance while with them, and to enable me to visit destitute portions of the country.

From New Hope, the brethren conveyed me to Holly Spring meeting house, Tippah county, Miss., where I preached three days to large audiences. The result of this meeting was three confessions. The brethren here also contributed liberally for my support. Thus you see, we had twelve additions during the trip; and it was thought that a great deal of prejudice was removed and a good impression made upon the mind of many persons.

I must not neglect to say that brethren W. L. Tomson, of New Hope, Tenn., K. L. Rose, of Holly Spring, Miss., and R. McCall, of Enon, Miss., aided me much by their council, prayers, and exhortations. To God be all the praise.

Your devoted brother in Christ Jesus,

J. H. DUNN.

Remark.—If the disciples were in the habit of contributing on the first day of the week, there would be no occasion for those special efforts to raise funds; and if they were in the habit of meeting to keep the ordinances, there would be no complaint of “the church being in a cold state,” or of “dead members.”

T. F.

CIRCLEVILLE, WILLIAMSON Co., TENN., Aug. 13th, '59.

BROS. FANNING & LIPSCOMB:—The cause of the Redeemer is onward in this part. Bro Armstrong was passing through here from Bastrop to Hill county last week, and stopping with us a few days, he preached for us, and immersed six persons, three of whom were from the Methodists. Bro. Eubank had immersed one but a short time previous at that place. The Advocate ceases not to do its part of the labor, and really merits its name, being an active laborer in the work. I have read every number for nearly three years, and I should find myself at a great loss without it. May it long continue to be to the cause of Christ, just as it ever has been.

Your brother in the kingdom,

J. N. McFADIN.

WHAT IS THE PLAN OF SALVATION BROUGHT TO LIGHT IN THE GOSPEL OF JESUS CHRIST?

We take it for granted, in examining this question, that no one will contend that sinners can be saved out of Christ. If this is a correct view, all must approach the Father through the Son. What then is the first step?

"Without faith it is impossible to please God." "He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him."

How does this faith come, but by the word of God. What is the effect of faith? The following is the order of the New Testament.:

1st. Faith changes the heart, turns the sinner from the love of sin to the love of righteousness.

2. Repentance, as resulting from faith, is the Lord's appointment for changing the life of the sinner.

3. Baptism, upon a confession of the faith, is God's ordained means of changing the state of the penitent. Hence, Paul says, "As many of you as have been baptized into Christ, have put on Christ."

P. H. N. (Deaf Mute.)

ENCOURAGING.

BRO. FANNING:—It has been with much interest that I have watched the results of the investigations between yourself and some of our speculative brethren. I have admired your steadfastness in contending for the truth as given to us in the scriptures. While I have confidence that you will stand firm, I sometimes fear, lest from the many taking part against you, you may possibly be discouraged. I hope you will continue in your efforts to establish the truth of God in all its simplicity among men. We are much pleased with the Gospel Advocate.

Affectionately yours,

JAMES EUBANK.

CIRCLEVILLE, TEX., Aug. 7th, 1859.

We have no cause to forsake the truth. It has made us what we are, and promises us eternal life. May we prove worthy of the honors of the cause we are but feebly and imperfectly pleading.

T. F.

HOW ARE WE SAVED?

BRO. FANNING:—Having, some time since, listened to a sermon delivered by a Presbyterian minister, from John iii. 14, 15. I will be greatly obliged to you if you will give us a brief hearing of the same through the Gospel Advocate.

Respectfully,

W. R. CARRIGAN.

Petersburg, Tenn., Aug. 1st, 1859.

Reply.—The passage reads: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life," and we can imagine no difficulty whatever in any one's comprehending the purpose of our Lord. Still, we would not be surprised if the Presbyterian preacher took the position that we are saved by faith alone, by a merely mental act. This, however, is not the teaching of our Lord. The dying Israelites were saved in the exercise of the faith that led them to *look* on a serpent of brass, and we are now saved in the exercise of the faith that leads us to "obey from the heart, that form of doctrine delivered to us." (Rom. vi. 17, 18.) T. F.

BRENNHAM, TEXAS, Aug. 3d, 1859.

BROS. FANNING & LIPSDOMB:—Bro. McCall and myself held a meeting a few weeks since, on the Colorado, near Lagrange, at which, there were three individuals, having learned the way of the Lord more perfectly, were immersed into his death. Two of the number were Presbyterians, and the other a Methodist, all of whom of reputable standing in their denominations.

We have had an interesting meeting latterly in Bastrop, where we met with preaching brethren Armstrong, Strickland, Giles, McCall, Thomas, Kendrick, Foster, and others. To be with whom, and other brethren (with whom we there met) was a source of great comfort to us. Notwithstanding there were but few accessions, we have reason to hope that seed were sown, the fruit from which to be seen henceforth. Three were immersed, upon having made a confession of their faith in the Son of God, one reclaimed, and several added by letter. For all of which we feel to give God all the praise.

Your Brother, in hope of a resurrection to a better life,

W. T. BUSH.

WHITLEYVILLE, TENN., Aug. 15th, 1859.

BROS. FANNING & LIPSCOMB:—I again give you a few items of news. The cause of our Master is still gaining in this vicinity. I spoke for the people at Pine Grove on the third Lord's day in July, and at the close of our discourse, five came forward, confessed the Saviour and were baptised "straightway"; one other who confessed the Saviour at previous appointment of our's, was baptised at the same time and place. On our way home, we preached the same evening at Pine Lick School House, and one more made the good confession, and was immersed—being the second one at that place since my last report. Also, I held forth the Word of Life on the fifth Lord's day at house of our friend Wm. Harris, at that appointment, four made the good confession—three was immersed the same day, and the other I have immersed since. Also, I have immersed two at Montrose, and one at Bagdad since my last report. Bro. A. D. Davis, held a meeting of some days at Northfork, and the result was three additions to the saved, (and much good seed sown, which we hope will yet yield a rich harvest)—making in all eighteen additions to the saved, and we pray that they may ever "walk worthy of the vocation (or calling) wherewith they have been called,"—"always abounding in the work of the Lord," that they may be prepared to hear the Judge say "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

H. M. LOVELADY.

ANTIOCH, Lamar Co., Tenn., Aug 13th, 1859.

BRO. FANNING:—By this you will perceive that the cause of Christ is gaining ground in this land of the West. A protracted effort has just closed at this place by our talented and aged Bro. Thos. Barrett, which resulted in twenty-eight additions to our Redeemer's cause—two from the Methodist, three from the Baptist, three from the Presbyterians, three by letter, one reclaimed, and the rest from the world. It was a meeting long to be remembered. The brethren and sisters were much edified, and built up in their most holy faith. The congregation numbers something near a hundred. To the Lord be all the praise.

Yours, in the labors of love,

JAMES M. BIARD.

EXPERIENCE.

BRO. FANNING:—I once conversed with a Methodist Circuit Rider on Christian experience. I asked him to answer two questions: "Why did Paul tell the Christians about their tribulation, patience, experience, and hope? Is it because God saved them by the washing of regeneration, and renewing of the Holy Ghost, which he shed on them abundantly through Jesus Christ their Saviour, (the same as in John iii. 5), or, in other scriptural words, because they believed, repented and were baptised?" He failed to answer.

If Methodist or Baptist imagine to claim experience before belief, repentance and baptism, let it be Methodist or Baptist experience instead of Christian experience. The difference between Christian experience and Methodist or Baptist experience can be understood now. Our mistakes or prejudices, if any, must be removed or corrected by the New Testament proof. To obey all the commandments of God is the happiness of believers.

PHILIP HALE NEILSON, Deaf Mute.

WHEN ARE WE SAVED?

When we believe, repent, and call on the name of the Lord in obedience. (Rom. vi. 17, 18.) The (this) obedience to the faith is what honors our Father who is in heaven, pleases his children of the Lord, and encourages sinners to believe and obey likewise. The love of God is the motive which changes us from our love of sin to our love of righteousness.

P. H. N.

NEW BIRTH.

The birth of water, (and of the spirit in consequence of faith and repentance), pre-supposes a joint conversion in consequence of baptism into the name of the Father, etc.

John Wesley says: "By the water of baptism we are regenerated and born again." He seems to lay too much stress on new birth, for he speaks of water only, and not of the spirit. The birth of the spirit pre-supposes a part of the new birth in consequence of faith and repentance. The birth of water pre-supposes another part of new birth in consequence of baptism into the name of the Father, etc. (We read not of a birth of water. T. F.)

P. H. N.

SPRING GROVE, TENN., Aug. 19th, 1859.

BROS. FANNING & LIPSCOMB:—From the 1st of February up to the last of July, there were twenty-three additions to the various congregations composing the Giles Coöperation. Bros. W. T. Lee and Asa Hardison commenced a meeting at Spring Grove on Saturday before the fifth Sunday in July, and continued up to the fifth day of August, assisted by ourself. The meeting resulted in ten immersions. We then went to Rural Hill, Giles county, and commenced preaching on the sixth of August, and closed the fourteenth, with twelve additions. I remained with the brethren up to the tenth, at which time I left for Franklin, where I met with you and many other brethren, who were warmly engaged in defending the cause of Christ. I was much gratified to find so many able proclaimers of the Gospel, and to form the acquaintance of so many warm-hearted Christians. I do hope that the meeting may result in good. Bro. Locke assisted the brethren at Rural Hill. The twenty-two additions that were had while the brethren were with me, with the twenty-three before, make forty-five since my last report. To God be all the praise through the Son.

J. K. SPEER.

QUINCY, TENN., Sept. 11th, 1859.

BROS. FANNING & LIPSCOMB:—On Friday night before the fourth Lord's day in Aug., we had a meeting commenced at Cageville, Haywood county, which continued until Monday after the first Lord's day in September. Our preaching brethren were our Bro. James Holmes, who, as you know, has been preaching among us for a number of years, and Bro. William Goodloe, of Kentucky. The meeting was largely attended by anxious hearers. Such profound attention I have never witnessed. The result was thirty-one accessions to the church. In the mean time the brethren were much built up in their holy faith. The good cause is onward in this region. During our meeting our esteemed and talented young brother, R. A. Cooke, (son of Bro. Richard Cooke, formerly of Rutherford,) was regularly set apart to the work of an Evangelist. May the cause of the Redeemer still advance and much good be accomplished in his name is my prayer.

Yours in Christ,

W. W. NANCE

SALADO, BILL CO., TEXAS, Aug. 28th, 1859.

BRO. FANNING & LIPSCOMB:—Our camp-meeting, sixteen miles S. E. of me, closed last Tuesday morning, prematurely, owing to insufficient spring water, and a sudden shower, which was just sufficient to wet every thing, and render attention to drying persons and things necessary. Still we immersed sixteen, and have evidence of other good results of the meeting. Since I wrote you, some more than fifty have been added at different places. As ever,

C. KENDRICK.

Bro. Sewell reports twenty-four other additions since, at the same point, making in all about forty at that place. The truth will prevail whenever men are willing to preach it faithfully and earnestly.

W. L.

LOUISVILLE, KY., Sept. 12th, 1859.

DEAR BRO:—We had very interesting meetings here yesterday (Lord's day), two immersions in the morning, and six additions in the afternoon, one an aged lady, a Methodist of twenty years; another a young lady from Genoa, Switzerland, who had been familiar with the preaching of D'Aubigne and Malan, a young man whose letter is from a Christian congregation in Shrewsbury, England. So you see the cause of plain primitive Christianity is onward in our beloved city. Oh! that Christians could *live* and *practice* the religion of the Lord and Saviour Jesus Christ, and cease their ungodly bickerings and hard speeches about their friends and neighbors.

Yours truly,

C.

LEWISVILLE, ARK., Aug 19th, 1859.

BROS. FANNING & LIPSCOMB:—A few weeks since, we held a protracted meeting at Murfreesboro, and one at Corinth the week following, both in Pike county, in conjunction with the brothers Kelly, which resulted in ten additions at the former and seven at the latter place. we have just closed a happy meeting in Washington, Hempstead Co., with thirteen valuable accessions. This meeting embraced the second Lord's day in this month. May the Lord bless the friends of his cause every where.

Your brother in Christ,

J. S. R.

CHRISTIAN MISSION, Cherokee Nation, Aug. 15th, '59.

BRO. LIPSCOMB—Since I wrote you I have, by special request, held two interesting meetings in Washington county. The brethren were much refreshed, and several were added to the Lord. I had the able coöperation of Bro. Graham a portion of the time.

My love to your family and all the brethren. The favor of our Lord Jesus Christ be with you. J. J. TROTT.

August 26th.—Since writing the above, I have attended the annual meeting of the churches of Washington county, which commenced last Friday and closed yesterday, the Thursday following. Brethren Graham, Baxter, and several other preachers were present. The meeting was very refreshing to the disciples and productive of much good to the world. Some fifteen were turned to the Lord. One Protestant Methodist preacher gave his heart and hand on the great foundation. The prospect in Washington is very promising. The brethren are opening their hearts and purses to sustain the teaching and preaching of the word. The Lord bless them, and cause them to abound more and more in all the work of faith.

Your brother in Christ, J. J. T.

OBITUARIES.

Died, in Alexandria, Tenn.; August 22d, 1859, sister Margaret Y. McClellan, (sister of Bro. O. D. Williams), in the 42d year of her age. The deceased confessed the Saviour and, united with the Christian church at Bagdad, Smith county, Tenn., in 1836, under the labors of Bro. Jas. C. Anderson. Removing to Alexandria in the early part of the year 1857, and connecting herself with the church, she continued a devoted and exemplary christian until her death. Sister McClellan leaves two children, without father or mother, and many friends, relatives and brethren who sincerely mourn the loss of one so justly beloved by all for her many acts of charity and her truly christian deportment in all various relations of life.

Your brother in Christ, WM. H. SMITH.

Bro. Dr. B. W. Lauderdale writes from Newbern, Tenn: "I suppose you have heard of our afflictions. My brothers Fanning and Wilson died a few weeks since of scarlet fever. These are the first bereavements we have had in our family, and the afflictions are deep and lasting. But we try to bear up with christian fortitude."

We sincerely sympathize with the afflicted family, but death will visit us wherever we may make our abode. All must fall under the hand of the evil tyrant. T. F.

BRO. FANNING & LIPSCOMB:—It has become my painful duty to inform you, and, through you, the readers of the Advocate of the premature demise of our beloved and highly esteemed sister, Mary Eliza, consort of F. M. Waldrip. She bid adieu to earth with all of its sub-lunary enjoyments, in Lewisville, Lafayette county, Ark., on the 13th August, 1859, in the 21st year of age, leaving behind a kind and affectionate husband and one little child, together with a numerous circle of devoted friends to mourn her absence. About eleven months ago, she enjoyed the opportunity of hearing the ancient gospel preached; she, with all readiness of mind, received and obeyed it, and from that time up to her death, was a devoted disciple of Christ.

In the death of sister Waldrip, her husband has lost a kind and dutiful wife, her child (about eighteen months old), a good mother, the church one of her most exemplary and devoted members, her neighbors a good and confiding neighbor. She was also a patron of the Gospel Advocate. Her name and memory are embalmed in the hearts of her friends, and deserves to be recorded. May the Lord sustain her bereaved husband and motherless child. May we all prepare to meet her in heaven, where we may see the King in his beauty. Her short pilgrimage ended in peace.

J. S. ROBERTSON.

LEWISVILLE, ARK., Aug. 17th, 1859.

BRO. FANNING & LIPSCOMB:—With sorrow of heart, but joy of hope, I inform you of the death of our aged and beloved brother, Jno. Pendleton, who went to sleep in Jesus on the 16th day of August at 6 o'clock P. M. Bro. Pendleton was born in the State of Virginia, was brought to Tennessee when a boy, and saw this country in its native state. In early life was a Baptist; in the year '37 or '38, he heard the old gospel, and came out on the Lord's side, and was buried with the Lord Jesus in baptism. He leaves a widow and ten children to mourn their loss. He died with full confidence in the promises of God. Our aged father, aged 80, passed away, like Abraham of old, full of days, and is gone to enjoy that rest that remains for the people of God. O, let us all labor to meet in that rest where pain and death will be no more.

Your brother in the hope of immortality,

H. CRAFT.

Cannon county, Tenn., Sept. 5th, 1859.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V. NASHVILLE, NOVEMBER, 1859. NO. 11.

"THE NEW THEOLOGY."

By Dr. R. Richardson, Prest. N. L. Russell, and Coadjutors.

For two years past, our exceeding anxiety to be at peace with all who even profess the Christian name, and our extreme reluctance to involve in the slightest degree, men of high position, have prevented us from more than occasional allusions to the doctrines and course of the men whose names are written above. We seek not opposition, and dislike strife with saint or sinner, but we cannot, in view of our high responsibilities to God, to our brethren, and to the world, justify ourself in longer silence. Whilst we are pained to admit that our examination of the new doctrines has been the cause of opposition to all of our movements, our silence makes matters no better. Parties have been formed; others are forming, and as we expressed ourself three years ago, more serious difficulties are likely to spring from the speculations of Dr. Richardson, Mr. Russell, and those who sympathise with them, than have heretofore existed amongst the disciples. We are sorry to say that we cannot regard these men as the friends of the

cause of Christ. We pronounced the teaching "*infidel*" at the outset, and notwithstanding the lightness with which our conclusions was treated, we have seen no cause to change our views.

If asked why we connect Vice-President Richardson with the factions and infidel movements? we answer that he was possibly the leader in the first place, and evidently he is the chief aider and abetter of the party at present. We will let the facts speak for themselves, and in this article it will be our main object to place men where they belong. In future, we may examine various speculations of our factious friends upon their true merits.

It will be remembered by many of our readers that Dr. R., three years since, taught that we must "Rise by our self-consciousness, higher than the outward communications, terminating on the ordinary understanding," that he said Mr. Russell's first infidel effort "*was regarded as upon the whole, meritorious;*" that men of "education and refined feelings regard such efforts with leniency;" that we did not "understand" the new theology, and indeed, the whole tendency was to satisfy the brethren that he was not only the teacher of Mr. Russell, but really was a firm believer of the speculations. When, however, it became apparent that the brethren would not receive the transcendentalism any sooner from Dr. R. and Mr. Russell than the degraded J. B. Ferguson, Dr. R. began to cry "stop the thief," and really asserted that "Indications of a disposition on the part of some young brethren to introduce the mystical philosophy amongst us, induced him to commence his series of articles"—"*Faith versus Philosophy.*" His course in this matter forced us to doubt his candor, and we have since not respected him as a man of Christian integrity, but we still feel at liberty to express our views of his public acts most freely.

If Dr. R. had stopped even at this point, we might have had some hope that the brethren would forget and forgive him, but to this present hour he has, in various ways, been, not only the apologist of Mr. Russell, but really a most zealous defender of his teaching. We appeal to the records to sustain our conclusions. On the 462 page of the *Millennial Harbinger* for 1859, Dr. R. says of Mr. Russell's teaching: "All that is necessary is to determine that the matter in question is an opinion or speculation," and "I cannot but think that if Pres. Russell had since been left to his own calm reflections, he would have settled down upon the equator of truth." He adds: "The rationalistic speculators who have really originated the whole difficulty, have

continued to agitate their favorite questions, to denounce Bro. Russell as an "infidel," and as he alleges, to misrepresent his teaching, so that he has very naturally been the more confirmed in them by such exhibitions of ignorance on the part of his opponents." What do we find in these extracts?

1st. Dr. R. accuses certain teachers amongst us as "rationalistic speculators, who have originated the whole difficulty."

2d. They have denounced Bro. Russell as an "infidel."

3d. Dr. R. charges these opposers of Mr. R., of confirming him by their "Exhibitions of ignorance." T. Fanning, Dr. T. S. Bell of the Union, and Elder B. Franklin have spoken of the infidel teaching of Mr. Russell and others, and are thus charged by one who stands fair with many brethren.

In the August Harbinger for 1859, we find again most grave charges made by Dr. R. against brethren whose names he has not given. To such a course we most seriously object, and give it as our view that it is the very best way to destroy confidence amongst our teachers. In apologising for the use of the unscriptural style of certain writers, he says: "Its introduction has evidently been occasioned by the persistent effort on the part of some of our public men under the influence of sensuism or rationalism, to explain away the indwelling of the spirit as a mere metonymy or figure of speech. They endeavor to show that this indwelling is not literal and real, but that it is a metonymy for the effect of "words and arguments"—a mere result of a change of state—an indefinite something called *influence*—a "*good temper*"—"a holy disposition," or any thing else rather than the presence of the Spirit of God."

The fact that Dr. R. has accused us of something he calls "sensuism," and has denounced writers from whom he professes to quote as "*Our sensuistic theorists*," seems to be a general charge against the brethren, and therefore we feel it to be our duty to speak plainly.

During the past thirty years we have visited most of the States of this Union in the capacity of a teacher of the Christian religion; have become acquainted with many of the useful brethren, and we declare that we believe there is not a statement made by Dr. R. touching the teaching of the brethren in reference to the indwelling of the spirit, that is true. Indeed, we have heard of no such views, but they have been charged upon the brethren by partisans. We have never doubted the *real indwelling of the spirit of the Father in the hearts of his child-*

ren, and we have never known a Christian, or even a professed one, who disbelieved it. Our position has been that spiritual influence and enjoyment are always connected with the truth—the church and ordinances of Christ, and when these are not found there is no spiritual light or enjoyment: but the idea of charging the brethren of teaching that the Spirit of God in the heart is no more than a good temper, seems to us really unpardonable.

We consider it proper, in this connection, to state that it has seemed to us to be the studied policy of Dr. R., Mr. Russell, Mr. Millish, Mr. Carman, and all of the party, to assume, in the first place, a much greater amount of spiritual insight, and far deeper piety, than is authorised by the Bible; and, in the second place, to mercilessly accuse the brethren who teach that “faith comes by hearing, and hearing by the word of God,” of denying all spiritual enjoyment. When the doomed Ferguson started his new career, he boasted of his remarkable spiritual acquisitions in so much, that his ignorant admirers stared at him with greater awe than the bewitched Samaritans did at Simon the magician. These more recent reformers insult the servants of God on account of their supposed lack of the spirit. Indeed, no one can believe Dr. R. or any one of the party, and conclude that one who regards the scriptures as the limit of light divine, could believe there is any spirit.

In fine, we consider Dr. Richardson’s writings as an insult to a great and good people. He has said much, we are glad to admit, that is true, and even contradicted much that he wrote years ago, but he has confessed no sin, and still writes much to offend, and without an open acknowledgment of his errors, of his maliciously slanderous insinuations, and of his continual misrepresentations of good men, we do not see how he can be considered as a teacher of sound morals.—Whilst, however, he is sustained by good brethren, we cannot hope for peace.

Regarding Mr. W. S. Russell’s progress in his speculative views, we have a few words to say. We find before us a pamphlet of thirty-eight pages, containing “two discourses on the Father, Son, and Holy Spirit, delivered before the Christian congregation at Jacksonville, Ill., by its pastor, W. S. Russell,” which evince no improvement on his infidel graduating speech, delivered July, 1856. A few brief extracts must suffice. These will be given in the order they are found in the pamphlet, but there is little or no connection to be found in the matter

of them; and yet they give some faint idea of the extravagance and disorder of views of men who seek for light from other sources than the Bible.

1. "*By its pastor, W. S. Russell.*" This is not the style of the Bible. If the writer means by *pastor*, overseer, or bishop, we beg leave to say, that in every instance in the New Testament, overseers in each congregation are in the plural number. This is positive evidence with us that Mr. R. disregards the authority of Christ.

2. His views, he says, "*Have been misrepresented.*" We do not know by whom, or wherein.

3. "*Erroneous statements have been made.*" What they are we are not advised. Perhaps his defenders are guilty.

4. He says "*It is not denied there is a difference between him and a portion of his denomination.*" This style is purely sectarian. "His denomination," or "our denomination," expresses nothing with reference to the body of Christ. It is not "*a denomination.*"

5. "His aim," he says, "is to elevate the spiritual power of the church." This is sheer impertinence. God regulates the spiritual power of the church. She is just as spiritual and just as pious as the Lord desires her, and Mr. R. has no more business in this department than Simon did when he offered money for the power to confer the spirit.

6. He says his "*Purpose is to promote the cause of spiritual Christianity.*" This implies that there is some other kind of Christianity besides "*spiritual.*"

7. He speaks of "*Evangelical Christians.*" What other kind of Christians are there?

8. He uses the phrase "*Spiritual kingdom of God.*" Has God a fleshly kingdom? or a kingdom not spiritual?

9. On the same page he speaks of "*Truly regenerate believers.*" Who can find a word in the Bible about "*regenerate believers?*"

10. He speaks of the Father, Son and Spirit as "*the three powers of the God-head.*" This is Babylonish. It is not suited for Christian ears.

11. On page 6th he uses the style "*Christian Baptism.*" It is not correct. Believers are baptized in order to put on Christ, and hence baptism is not for Christians to perform. A Christian ordinance is performed alone by Christians.

12. Page 7, he refers to a connection with "*God, Christ, and Holy*

Spirit" as "with each of these persons of the God-head." It is not scriptural, to say the least.

13. He talks of "The manifestation of his essence"—there no authority for it,—of a "First period of the Old Testament during which the Divine Being reveals himself as the *Supreme Will*. Secondly, the short period of Christ's ministry, when the Infinite is revealed as the Word. *Thirdly*, from Pentecost through all time, God reveals himself as the immediate dweller in man, in the person of the Holy Spirit." These he calls "The powers of the Divine Being," and "of three periods corresponding to the three persons of the God-head." This is all foreign.

14. He speaks of "The *marred image* of his Maker." Paul says, 1 Cor. xi. 7, "Man *is* the image and glory of God." Which shall we believe? If man bears not the image of his Maker, the Bible is false. We care not for the speculations of men in high or low places, when we have the truth.

15. He speaks of the "Consecrated, ever-renewed from this unfailing source of *Divine impulses*." It is the author's object to show perpetual inspiration, and that the renewal is by "*impulses*." There was never a revelation or renewal by *impulses*. God speaks to men and renews them—purifies their hearts by obedience to the truth.

16. He speaks of the ordinances of the Gospel in the precise style of Theodore Parker, as "*A burthensome ritual*," and lightly of "a literal adherence to numerous commands."

17. "But the ages revolve, and the divine nature advances in its unfoldings to men." This is modern spiritualism, as we pronounced it years ago. Unbelievers call it "*progression*."

18. He tells us that "Logos means *reason*," but he gives no proof.

19. He says, "We must hear him (the Saviour) as the utterer of the divinest wisdom, and as the perfect ideal of holiness." The infidel and scoffing Parker speaks of Jesus as "manlike, highly gifted, as stepping thousands of years before the race of men." This is much more complimentary to our Lord than Mr. Russell's term—"utterer of the divinest wisdom, and perfect ideal of holiness." Parker adds, "His denunciation of sleek, hollow Pharisees is not consistent with the highest thought of humanity, but if we consider the youth of the man, it was a very venial error to make the worst of it." These are charitable apologists for Jesus of Nazareth.

20. He represents "All external modes of working, perfected in

Christ," yet as failing to make more than "a few hundred wavering disciples" for three years,—“the period of the strongest array of external instrumentalities;” but argues that “the coming of the spirit was not merely a logical admission of certain propositions, but was a subjection of the intellect, will and heart, to the promptings of the spirit.” “There was evinced the presence of an enabling power within souls, energizing them to obedience.” Here Mr. Russell maintains direct promptings of the spirit, to turn the three thousand to God. Does he know no better? The Bible, of course, is of no use to such a writer. Luke says when they “*heard*,” they were pierced to the heart. Mr. R. says nay, “Externals,” as preached by the Saviour had failed, and the spirit’s promptings did the work. He adds, “The spirit yet enlightens darkened souls.” One example will satisfy any one that the Bible is not worth a single straw.

21. He discourses next of an “*Invisible kingdom of God*.” The church of Christ is as a city on an hill—as the pillar and ground of the truth, and through her influence the world is enlightened.

22. He says: “The name spirit pre-supposes that his mode of working will be *internal* upon the spirit.” We have been taught that God operates upon man through his mind, and does not treat him as he did Balaam’s ass, or act upon him directly, as if he were a mere vegetable, or belonged to the brute creation.

25. He says: “If God,” from the outpouring of his spirit, “had withdrawn his presence conscious to man,” and left us “to mere natural means such as He and the Son had set on foot, the redemption of the world would have gone back.” He adds, “The written or spoken word is the *indirect* method of reaching man, through the lower understanding,” “but the spirit communicates the divine wisdom which the soul could receive from no other source short of the essential presence of God.”

24. He represents Christ as preaching “external instrumentalities, insufficient “to move man,” but it was this power of regeneration that the spirit alone could supply.” Hence the preaching of the gospel means nothing,—the gospel is not God’s power to salvation, but the spirit acts directly without the instrumentality of the truth; and hence, we repeat, Mr. R. must regard man as a vegetable or brute, for God acts not *directly* where there is mind. He honors intellect by addressing it through external instrumentalities. “Faith comes by hearing,” and Godly feeling is the result of faith.

25. But he caps the climax by asserting that "The agency of instruction and the agency of spiritual influence, are as distinct as the persons of Christ and the Spirit of God;" and in common with those who look for direct means of conversion, he speaks of "An unseen influence, like the rushing of a mighty sound, suggesting motives, infusing ideas, and raising before the soul the fearful image of the coming day of retribution." He teaches that persons thus enlightened, "grasp the essential thought, and are not bound by any merely literal form of words." Thus the oracles of God are laid aside for light by a secret agency, "given directly, and moving the soul to higher activities and quickening its faculties into divine perceptions."

But the extracts are ample; and believing that our readers have quite a sufficiency to determine the character of the system, we feel that more would be superfluous. His statement that "The *thoughts* of God are not fossilized in the forms of eighteen centuries ago, to be handled just in the shapes they were born," we regard as highly blasphemous.

Of Mr. Russell, personally, we have but little to say. We have regarded him as the best of his party, but we can esteem nothing more than a fictionist. He is not ashamed nor afraid, however, to avow his opinions,—is consistent in maintaining them, and is, likely, one of the few of his party that will not explain away his creed when put to the test. We are confident, however, he is seeking a phantom which metaphysicians call "the *absolute*," but which has no real existence. We are sorry to learn by letters from Jacksonville, that he has divided the church, and is doing all that is in his power to increase his faction. It is no more than we expected when we first denounced the movement of the party as infidel.

In conclusion, we can but express our surprise and deep regret at the singular course of many brethren who have been highly respected. We have clearly shown that Dr. Richardson is in heart with Mr. Russell and his faction. He denounces as "sensuistic" and "*ignorant*" those who have seen proper to meet this gross departure from truth and righteousness. Not only so, but he has attributed Mr. Russell's position to others. Indeed, his unaccountable bitterness towards the opposers of the heresy, evidently show to the reflecting, that his whole sympathy is with his infidel pupils.

We are sorry, too, to see that the Millennial Harbinger, which has done more valuable service in the cause of truth than any other paper,

is still selected as the vehicle through which to send forth fire-brands. This is the more to be lamented from the fact, that so far, brethren have not been permitted to repel the worst insinuations, or even reply to the doctrine of these new-fashioned teachers in that journal. In the October number, there is a long and wordy effort to show that spiritual light is from external nature, and from some independent spirit within, called *the me*, *the "we,"* etc., with an editorial silence that would seem to accord with the Senior Editor's view when he pronounced Dr. R.'s essays "learned and timous." It may fall to our lot to call further attention to these "*learned and timous*" productions.

We hope our brethren, in the mean time, will study the matters involved. The truth alone can make us free. T. F.

ANNUAL MEETING OF THE AMERICAN CHRISTIAN MISSIONARY SOCIETY FOR 1859.

On Wednesday, October 19th, 1859, at 2 P. M., the American Christian Missionary Society met in Cincinnati, Ohio, at the disciples' meeting house, corner of 8th and Walnut streets. In the absence of the President, Bro. A. Campbell, the first Vice President, Bro. W. P. Stratton, of Cincinnati, took the Chair, and through the three days and nights in which the Convention remained in session, presided with marked ability. The States of Kentucky, Ohio, Indiana, Illinois, and Missouri were represented by quite a number of talented and very devoted brethren. Pennsylvania, Michigan, Virginia, and Tennessee had not more than a representative or two each. This was by far, the largest Missionary meeting ever held by the disciples, and indeed, we doubt not that there were more talented brethren congregated than were ever assembled in this country. Whilst we can scarcely think the brethren will accuse us of flattery, we wish our readers to at least hear the names of some of our brethren in attendance. Bro. Samuel Rogers, of Kentucky, was, perhaps, the oldest preacher present, and his short pointed addresses fell like the dew upon the vast audience that attended. Bro. John Smith—the veritable "raccoon" John Smith, of Kentucky, was also with us, and by his fervent prayers and exhortations, added much to the interest of the occasion. Brethren Walter Scott, John Rogers, R. Ricketts, Geo. W. Elley, Robert Rice,

and scores of other able and excellent brethren were in attendance from Ky. We were much pleased with quite a number of the young preachers. Their modest reserve was becoming, but with matters differently directed, they might just as well have preserved their dignity and increased the interest of the meeting by the sound of their voices in the anxious assembly.

The representation from Ohio was large and able, while Indiana and Missouri could boast of their scores ready to do service. Bro. David S. Burnett, of Missouri, gave the opening address, and it was in fact the oration of the occasion. For artistic skill in composition and delivery, and soundness of doctrine, it has rarely been our good fortune to listen to an address that would compare with it.

Bro. Moses E. Lard, of Missouri, made a most telling speech on the fitness of the word of God to enlighten the mind and move the heart of man. Bro. A. Proctor, of St. Louis, and Bro. Geo. Campbell of Indiana, delivered capital addresses. Bro. Campbell, is, indeed, a real son of thunder, and yet there is a grace in his style that banishes fear and elevates the soul to God. Many very talented brethren we did not so much as hear utter a sentence publicly.

Bro. Isaac Erritt, the able and courteous Corresponding Secretary, satisfied all the brethren that he is destined to occupy a high and responsible position amongst them. We were highly pleased with the spirit of the brethren, and their devotion to the cause of truth. Bro. James Challen, of Philadelphia, and Bro. B. Franklin, of Cincinnati, we must not forget to say, were at their post battling for the spread of truth. Bro. Hopkins, Bro. Goodwin, and Bro. Mathes, of Indiana, are men of high order of intellect, and what is far better, they are devoted to the cause of God. But time would fail us to speak of the many good brethren who were in attendance. Our readers may be anxious to know what was done?

1st. The brethren were all amply repaid for time and money spent in attending, by the interview with so many fellow-soldiers in the army of the faithful. Much was done to destroy sectionalism and modify feelings of an ultra character. With a single exception the speakers were of one mind and heart. The pleadings were with one voice for the authority of the Spirit as it is written in the Bible.

2d. The Missionary reports from Bro. Barclay in Judea, and Bro. Beardslee, in Jamaica, were, of course, interesting. The converts were not very many at either place, but the brethren, in convention, were

generally disposed to regard the fields as inviting for the spread of the gospel. Some of the speakers, however, were deeply impressed with the idea of the high importance of the great valley of the Mississippi as a suitable field for labor. We presented the feeble efforts of a few small churches in Tennessee, in sending Bro. J. J. Trott to the Cherokees, west of the father of waters. His labor seems to promise quite as well for the present as either of our foreign missions. Still we cannot tell what the Lord will bring out of any one of them, and therefore, we most earnestly recommend all these missions to the prayerful consideration of the brethren every where.

3rd. We confess that we doubt the policy of a brother, of Isaac Erritt's talent, giving himself so exclusively to raising funds. Were the churches in the gospel order, it occurs to us, no one would think of travelling over this vast country to take donations and obtain subscriptions for life-directors, life-members, etc., of any society.

The labor was acknowledged by Bro. Erritt to be most disagreeable, and brethren S. Haden, J. H. Jones, R. Rice, and Geo. Campbell, were appointed to aid him in raising money the present year. We feel that there is at least "*a screw loose*," if the machinery is not greatly confused, when we witness the labors of so many of our good and great men in compassing sea and land to get money. The brethren are aware that, we doubt the necessity of any auxiliary societies in the propagation of the truth, and hence, we more than doubt the possibility of learning any thing useful from the supposed success of sectarian establishments. Hence we are always grieved and really insulted to be told that Methodists, Baptists, or others, are in a better condition to do good than ourselves. The wisdom of this world, is foolishness with God. We were sorry to see that the reporters in the Convention, and many brethren, seemed determined not to understand us with regard to coöperation and missionary labor. Our teaching is, that we can, as Christians and churches, do all the Lord requires of us to forward his cause. We see no necessity for creeds, human platforms, constitutions, "resolves," presidents, vice-presidents, or other officers, unknown in the scriptures. Brethren, as individuals, or as churches, may coöperate together in any good work, and we sincerely hope to see all the saints freed from sectarian machinery. We need no part of it.

4th. We may be pardoned for suggesting that we were watched during our sessions by scouts from two most insidious factious. Men

of "North-western" proclivities stood about us, beckoning us away from the gospel which is able to save men from the frozen North to the sunny South.

But the advocates of a much more formidable heresy were threatening the very citadel of God during all our deliberations. W. S. Russell, W. W. Happy, T. J. Mellish, and John Young, with many of their sympathisers, were in attendance. The brethren did well in leaving them out of office, and giving them to distinctly understand that they are regarded as apostates from the truth and God. By some means, however, John Young got the stand near the close of our meeting, and poured forth a torrent of speculations—slandorous insinuations and infidelity that we may never forgive ourself for failing promptly to stay and rebuke. Bro. Stratton, however, our very prudent President, long before the close of the tirade, walked upon the stage and stood close to the apostate to prevent any public notice of the outrage. It is enough to say that John Young, as we have feared for years, has become transcendental and skeptical, and is now doing what he can to disgrace the cause of Christ.

That our readers may know that we speak not in unkindness, we beg leave to suggest, that he came upon the stage with the impudent air of such modern spiritualists as J. B. Ferguson, W. S. Russell, etc., boasting that if he had not been amongst the brethren much for the last four years, he was laboring "in his own way," and had made signal advances. He sneeringly spoke of the church as an institution of *thirty years existence*—scoffed at "old fogyism" amongst us that prevented spiritual progress—lauded Henry Ward Beecher, as the model man of the country—claimed the right of Christians to differ,—referred to us personally for proof, till his thoughts exploded and became too attenuated for Christian ears. We were never forced to witness a more offensive effort. The hope of the brethren generally, is that he possesses not sufficient consistency, compactness, and tierceness of thought to do much mischief. Messrs. Happy, Russell and Mellish, are considered as the more dangerous agents. We think it not out of place to say, that had it not been for the support of R. Richardson and others, even Mr. Russell would have had but little power for evil. But as it is, parties exist through the influence of these men, and all that we ask of them is to let us alone. They are not with us, believe not the scriptures to constitute the boundary of spiritual light and authority, and they consequently possess no feelings in common with the

disciples of our Lord. All their sallies we regard as piratical, and we ask them to steer their strange craft in some other direction. So far as we are personally concerned, we have not felt at liberty for three years to offer any of these factionists quarters, we expect nothing but evil from them, and we hope they will feel free to plead for their spiritless, Godless jargon, without attempting to annoy us.

Beloved brethren, we have ample cause for doubling our diligence in the advocacy of the authority of Jesus Christ. Our warfare will not end while life endures, and yet we have nothing to fear if we stand by our colors and quit ourselves like men.

It is a matter of great moment for the brethren, like the saints of old, to confer often with each other, enter into each others feelings, and study each other's spirit to properly appreciate the Christian institution, and bear it aloft before the world. *Personal religion* in the churches, amongst the preachers, and in the family, will qualify us for every good work. We may look in vain for genuine piety and deep spiritual feeling in factions or denominational religions. Christ should be all in all with us, and in his cross alone should we glory.

T. F.

SPIRITUAL INFLUENCE—BAPTISM OF THE HOLY GHOST. NO. 2.

The reader, by consulting page 150, May number of the Advocate for 1859, will find our first article on Spiritual Influence. Therein we laid down a proposition, the proof of which we shall now enter upon. We will repeat the proposition, that it may come in connection with the proof. It is as follows: "The baptism of the Holy Ghost was given for the purpose of inspiring and qualifying the apostles to preach the gospel; to empower them to work miracles to confirm it; and to guide them infallibly into every thing which pertained to the establishment of Christianity, and the completion of revelation: and when these things were accomplished it ceased."

This baptism was given, not only to the apostles, but it was a common gift in the apostolic age. The case of the apostles is the first to which we refer. That they did not receive the baptism of the Spirit for any personal benefit, must be evident to all: and to suppose that

they received it for the purpose of converting them, would be absurd. They were chosen apostles of the Saviour, of whom he said, "Ye are not of the world, but I have chosen you out of the world." To whom he declared, "Now are ye clean through the word which I have spoken to you:" and for whom he prayed to his Father, "Sanctify them through thy truth: thy word is truth." John xv. 3, 19, and xvii. 17.

They were already converted and sanctified through the truth—the word of God: by that faith which would say, "Lord, to whom shall we go? Thou hast the words of eternal life."

The apostles were the chosen instruments of Jesus Christ, to make his gospel known to the world—to teach the world all the facts connected with his death, and the redemption of mankind—to present to our fallen race the testimony on which we could believe on him as the Son of God and our Saviour. This they were incapable of doing with their natural abilities: hence it became necessary that they should be "endued with power from on high;" and this power was the baptism of the Holy Spirit. The commission under which the apostles were to act, required them to "go into all the world and preach the gospel to every creature." This, it was evident, twelve illiterate and ignorant men, as the apostles were, could not do without miraculous power. They were poorly calculated without, to preach in their own language, much less to preach in all the languages of the earth. We are informed, Acts iv. 13, that Peter and John were "unlearned and ignorant men," and it is probable that all, or most of the others were, also. To obviate this difficulty, the baptism of the Holy Spirit empowered them to speak with tongues, for in the account of this baptism, Acts ii. 4, we are told that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." But this was not all. The apostles, without the inspiration thus received, could not have preached the gospel infallibly. They could probably have related some of the facts connected with Christ's mission; but that mind of divine wisdom and consolation unfolded to us in their writings, could never have emanated from uninspired minds. It was to guide them into all truth; to enable them to speak that truth in all languages, and to enable them to perform miracles to confirm it, then, that they were baptised with the Holy Ghost. With some plain proof on these points, we will dismiss the case. In John xiv. 26, Christ says to his apostles: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall

teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And again, xvi. 13, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth." Just before his ascension, Acts i. 8, he says to his apostles, "Ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." But he informs them previously, same verse, that they should receive power after the Holy Ghost should come upon them.

The Apostle Paul tells us that the great salvation which at the first began to be spoken by the Lord, "was confirmed unto us by them that heard him: God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." (Heb. ii. 3, 4.)

From these passages, and in the absence of any evidence that the apostles received this baptism for personal benefit, we can plainly see the design of the baptism of the Holy Ghost on the day of Pentecost. In view of these facts, what ignorance and absurdity, not to say irreverence and impiety, are displayed by those who pray for God to baptise a congregation, or a bench full of sinners in the Holy Ghost.

Reader! do you ever do this? If you do, remember that God never bestowed the baptism of the Holy Ghost on a sinner to convert him. Your prayers, then, for "Pentecostal showers" are vain, and worse than useless. "To what purpose is the multitude of your sacrifices unto me? saith the Lord. When ye come to appear before me who hath required this at your hand." Isaiah i. 11, 12. Remember God has required obedience to the dictates of his spirit, but never that you should ask for the baptism of that spirit for any purpose.

By faith, repentance, confession, and baptism, we are brought into the family of God; these things being required at our hands of God for these purposes, and in consequence we have the witness of God's spirit that we are his children, that is, because we are sons, God sends forth his spirit into our hearts, whereby we cry Abba, Father, not because we are sinners. But he who expects to be converted or obtain conversion for others by praying for the baptism of the Holy Spirit, despises God's authority—solemnly mocks his favor, and rejects heaven's plan of salvation. When we contemplate the high purposes for which this baptism was given, and the miraculous gifts accompanying it, we are sometimes lost in wonder that persons now seek and claim it, knowing that those purposes are accomplished, that those gifts have ceased.

But so it is. And so it will be while people disregard revelation and reason, and revel in religious fanaticism, and place more confidence in their own dreams and imaginations, than in the promises of God.

In our next we will examine the case of Cornelius.

F. M. STRATTON.

Near Danville, Yell county, Ark., Aug. 5th, 1859.

WHAT WE WANT.

We want a pure translation of the Bible that we may teach and practice all that God requires of us. We want the teaching, the statutes and ordinances restored to the ancient order of things. We want to wear, own, and acknowledge the only divine and authorized name "disciples of Christ, or Christians." We want the Christian Evangelists to preach the facts of the gospel to be believed, the commandments to be obeyed, and the promises to be enjoyed according to the ancient platform as in primitive apostolic days without any evasion, equivocation or compromise. We want our bishops, elders, pastors or overseers to be wise and prudent men, taking the oversight of their respective congregations, teaching, admonishing, and watching the flock and feeding the lambs. We also want our deacons to be wise and bold in the faith, ministering to the necessities of the saints. We want a union, communion and co-operation of all who will unite with us on the pure word of God without creed or comment. We want every member of the body of Christ, as in "the figure," the mouth, the eye, the hand, the foot, to do all he can for the extension, promotion and perfection of Messiah's kingdom, to enlist soldiers into his army, train them to their respective duties, prepare them for that grand encampment and rest which remains for the people of God at the last day. We want every member to do his utmost to dry up every tear, heal every broken heart, alleave every suffering, allay every strife, quell every division, pray every prayer, and give every dollar he can spare for the prosperity and perfection of Christ's kingdom in the world. We want all this done and much more in our united church capacity. We want no one who is a Christian in deed and truth, to fraternise with these human institutions of the day. We want God to receive all the

honor, praise and glory for originating the only good, great and glorious platform of Christian union, coöperation, benevolence and philanthropy ever instituted on earth for ameliorating the condition of the fallen race. We want every one to study well the New Testament, and consider well his platform. Never will these divisions be healed, nor those superstitions be purged away, until the great principle is universally and fully recognized that there is a divine model of church government presented in the New Testament, and that apostolic practice under the law of Christ is designed as a universal platform. If the apostolic churches are not a model for us, the descriptions of them, and the directions given to them are useless to us. Why are we called upon to be followers of the apostles without exception or limitation? and why are the later New Testament churches referred to the earlier as patterns? There are some things which we do not want. We want no universal councils, conferences, associations, synods or assemblies to legislate for God, make creeds, confessions and disciplines, laws, rules, and regulations for the government of Christ's church, choose, ordain, and let loose an unscriptural mercenary hoard of clerical divines to lord it over God's heritage—impose upon the young, credulous and untaught in the word of God. It is sheer mockery, unscriptural and unwarranted from God's word. We want no mediators of saints, Virgin Mary, tanical priests or so-called laity to mediate for us. Christ is the Christian's only mediator. We want no mourning benches, anxious seats, penance benches—no prayers for the baptism of the Holy Ghost and fire—"coming right down of the Lord"—no powerful physical operation of the Holy Ghost—no loud vociferous and a dozen or two incoherent prayers all at once, to frighten, bewilder, and infuse a party spirit into the heart of an honest enquirer after truth to make him a Christian. God's plan alone is best—there is *efficiency* and *safety* in the premises. We want no one to handle the word of God deceitfully—wrongly divide the word of truth—preach half the plan of salvation—reversing the order—examine for "a calm of mind," or set as judges on an "experience"—use a "non-essential baptism" to an unbeliever or unconverted person to get him into the door of one of the "branches" of the "mystic body of Christ." O, the spiritualism and fog of Babylon! the mystery of iniquity in the nineteenth century.

The Bible is the only true standard to settle all religious controversies—to test all religious demonstrations—to examine every religious

"officer"—to try every religious faith and practice—to this divine standard we must all bow—by this we must all be tried and judged at the last day. All we know about the Father, the Son, and the Holy Spirit in illuminating, sanctifying and procuring the terms or conditions of salvation we derive from a knowledge of that divine volume. All we know about angels, good or bad, our origin, our fall, our destiny, our returning process, our citizenship, our rewards and punishment, heaven or hell, is gained by a perusal of that sacred book.

We may fancy, imagine, dream, or guess—we may consult the ancient Magicians, Astrologers, Chaldeans or Sooth-sayers, or we may call on the modern spiritual-rappers or the pretended higher revealers, or we may go to all the ecclesiastical bodies, creeds and formularies of the religious world, and not one ray of divine light can ever be originated from that source. As the sun is the fountain and source of all natural light, so is the great God and the anointed Saviour the original cause through the official agency, the Holy Spirit and the word, the instrumental cause, the fountain and source of all divine light. How important then that we study this sacred charter; that we wield this precious sword; that we rally to this standard; that we unite upon its facts; that we organize according to its pattern; that we discipline according to its model; that we practice it in our lives; that we preach according to its example; that we read it in the public congregation; that we open it in the family circle; that we circulate it among our pupils; and that we send it abroad among the heathen.

BUELL EASTMAN.

BATTLE IN TEXAS.

HALLONIA, September 12th, 1859.

BRO. FANNING:—The truth of God has just gained in my immediate neighborhood one of the most signal victories I have ever known it to achieve through my humble instrumentality. There had been a small congregation here in years past, but it had gone down for the want of efficient labor. Still there were a few names left—some good and true. In the meantime the Baptist had organized a "society," built a house, and gathered quite a number into their "pen," *marked* and *branded* in their usual form. They have their preachers living in

the neighborhood. Last spring one of them announced he would, on a certain day, deliver a discourse on the subject of "Christian Union." One of our brethren, a near neighbor of this preacher, asked me if I would preach on the same subject in the same house if permitted to do so. I told him I would. He spoke to the preacher, Mr. Cotton, on the matter, who said he had no objection to my preaching in their house on Union, and said he would lay the question before his brethren. Some objected, and I was refused the house. But I went to hear him. He spent some two hours in giving reasons why the Baptists could not *commune* with Pedobaptists and with us. At the close of his meeting I announced that I would preach on the subject of Christian Union in a grove close by, a few Lord's days thereafter. The day arrived, and a large audience assembled. I discoursed at some length on the subject. Mr. Cotton was present. Shortly afterwards he preached again. He headed his tirade "HALL vs. CAMPBELLISM." He admitted I had, in the main, preached the truth. I contended for faith and repentance, a change of views and feelings prior to baptism; but he denied that this was the teaching of Mr. Campbell and our writers. On the contrary he asserted that they all teach that the only change that ever takes place in the sinner, is effected in the water! For gross perversion, reckless falsehood, bare-faced, bald-headed misrepresentation, it excelled any thing I ever heard from the lips of man.

At the close of his tirade, I announced, that on a certain day I would, at the said grove, prove he had grossly perverted the sentiments of A. Campbell in the garbled quotations he had made from his writings; that he had misrepresented me, and slandered several of our brethren. This announcement brought together from five to seven hundred persons (it was supposed). I had the works of A. C. on the ground, and read his scrap-quotations in their connexion, and more than redeemed my pledge to the entire satisfaction of every man and woman I have ever heard to have expressed a sentiment on the subject. Mr. Cotton, though he had promised to be present, perhaps wisely concluded not to be there. That discourse is now universally called "The Cotton-picking." One man said he thought he had a good gin, but that was the clearest picking he had ever seen done.

At my next meeting, (for I had now begun to preach here once a month, which I had not been able to do before, owing to previous engagements), a month ago, I held on for twelve days, preaching gener-

ally twice each day in the open air to large and deeply interested audiences. We preached the old-fashioned gospel: We wielded the old Jerusalem blade, bare and pointed. Nor was its edges or point covered with flowers of rhetoric. We preached no metaphysical abstractions. We preached Jesus—not learned nonsense about Jesus. We preached the gospel—not fine spun theories about the gospel. We ran up the lone star-banner of the cross to the top of the flag-staff, and nailed it there. We first drove Hannibal and his whole army out of Italy and then pursued them even to their native city, and planted heaven's artillery against the walls of their Carthage. To speak without a figure, we gained just fifty noble souls to the side of truth—thirty-one by confession and immersion. Among them were the most of my near neighbors—heads of families and their children; several Methodists, some who had been immersed.

The brethren immediately set on foot a subscription to build us a meeting house. In less than an hour some seven hundred dollars was raised.

A great revolution has been effected in public sentiment all through this country. There is great joy in our neighborhood. I occasionally hear of Cotton and others around on the borders shooting their pop-guns. The day is ours. The battle has been fought, and the truth has achieved a brilliant victory. Again we have kindled our camp-fire on the battle-field. Thanks be to God who hath given us the victory through Jesus Christ, our Lord.

B. F. HALL.

PHYSICAL AND MORAL POWER.

In speculative, and even in scientific works, it is generally asserted that *matter* and *mind* comprehend every thing in the universe. Chemists tell us that there are some sixty-three or four bodies in nature; but time may prove that these may be sub-divided into sixty-three thousand bodies. It is merely an acknowledgment of the ignorance of the world—an admission that science has not been sufficient to decompose these. It has not been a great while since *fire*, *air*, *earth* and *water* were pronounced the four elements in nature, but now *fire* is not considered a body, but merely the effect of oxygen upon combustible matter; the *air*

is known to contain several elements; the *earth* about fifty; and even *water* is by no means a single body. But time would fail us to tell the nature of the different substances in nature, or even to explain satisfactorily to ourself a single one, much less the nature of independent spirit. Indeed, we are not sure that we comprehend either the nature of abstract, absolute matter or spirit. Our knowledge is associative and relative; and in wisdom and benevolence God has condescended to reveal himself to us by *forms* of which we can have some satisfactory conception. The Saviour said to Philip, "When you see me you see the Father." He was "the brightness of his glory, and the express image of his person," and consequently we look at the Father through him.

But we are not so much concerned in regard to the nature of matter or mind, as we are in reference to the mode of operating upon them. We suppose there is no controversy as to the conclusion that all influences exerted on matter are physical. Heat, moisture, etc., exert their power upon the growing plant by direct contact. The seed, to germinate, must come into contact with physical agents, but we gravely ask if mind is subject to such laws? We cannot resist the conclusion that most of the Theology of the age, represents all influences upon the soul as physical and not intellectual. Hence the doctrine of sudden conversions, by direct interpositions of invisible agencies. Mainly, through the influence of Moravians, Swedenborgers, Shakers, Quakers, Methodists and modern Spiritualists, there is a general impression in society, particularly with the youth of the country, that all religious influence is direct. Quakers will assemble and wait hours for some direct impact of the spirit to teach them what to say. Men, women and children every where pray for immediate and direct influence to convert the soul and purify the heart. The impression has been, is now, and we presume always will be on our mind, that the doctrine of "regeneration," "sanctification," and salvation by direct contact, makes man either a vegetable or brute. God acted directly on Balaam's ass, but it became neither wiser nor better by it; and he caused Moses' rod to bud by direct agency, but its growth was not natural or permanent.

Our Father in heaven has highly honored us, even above the brute creation, by endowing us with intellect, understanding, reason or mind, by which he enlightens us, purifies the heart, and lifts the soul up to heaven. He addresses words, which are said to be his power to salvation to believers, to the ear, and these words make their impression

upon the mind, and the mind governs the body. These words are but signs and representations,—they are not God, religion or spirit, but they are God's instruments for moving the soul. How Jehovah exerts his spiritual powers by causing men to think, and revolutionizes the feelings and affections, we may not be able to explain; nevertheless, we are constrained to believe that he did move the people on Pentecost, at Samaria, amongst the Gentiles, and to the uttermost parts of the earth by the preached Gospel.

This we denominate *moral* power, or power which turns men from darkness to light, and from the power of Satan unto God. While then we regard man as a being possessed of mind, any conception which places him under the necessity of requiring a direct influence, as is exerted upon the vegetable or brute to direct his steps, unmans and degrades him. We have cause, however, to rejoice that God has made us men, and we are consequently, capable of hearing the will of God as recorded in the Bible, and "if we walk in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

T. F.

ADDRESS TO YOUNG CHRISTIANS.

My beloved brethren and sisters in the Lord, allow me to address you without restraint. The name by which I have addressed you implies that you are in the "kingdom of the Lord Jesus Christ." You have heard what the Lord and his Apostles have said; you have believed, and have become obedient to the faith. In a word you have put on Christ; you have been buried with him in baptism; have risen from the watery tomb to walk in newness of life. Now carry out your faith unto holiness and the end shall be everlasting life. You have become humble and teachable as little children; for hear what the great Teacher say, else "ye shall not enter into the kingdom of heaven." Remember, my dear friends, there is a work now for you to do: "he that putteth his hand to the plow and looketh back is not fit for the kingdom." You must walk honestly as in the day; you have risen to walk in newness of life, and you should not cease walking till you sleep in Jesus; you have commenced running with patience, the race set before you,—ever look unto Jesus the author and

finisher of your faith. Take not, my brethren, all the professed followers of Christ (in our day) for patterns. I know they should walk so as you could have them for examples—that they should ever be teaching you to be sober-minded. But do they do it? How many of them love the world, and the things of the world? How many love not the brotherhood and the assembly of the saints? How many have a name to live, but are dead while they liveth. Let not their walk or conversation chill your gratitude to God and our Saviour Jesus Christ, and commiseration for your fellow-beings. Go to the New Testament and learn the will of Christ concerning you; imitate his principles, example, and spirit; “walk in wisdom towards them that are without.” You are bought with a price, even with the blood of Christ. O, then, live unto him who died and rose again for you! Learn your duty to your Heavenly Father, and do it; learn what God requires at your hands, respecting a perishing world, and do it; be always abounding in the work of the Lord, for as much as you know your labor it will not be in vain in the Lord. You may work for men, and work outside of Christ’s vineyard and receive no reward; but he that works for the Lord is sure to receive a full reward. Then let me beseech you to read the words of truth—the New Testament in particular; read it; study it; let it be sweeter to your taste than honey or the honey-comb; take it for a lamp to your feet, and a light unto you path.

I will conclude by admonishing you to exercise great care and watchfulness over the tongue which is a “little member,” but sometimes it “defileth the whole body,” and setteth on fire the whole course of nature, and it is set on fire of hell. Ever remember that it is by your words you shall be justified or condemned. Then allow me to impress upon your mind the Apostle’s injunction, “Let your speech be always seasoned with salt.” Again, “only let your conversation be as becometh the gospel of Christ.” Continue to add to your faith virtue, etc., etc., (see Peter, first chapter,) and you will never fall.

Your humble brother in the Lord,

HENRY M. LOVELADY.

P. S.—I have immersed two persons into the name of the Father, the Son, and the Holy Spirit, for the remission of their sins, since my last report—one at Montrose, the other at Pine Grove. Truth seems to be onward. I expect to have a good many subscribers to the Advocate ready to forward on for next year. H. M. L.

WHITLEYVILLE, TENN., Sept. 22, '59.

THE EXCELLENCE OF THE GOSPEL.

This world knows nothing for a moment to be compared with the religion of Jesus Christ in every influence that is pure, excellent and lovely in all its features. Betrayed, dishonored and despised as it has been, and may be, it stands to-day the only hope of humanity—the only source of social and moral improvement—the only element of healing, purifying and saving power that gives promise of any permanent good for mankind. Take from this earth the influence of the Christian religion—draw away from the social life of men and women on this earth, the chastening and elevating influences of the examples of those under the control of the Spirit of God, and how soon would degradation, ignorance, and worse than heathenish barbarism ensue. How rapid would be the descent to the lowest depths of infamy, debauchery and crime. Christians are emphatically the salt of the earth. Look at the condition of any community devoid of the influence of a single, earnest, God-fearing man or woman, where those of position and power for good are devoted to dissipation, revelry and sin, and how deplorable the state of its members. There is no pattern of any excellence—nothing to raise the thoughts from grovelling, vain and empty concerns. The flesh reigns in the fullness of its power. How awful is the condition of that family in which there is no leaven of Christian influence to refine and elevate! Where the names of God and his Son are never heard, except, perhaps, in either ridicule or blasphemy—where the voice of a mother or a father is never heard teaching the lessons of heavenly truth, and where prayer is unknown—where the daily routine of life passes with its vain struggles for pleasure as if there were no God nor Saviour in this universe. Do we appreciate my brethren, and sisters, the real position of those who are deprived of the hallowing and sanctifying influences of the Christian example? And are we ready to do more than we do to spread that influence that it may be more widely and deeply felt? Surely if we realize truly our duty and position, we cannot be indifferent.

The interest of humanity—the cause of our Master, demand of us the most earnest attention to this matter of the full exercise of our influence as Christians. The weakness, the inefficiency which is so characteristic of the religions of the present day, belongs in no part to the vital genuine christianity. Such poor, feeble service is far, far indeed from the full development of the gospel in the lives of men and wo-

men truly in earnest. There is not a more striking mark exhibited in the lives of the early Christians that perfect fearlessness and confidence that always characterized them. They felt strong under the protection of their God and Father, and the vain thoughts that now deter men from energetic devotion to the service of heaven gave them no concern.

Christian friends, the position which we occupy is the most exalted on the earth. It is full of the most solemn responsibilities. It demands of us the most unflinching devotion. Of all people on this earth, my brethren and sisters, men expect of us faithfulness. Of those whose religious creed is no more than some idle speculation of man—some far off senseless and impractical dogma—the world expects but little. But professing as we do to take God's word as the complete revelation of his will, and the full development of his requirements, the world expects of us what it expects of no other religious body on earth. We may be scoffed and sneered at by the partisans, vain and proud in the conceit of their own schemes and lordly establishments. We may be charged with arrogance and presumption in claiming a position so full of responsibility, and so honoring to us as the servants of heaven. Yet we are ready to bear all these and many more in the full assurance of confidence in the position we occupy, and the power of the truth which we profess. The simple truth that the word of God is authoritative, and that man is to expect no revelations outside of it and its appointments, has already accomplished wonders for this age, and we see no cause to falter or begin to give way. God has blessed humble sincere men and women in believing and contending for the power of the gospel. He has made the weak strong and valiant in his service. He has conferred wisdom upon the ignorant and enabled them to contend successfully with the most confident knights of popular theology. Shall we then, after so much has been done, falter in the glorious work, and begin to tremble and quake for fear we should not be orthodox. In the stronghold of the truth we have nothing to fear from the hosts of the enemy. We can only fail by deserting the tower of our strength.

W. L.

SHARON, TIPTON CO., TENN., Sept. 12th, 1859.

BRO. FANNING:—I am much pleased with the Advocate. The straight forward course of its editors cannot fail to accomplish good.

It is mortifying, though, to witness differences with brethren concerning very plain matters. I had read Prof. Milligan's essays on prayer, and I thought the doctrine new. It is indeed a strange idea for a foreigner, who fails to enter the kingdom, to ask for its blessings. For what, indeed, should penitents pray? Not for faith, for it comes by hearing; not for pardon of sins, for we are taught in the word of God that baptism is for the remission of sins. I cannot tell, Bro. Fanning, what brethren Milligan, Walsh, Elley, and others teach on the subject of prayer. The apostles taught men of the world to believe, repent and be baptised. Nothing is said about praying before submitting to Christ. I am surprised to see so many untaught matters in the Harbinger. Bro. Campbell surely does not believe any of these new doctrines. But we should be as wise as serpents and as harmless as doves.

C. A. SADLER.

IMMERSION OF BAPTISTS.

Bro. N. W. Smith, of Georgia, recently immersed some eleven Baptists into Christ. This he did because their first immersion was only intended to bring them into the Baptist church. Whilst we do not desire to debate the necessity of re-baptism, we have no doubt it is as fully the duty of persons who are baptized without understanding the truth, as it was for the twelve who were taught, and no doubt, baptized by Apollos, to be baptized by the authority of Jesus Christ after they heard Paul preach. We do not intimate that the candidate must understand every thing regarding the ordinance of baptism to render the act valid in the sight of heaven; but our position is, that he must know some scriptural statement of the matter in order to acceptable obedience. If he should not know baptism is in order to the remission of sins, it may answer to understand that he who believes and is baptized shall be saved, or in being buried in Christ and rising again, we put off the old man and put on Christ; but he who is put into the water *because* he is pardoned, has got religion—been regenerated and made an heir of God, evidently does not honor Jesus Christ, or in any sense obey the gospel. No one in profound ignorance can walk in the light; but there is neither occasion of darkness or stumbling, if we follow the dictates of the Good Spirit.

T. F.

SALVATION BEFORE CHRIST

BRO. FANNING:—Bear with me while I trouble you with the following questions:

1. What was the law of pardon as pertained to the conscience or the purification of the heart, in the days of the patriarchs?

2. Were people saved in that age of the world just as they are now, and if so how is it that the blood of Christ was as effectual before it was shed as after?

This is a doctrine that is preached up in the hill country. It is argued that people have, in all ages, been saved the same way, even from Adam to the present day; that the shed blood of Christ, was as effectual in the days of Abel as at the present time.

This, to our view, is something new, and if correct, we have not learned Christ aright, neither do we understand it to be the teachings of the Bible, but only has for its object the total subversion of the gospel of Christ. We would be pleased to read an essay upon this subject in your next issue of the Gospel Advocate, showing what was the law of pardon in the early ages, or what people had to do in order to the purification of the heart, or to inherit eternal life.

In Christian love as ever, yours,

J. W. WHITEMORE.

BRADYVILLE, Tenn., Sept. 18th, 1859.

Reply to Bro. Whittemore.—We find no law by which the conscience and heart were made pure before the Saviour. The dispensation of the law was more perfect than the patriarchal, and Paul says, with reference to it, that "Gifts and sacrifices were offered that could not make him that did the service perfect, as pertaining to the conscience." He says again, "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to the service of the living God." The old institution sanctified only to the purifying the flesh. If there had been a law of pardon, or sanctification of the heart, and promise of life and immortality before the Christian dispensation, there would have been no necessity for the gospel of Christ. It must be kept in mind that life and immortality were brought to light in the gospel. "The law made nothing perfect." If asked if the people had not the promise

of future happiness before Christ? we answer that there was no plain assurance of the eternal happiness. The reader, perhaps, may not object to our *opinion* regarding the future condition of those who did the will of God, according to the light of the respective dispensations in which they lived. We doubt not their's will be a happy state. "The books will be opened, and every man will be judged by the things written in the books." "The Lord of all the earth will do right," and consequently, the rewards will be just. Honest heathens will receive honest heathens' rewards; honest atheists will receive honest atheists' rewards; wicked men will receive the reward of the wicked; patriarchs will be judged by their light, and rewarded accordingly; the Jews will be tried by the law of Moses, and their reward will be sure; and the professed Christians will be tried by the law of Christ. If he has done well, the judge will say "Come ye blessed of my Father," but if he has acted wickedly he will say "Depart from me."

In answer to the inquiry as to "What the people had to do" in the former dispensations, we can only answer they were required to do whatever the Lord commanded, and nothing more. The idea of a pure conscience or eternal life, was not in the world till revealed by the Messiah. It may not be improper to state that all the posterity of Adam will certainly be raised from the dead by virtue of Christ's resurrection. In Adam all die, by Christ shall all be made alive, but every one in his own order. Every one, we repeat, will appear in his own proper class, and will be rewarded accordingly. T. F.

REPORT FROM GEORGIA.

BROS. FANNING & LIPSCOMB:—Since my last to you, I have visited Bethesda and Buck Eye churches in Washington and Laurens counties, the first and second Lord's days in this month. At Bethesda we had thirty-seven additions—thirty-five by confession and immersion, and two from the Baptist. At Buck Eye only one confession. Meetings well attended, and a good impression made for the furtherance of the good cause. Bros. D. Hook and T. M. Harris were my co-laborers at these two meetings. I left them and went to Calhoun county, Ala., again, from which place I returned yesterday, after holding a five days meeting, and gaining by confession and immersion six-

teen noble soldiers, making, in the two visits to that place, fifty-seven gained by confession and immersion. And among them were some eleven persons from the Baptist, all whom were immersed again. I teach that there is a difference between being baptised on a relation of feelings and a confession of faith in Christ; that there is a difference between being baptised "in" the name and "into" the name of the Lord; that there is a difference between being baptised into Christ and into the Baptist church. In presenting these things, I find they almost invariably confess and obey the Lord.

I would like to hear a word from one of you on this subject. My labours have been too great for my strength. But the Lord be praised for all mercies.

Yours in hope,

NATHAN W. SMITH.

Acworth, Ga., Sept. 23d, 1859.

GILES COUNTY CO-OPERATION.

GILES Co., TENN., Sept. 19th, 1859.

The 10th day of September being appointed as the time for the following congregations to meet and coöperate with the brethren at Rural Hill, Giles county, for the purpose of selecting an Evangelist for the ensuing year, brethren from the following congregations were in attendance, with the amount appropriated :

| | | | |
|---|---|---|----------|
| Lynnville, Giles Co. A. Bearden, | - | - | \$113 50 |
| Bethel, Maury Co.—W. N. Murphey and J. M. Spenser, | | | 66 50 |
| Shoal Creek, Giles Co.—William Smith, | - | - | 29 00 |
| Robertson's Fork, Giles Co.—Wade Barrett, | - | | 100 00 |
| Rural Hill, Giles Co.—Wm. Neal and W. T. Carter | | | 100 00 |
| Republican, Wayne Co.—Ira North, | - | - | 10 00 |
| Shady Grove, Lawrence Co. | - | - | 30 00 |
| And by the individual subscription of Jonathan S. Hunt, | | | |
| James Metcalfe, Butler Hale, and Tolbert Blankenship, | | | 70 00 |
| | | | <hr/> |
| | | | \$518 00 |

Wade Barrett \$20 00, to be discharged in preaching.

Bro. Joshua K. Speer was selected as Evangelist to preach in the bounds of our coöperation.

Our next coöperation to be held at Lynnvile, Giles county on Saturday before the 3d Sunday in September, 1860. A copy of the proceedings of this meeting be sent to the Gospel Advocate for publication.

W. T. CARTER, *Clerk.*

SOUL SLEEPING.

BRO. FANNING:—In the June number of the Advocate you published an essay or letter from the pen of Bro. W. P. C. in which he opposes, in very strong terms, the doctrine of Materialism. I am writing altogether for the sake of information; and as you seem to agree to all he says in opposing the idea of "man sleeping in the tomb, soul, body and spirit, from death to the resurrection," do you intend your readers to understand that you believe that the spirit of a departed person is received into the enjoyment of eternal life, or consigned to destruction as the case may be? If so, give us a little light on the subject, and have it well mixed with Bible authority. But if you believe they are reserved until the "resurrection morn," when there will be a general resurrection of all, those that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I would be very much gratified to have some information on the subject. Yours, in the hope of life,

J. EUBANK.

Reply.—The righteous dead "rest from their labors and are with the Lord,"—in his hands, possibly, the poor man Lazarus was one of this class, and was in Abraham's bosom. We have but imperfect outlines of the geography of the future state.

We believe there will be a resurrection of the just and unjust,—that the righteous will wake to everlasting life, but "the wicked will be cast into the lake of fire and brimstone, which is the second death."

T. F.

A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the humblest emergencies. So far from petty principles being best suited to petty trials, a heavenly spirit taking its abode with us, can alone well sustain the daily toils and tranquilly pass the trials of our State.

A NEW COMPEND OF GEOLOGY.

BY MRS. A. M. HILLSIDE.

From the press of James Challen & Son, Philadelphia.

Though contrary to our custom to notice any book not of a religious character, at the suggestion of Bro. Challen we step a little over our boundary, to merely call attention to this very neat, well-arranged, and excellent little work. The authoress is not, perhaps, original in any thing, but her views are generally correct, and the form in which the book is published, well adopts it to beginners in Geological investigations. Although the engravings are generally copies from Mr. Lyell's Elements, they are excellent, and the whole production is really meritorious. There is not a book of equal value for the first class in Geology.

T. F.

ILLINOIS.

Bro. T. M. Gibson, of Nashville, Ill., says: "The brethren near Ashley requests me to inform you that a little band has been organized, and the preachers who may pass through the country are anxiously solicited to call and help them in spiritual administrations."

T. F.

TEXAS.

Bro. T. Jasper sends a good report of his labors, with those of Bro. A. Dean, in Texas. Quite a number have obeyed the gospel. The brethren are pleased with the course of the Advocate, and promise a large list of subscribers. It is indeed cheering to have so many favorable reports in regard to the spread of the truth.

T. F.

OBITUARIES.

CHESTNUT BLUFF, Tenn., Sept. 18th, 1859.

Died, May the 20th, 1859, at his residence, in Haywood Co., Tenn., Samuel G. Gilliland, second son of Elder James Gilliland, in the 23rd of his age, after fourteen days of the most intense suffering. Notwithstanding his afflictions were beyond description, he bore them all

with that fortitude and resignation which the christian alone can know how to exercise in the sad and trying hour of dissolving nature. In his life, as well as in his death, he exhibited the power and influence of that moral, yes more, that religious training his aged and devoted parents were so careful in giving him. Nor was he disobedient, as we have seen exemplified in his character, to the saying in the scriptures, "train up a child in the way he should go, and when he is old he will not depart from it." At an early day in his short life, he yielded his convinced judgment and ready mind to the provisions and power of the gospel of Christ. He was baptized and became a member of the Christian church, where he honored the high profession he made. In his death, his wife has lost an affectionate, constant friend and husband, and a tender little babe is made an orphan, and a kind father and mother are bereft of a loving and dutiful child.

To the wife and parents of the deceased, we offer freely our hearty condolence, hoping that the cord that has been severed may serve to attract them, Lord, still more to thee.

'Tis sweet to look back, and see my name
In life's fair book set down;
Still sweeter to look forward, and behold
Eternal joys all my own!

W. H. TRIMBLE.

KICKAPOO, TEXAS, Aug. 8th. 1859.

MY DEAR UNCLE:—You will receive by this letter the sad news of the death of my mother. She died on the 5th inst., fully resigned to her fate—rejoicing that she would soon be where her troubles have an end.

Your Nephew,

L. H. SMALL.

Our sister Mary, who, from our childhood to our manhood, was nearer to us than any being on earth, save our mother, is no more: but thank God for the hope of immortality. We obeyed the gospel of Jesus Christ together in 1827, and have battled more than thirty years through many trials for the honor of our Master. But our sister has gone before us a few days. May we always be ready for the messenger. Lord have mercy on our sister's orphan children.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. V. NASHVILLE, DECEMBER, 1859. NO. 12.

THE CHANGE OF HEART AND LIFE.

"If any man be in Christ he is a new creature: old things are passed away, behold all things become new." 2d Cor. v. 17.

Having shown that God's own truth is the means used for renewing man, and that this truth is found in the gospel of Jesus Christ, and that the gospel must be believed in order that it may change the heart, I now proceed to show how it is that by which man's life is changed. It will be remembered that I have said man must be changed in heart, in conduct, and in state or relation. He must be changed from the *love* of sin to the *love* of virtue—from the practice of sin to the practice of holiness. The heart is the seat of the affections, and by the exercise of faith the affections are changed, which means the same as a change of heart. Hence it is, as I have shown, that to believe is the *first* duty in seeking admission into Christ—in striving for a new creation. The heart being changed from the love of sin, there is laid a foundation, broad and deep, upon which to build a new life, a

new life, a new character, a change of conduct. Hence, the *second* duty is to repent, in order that the life may be changed. I am aware that many suppose and teach, that in seeking God the first duty is to repent; but a single thought here, it seems to me, is sufficient to set us right, and that for all time, in relation to this subject. It is this: The apostle, by the spirit of inspiration, has taught us that without faith it is impossible to please God. He has commanded all men every where to repent, and therefore, when this command is obeyed it must be pleasing to God. And as no act or obedience is pleasing to him, which is performed without faith, it is certain man cannot repent acceptably to God without faith. If to please God is to obey God, we must believe with all the heart before we can repent as the gospel commands us. And here again I think it is certain that man can repent, that he has this ability; for blessings are suspended upon the condition of his changing. And besides, God has declared he will judge all men according to the deeds done in the body by that man whom he has appointed, whereof he has given assurance in that he has raised him from the dead. If we are to be judged for what we do, and yet cannot repent—cannot reform, how can God remain just in judging us according to the deeds done in the body? All will at once see that the conclusion from this declaration is, that man has the ability to repent, and that if he fails to obey, the fault is his own.

There are two words in the Greek New Testament which are translated in our English version by one and the same word "repent." One is used uniformly in expressing the duty of which we now speak, and it means a change of mind as well as a sorrowing on account of sin. Hence it will be perceived that to repent is to change the mind in such a way as to issue, or result in a change of conduct,—*"a ceasing to do evil—a learning to do well."* And here we might ask, how can one live in sin? And as faith *alone* changes the heart, repentance *alone* changes the conduct. But are we to conclude that because one has believed and repented that he is pardoned; I think not. Indeed the truth of God declares that every one who believes has the power—the privilege to become a son of God. And we therefore see that something else is necessary for induction into Christ Jesus—for pardon and adoption into the family of God. The next enquiry is, what is that something?

I now come to the last change contemplated in the scriptures of truth, in reference to the recovery of man. This change is called a

change of state or relation, and is essential because it introduces man into Christ—into the joys and promises of the gospel. And here let it be understood that before man is prepared for this change of state, he is begotten again,—he is quickened, his heart is changed; and hence this change has no reference to a change of affections, but is one truly and really of state or relation. As the birth of the infant does not give it life—it is alive before birth—but introduces it to a new relation or life. So he who is begotten by the word of truth must be born into a new state. Now being introduced into Christ, is just that birth into a new state—a state of peace and pardon. It is called in the scriptures, a birth of water and the spirit. I therefore think I am safe in stating distinctly, that by submitting to the ordinance of baptism—having believed and repented—man is born again, is introduced into Christ. I now propose to prove this from the living oracles. And I first prefer to show that it was in their baptism, that they were introduced into Jesus Christ. Paul, in his epistles to the Romans, distinctly tells them that when they were buried with Christ in baptism, they rose to walk *in a new life*—that *then* they ceased to be the servants of sin, and became the servants of righteousness. Rom. vi. 3, 4, 5, 6, 17 and 18 verses. Hence it is plainly to be seen that the Roman Christians' state was changed when they obeyed the Lord in baptism; or that *then* their state as servants of sin was changed to that of servants of righteousness. This passage alone is sufficient to establish the matter beyond dispute, but we have teachings still more pointed, if possible. Paul, to the Galatians, iii. 26–7, says: "For you are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ, have put on Christ." Was not the state of the Galatians changed when they were baptized into Christ—when they put on Christ? And could it not be said of them that they were in Christ? And the Apostle says to the same Galatians, "Ye are all one in Christ Jesus." The Corinthians were taught, (1 Cor. xii. 13,) that "By one spirit they were all baptized into one body," and this body was the body of Christ. From the quotations, and many others that might be made, it is proved beyond a doubt that it is in baptism that man is introduced into Jesus Christ, and is made a new creature.

The blessed Saviour after his resurrection, and just before his ascension to heaven, commanded his apostles to go into all the world and preach the gospel to every creature, that he should believe and be bap-

tized, should be saved from their sins. To be saved from their sins—be pardoned, is the same as to be introduced into Christ. And he gives his apostles instruction concerning the very words to be used in baptising the disciples. “Go ye,” says he, “disciple, teach all nations, baptising them *into* the name of the Father, and of the Son, and of the Holy Spirit.” The little word “into,”—Greek *eis*—plainly shows that it was into a new relation or state the disciple were to be baptized—that when introduced into this new state, they were pardoned persons—were in Christ; and hence, were a new creation in Christ Jesus. We are baptized into the name of the Father. The name of the Father is LOVE. We are also baptized into the name of the Son. The name of the Son is GRACE or FAVOR. And into the Holy Spirit. How pointed this language! How expressive of a new relation! Introduced into the *love* of God, and the *grace* of Jesus Christ, and the communion of the Holy Spirit, we begin a new life of holiness—are a new creation in Christ Jesus: Old things are passed away, all things have become new.

In examining the Acts of the Apostles, as recorded by Luke, we find that the Apostles executed their commission according to the very letter. The Apostles were told by the Lord to begin their work at Jerusalem. He commanded them to wait there until they were endued with power from on high. They did this; and when the day of Pentecost was fully come, they were in Jerusalem in one place. The Holy Spirit descended and filled the house where they were. They were filled with the Holy Spirit, and began to speak in other tongues as the spirit gave them utterance. The multitude there assembled were astonished, and accused the apostles of being drunk, but Peter, to whom was given the keys of the kingdom of heaven, arose and repelled the charge of drunkenness, declaring that it was a fulfillment of prophecy. And he immediately preached Jesus to the Jews, proving that God had raised him from the dead, and had crowned him Lord of heaven and earth. The Jews believe, are convinced of the sin of murdering the Lord Jesus, and in an agony, three thousand ask what they must do to be saved? Notice well Peter's answer. Here are persons desiring forgiveness of sin. They enquire of those appointed by heaven to tell them what they must do in order to be forgiven. This is the very time. And this is the very place where the law of pardon was to be proclaimed. Observe well then what they were told to do, for the same things are yet essential in order to the remission of sins.

And observe, too, that these persons, making this enquiry are believers. "Repent," says Peter, "and be baptized, every one of you, in the name of the Lord Jesus, for the remission of your sins, and ye shall receive the gift of the Holy Spirit." They obeyed this command, and the same day there were added to the church three thousand souls. These were introduced into Christ in being baptized into his death just as the Romans were. And being in Christ they were a new creation. And in the same way were all, of whom we read in the Acts of the Apostles, introduced into Christ. There is not one exception mentioned, not one. And the same things is yet essential in order to an introduction into Christ. Reader, have you been changed in heart by the belief of God's truth? Have you changed your life by repentance? And have you changed your state by submitting to the ordinance of baptism? If you have not, and continue in disobedience and ignorance of God, you must be destroyed with an everlasting destruction from the presence of God, when the lord Jesus shall be revealed from heaven with his mighty angels. But if you have obeyed the Lord—are in Christ, add to your faith the Christian graces, so there shall be administered to you an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. A. W. O.

Four Mile Branch, Barnwell Dist., S. C.

CO-OPERATION MEETING AT MURFREESBORO, TENN.

Our readers will see from the publication in the present issue, that quite a number of brethren met in Murfreesboro on Friday before the first Lord's day in November, with the view of taking steps for religious coöperation as Christians and churches of Jesus Christ. With few exceptions, they were fortunate in conducting every thing in the greatest harmony and good feeling. True, as on previous occasions, some three or four wished to transact the business by *voting* rules of action, and by adopting plans originating in human wisdom. In their style, "according to common sense," and "like other folks." But the brethren generally, in this section, are unwilling to trust even their own "common sense," and had they been disposed to do "like other people," they possibly would not have made war on denominational religions, or attempted to lift up to the gaze of the world, a differ-

ent standard of religious truth. Whether right or wrong, we will not attempt to determine, but the general belief with the disciples is, that the Lord has superseded the necessity of constructing plans "like others" upon "common sense principles," or otherwise by freely furnishing his people with "all that pertains to life and godliness," in the scriptures of truth. We do not insinuate that any of the beloved brethren would unqualifiedly deny that the "Inspired scriptures are able to thoroughly furnish us unto all good works," but it strikes us that the influence of denominational religion, moral societies, political clubs and worldly associations have exerted an influence to very much obscure the authority of Christ. Neither do we imagine that the brethren in this section are more disposed to imitate the parties around us than in other quarters. Far from it. We are acquainted with no people more anxious to cleave to the Lord's plan, and to maintain his honor, than the saints in the Southwest. Yet, we have no room for boasting, and have done nothing more than a part of our duty. We were made happy, however, before the conclusion of our meeting by hearing the brethren who have long opposed what we regard the teaching of the spirit, say, that if we would not go with them into their "resolves," "recommendations," "plans," etc. etc., they would act with us, who hold that the church occupies every inch of ground which should be cultivated by Christians.

In answer to the anxious inquiry as to what was done, we rejoice to point attention to the record, as set forth in the proceedings, that for the first time, so far as we are informed to the contrary, since the dawning of "this reformation," it pleased the churches represented, the elders, teachers, and brethren assembled to make the effort to coöperate by authority, in evangelizing in Middle Tennessee. Brethren from seven churches felt authorized to say their respective congregations, we will help each other to do good. We are also glad to know that the church at Franklin and Thompson's stations in Williamson county, are also heart and soul in this work. Two brethren are now in the field, Bro. T. Stalker, apostle of the church at Hartsville, and Bro. E. G. Sewell, chosen and sent from the church at Franklin College. But these are not one fourth of the number that could be sustained by the congregations thus laboring together. We hope to see in a short time, our beloved Bro. Davis, of Franklin, in the field. He sees the truth in too clear a manner for his physical health. Why could not Bro. Davis raise up a Timothy or Titus? We have the

means, and our prayer is for more preachers to enter the field. We implore the churches to bestir themselves in raising up efficient men who may be able to teach others.

Acting under the guidance of the Good Spirit, the members of the churches will "*lay by in the treasury*," as the Lord prospers them, on the first day of the week; and for disbursing, the seniors will consult as to the wants of their Evangelists, and do what, in the light of the scriptures, may seem right.

Of course, we expect some difficulty in getting back to the gospel order, but believing that the Lord has ordained a plan perfect in all its parts, we hope the time is not very far distant when the churches everywhere will occupy higher and holier ground. Brother Jesse and Caleb Sewell, and Bro. J. K. Speer, who labor for churches not represented, gave us assurances that efforts would be made for greatly enlarging our boundaries by our next meeting. Will not the brethren of the respective congregations, in the mean time, fully investigate the subject of coöperation. That the brethren may see the object clearly, we ask them to examine the following subjects.

1st. Who are scripturally required to raise up and commission Evangelists?

2d. Who are to sustain Evangelists, and what amount is fixed for each by the law of the King?

3d. How are the funds to be "gathered" for this and all other religious purposes?

With reference to church reports, we would respectfully suggest the following:

1. The church, where, when, and by whom planted?
2. Its growth and number of members?
3. Order of worship, and Evangelists in the field?
4. In what Christian works engaged, and plans of operation?

Information on these matters, and all others connected with the respective congregations, would be joyfully received by the brethren at the Coöperation at Franklin on Wednesday before the first Lord's day in May, 1860.

T. F.

THE ALIEN'S PRAYER.

A brother in Alabama, who should have given his name in order to the publication of his enquiries, wishes to know if prayer is a condition of forgiveness to one out of the kingdom. We answer *no*! As

the Jews said, so do we, "Now we knoweth that God hears not sinners (foreigners), but if any man be a worshipper of God, and doeth his will, him he heareth." John ix. 31. One more rule will define all our views on the subject of prayer. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

These very plain scriptures give our belief in better form than we could give it, had we a whole year to devote to the subject. Still we are disposed to attempt an answer to any question, an examination of which, we may consider of service to the brethren. T. F.

SPIRITUAL INFLUENCE,—BAPTISM OF THE HOLY GHOST. NO. 5.

Having asserted that Christ did not appear to Saul to convert him, we will now show the purpose for which he did appear to him. This is a matter concerning which, we are not left in doubt: the purpose was plainly declared by Christ himself. "For I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified through faith in me." Acts xxvi. 16-18.

Now here it is plainly declared by Christ, that he appeared unto Saul to make him a minister and a witness—an apostle. It was necessary that every apostle should see him after his resurrection, in order that he might testify to the fact of his being alive. The death, burial, and resurrection of Christ, were important items of the gospel, and Paul says they were what he preached first. 1 Cor. xv. 3. As Christ appeared only to his disciples after his resurrection, Saul was unprepared to become a witness till Christ appeared to him, as he could not testify to facts of which he had only. He therefore appeared to him, to make him a minister and a witness. His conversion became a consequence of Christ's appearing to him; but he did not appear to him for that purpose.

The appearing of Christ to Saul was miraculous, and for a miraculous and important purpose: but conversions and pardon of sins have never been miraculous, but have always been effected in conformity to some established rule of action, ordained by God's authority. Except when sin were pardoned by Christ in person, this has been the case. Under the Jewish law there was an established rule for the admission of aliens into the family of God, and for obtaining pardon. So there is under the gospel. But all rule and ail order have been expunged from christianity by modern religionists, and people are led to suppose that conversion and pardon must be the results of miraculous sights and feelings; and many persons imagine they see some curious and wonderful sights: consequently, in "experiences of grace," we hear the most ridiculous and absurd tales told as evidence of conversion. Thus the so-called "experiences of grace" generally prove to be experiences of ignorance and superstition. While faith in the blood of Christ, and obedience to his will as the conditions of pardon, are thrown out of their place, and the baptism of the Spirit substituted for them. Error will taint with its poisonous breath the breezes of salvation; ignorance and superstition will veil the fair face of Christianity; and souls will sink into eternal night while waiting for those influences which God has never authorized us to expect. People, with the vague idea of some tremendous impulse which they call the baptism of the Holy Ghost, have cast away the sober, soul-purifying teachings of the spirit, and are running into the wildest fanaticism; and persons who otherwise appear sober, reasonable, and intelligent, are sure to run wild in religious fanaticism, and perform the most ridiculous actions in their religious frenzy. Indeed, although in worldly affairs, people act intelligently, and reasonably, when they come to the subject of religion, the popular, unscriptural and fanatical doctrines of spiritual influence, dethrone their reason, and without reasoning, learning, believing, or obeying, they rush headlong to the altar of confusion, and seek and expect nothing but feeling. How many reasonable and sober-minded persons, regardless of the true light of the Spirit in the scripture, stand waiting for some wonderful influence of the Spirit, are without hope and without God in the world, and are passing swiftly down the broad road to destruction?

There is yet another case which we must rescue from the perverting influences of false teachings: it is the case of the Samaritans, an account of which we have in Acts viii. We are informed that "Philip

went down to Samaria and preached Christ unto them; and the people with one accord gave heed unto the things which Philip spake, seeing and hearing the miracles which he did." And "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." Now it is thought by high authority, that these Samaritans were not saved—that they were not converted and pardoned when they believed and obeyed the gospel; and the reason assigned, is that they had not received the Holy Ghost; thus plainly making the baptism of the Holy Ghost as conferred on these Samaritans, by the laying on of the hands of Peter and John, necessary to the conversion and pardon of the sinner. We have now lying before us two books, from Methodist authors of celebrity, teaching such things; one of which is by William G. Brownlow; the other by the Rev. Thomas A. Morris one of the bishops of the Methodist Episcopal Church. In order to place this doctrine before our readers as it is taught, we will quote from the latter.

"Strong proofs that the apostles received penitent sinners into the church by baptism, are found in the 8th chapter of Acts. After Philip had preached at Samaria, and baptized many, both men and women, Peter and John went down and prayed to them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them—only they were baptized in the name of the Lord Jesus. Observe they were baptized, but had not received the spirit, and of course they were not converted." Morris' Sermons: ser. xxiv. on the subject of baptism.

Now to teach that the apostle accepted unconverted sinners as members of the church, is only to uphold an unscriptural practice of Methodism; and to teach that the Samaritans who "believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ," and were baptized, were unconverted and unpardoned, is simply to contradict Christ and the apostles. If these Samaritans were not saved, that is, converted and pardoned when they believed and where baptized, none in the apostolic age were; and the words of Christ and his apostles were not true. Christ, in giving the commission, as recorded in Mark xvi. 16, said, "he that believeth and is baptized, shall be saved." Now unless we reject the word of Christ, we must admit that the Samaritans were saved,—saved from their past sins, for we are informed, ver. 12, "when they believed they were bap-

tized, and Christ's word says *saved*. Who will deny it? If the Saviour's words were true, and he knew how and when persons were saved, these Samaritans were saved.

F. M. STRATTON.

THE RELIGION OF CHRIST, SPIRITUAL.

"Now if any man have not the Spirit of Christ, he is none of his." Rom. viii. 9. "God has given the Holy Spirit to them who obey him (Jesus)." Acts v. 32.

The Christian religion is emphatically a spiritual religion in its origin and consummation. And the Christian is enabled to rejoice in the spirit; for as the apostle taught, that if any man be in Christ he is a new creation, he also taught the same Christians that their bodies were temples for the indwelling of the Holy Spirit. Jesus Christ while on earth made known to his apostles that after he went to the Father, he would send them the comforter, or advocate the "Paraklētōs," and that he would guide them into all truth, bring to their remembrance all things he had taught them, and that he would convince the world of sin, of righteousness, and of judgment. This promise was realized in all its fullness by the apostles at the day of Pentecost, and from that day to this, wherever there has been a Christian, there has been a temple for the residence of the Holy Spirit. And no man since that day has been enabled to say that Jesus is the Christ only by the Holy Spirit.

But there are very confused ideas in the professedly religious world upon the subject of the Spirit's influence, a very natural result of the working of the notion, that because our religion is spiritual, the word of God is a dead letter, that it must have infused into it a power which it does not itself possess, before it can have any effect upon the heart of man. Many, entertaining this idea, have supposed every emotion of the mind, every vagary of the imagination, to be the spirit's operation. Hence, such maintain that every man in Christendom especially, and many among the heathens, are in possession of the Spirit, and that many of the latter, who never heard of the living God and his truth, are soundly converted by his influence. Now all such, I must be permitted to say, have been more diligent in making or be-

lieving theories, than they have in studying the oracles of truth. I therefore propose to examine the subject of the spirit's influence in the light of heaven's own truth, and will inquire,

1st. For *what* does God give the Holy Spirit?

2nd. To *whom* does he give it?

3rd. And *when* does he give it?

If these questions can be scripturally answered, the whole matter, it seems to me, is settled. I will therefore, proceed to inquire for what does God give the Holy Spirit? Many are ready to say at once, that he gives the Holy Spirit to purify the heart. But do the scriptures so teach? The apostle says that God purified the hearts of the Gentiles by faith, and if by faith, then it was not effected directly by the Holy Spirit. Others, perhaps, are ready to say that the Holy Spirit is given to work faith in the heart, or to cause man to believe. To such I will say, that God's word teaches us that faith comes by hearing the word of God, and not by a direct impact of the Holy Spirit upon the spirit of man. But says another still, he is given to make one a Christian, a true worshipper of God. This is coming directly to the popular teaching of the day, or rather it is stating it without any misrepresentation. To such, the language of the apostle to the Galatians is an answer in point. "Because ye are sons," says the apostle, "God has sent forth his Son into your hearts, crying, Abba, Father." Gal. iv. 6. Observe, "*because ye are sons*," not to make you sons, was the reason God gave the Holy Spirit to the Galatians, and if because sons, it was not to make them sons. And unless it can be shown that sons are made now by a different process from that by which they were made in the days of the apostles, this idea must be abandoned. And again the same apostle says to the Ephesian brethren, "After that ye believed ye were sealed with that Holy Spirit of promise." Eph. i. 13. The Holy Spirit was not then given to the Ephesians to make them believers or Christians, but was given after they became such. These two quotations prove beyond question, that the Holy Spirit is not given to make people Christians. But still the question is unanswered, for what is the Holy Spirit given? I think I am safe in saying that he was given, first, to advocate the cause of Christ, as an advocate. Jesus Christ advocated his own cause on earth, and before going away he said he would send the Spirit, or Advocate, and that he would testify of him. John xv. 26. And in spreading the Christian religion through the instrumentality of the

apostles, the Holy Spirit was seen to testify—to bear witness concerning Jesus Christ, in the numerous miracles performed for the establishing of the truth of what was taught. Hence, it is said, the gospel was preached with the Holy Spirit sent down from heaven. 1st Peter i. 12. And again the gospel was preached in demonstration of the Spirit and of the power. 1st Cor. ii. 4. Much could be said in proof that the Holy Spirit was an advocate of Christ's cause, but the above testimonies I deem sufficient. But he was given, not only as an advocate, but as a comforter of Christians in whom he was to dwell, and through whom he was to manifest forth his power. Hence, said Christ to his apostles, "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever." John xiv. 16 And again he says, "I will not leave you comfortless." John xiv. 18 From these references it is clear that the Holy Spirit was given and designed to be a comforter of God's people, as well as an advocate of his cause on earth. Hence we read of the early Christians rejoicing in spirit—being filled with the spirit, and being temples for the indwelling of the Spirit, &c. And it is every Christian's high vocation now to walk after the spirit, and not after the flesh. And the fruits of the spirit and of the flesh are stated in contrast, Gal. v. 19–24, which portion of scripture aids us in ascertaining who has the spirit and who has it not.

In the second place I will proceed to show to whom God gives the Holy Spirit. Many have supposed from the statement of Luke xi. 13, that whoever will ask God for the Holy Spirit will receive it, and that it is the duty of all to ask for it. But our Saviour, himself, forever settles the matter as to who may receive the spirit. He says distinctly that "The world cannot receive the spirit, because it seeth him not, neither knoweth him." John xiv. 17. If the world cannot receive the spirit, those of the world cannot,—and indeed, we understand by the term world, those that are of the world. But, says one, Stephen's murderers were charged with resisting the Holy Spirit, which they could not have done unless they were in possession of the spirit. But we cannot so understand the passage. Stephen was under the influence of the spirit, and his words were dictated by the spirit, and his murderers, in resisting his word, resisted the Holy Spirit. It is said, Acts, v. 32, that God gives the Holy Spirit to those who obey Jesus Christ, and unless it can be shown that all obey Jesus Christ, it cannot be shown that all receive the spirit. The heart being purified by

faith that works by love, there is made a temple fit for the indwelling of the Holy Spirit, but until the heart is purified, the Holy Spirit cannot be received. It is therefore certain that they, and they only, who obey Jesus Christ receive the Holy Spirit.

When does God give the Holy Spirit? This question is easily answered, and has been anticipated in the above remarks, for if God gives the Holy Spirit upon the condition of obedience to Jesus Christ, he must give it so soon as obedience is rendered. But what obedience is it upon the performance of which he has promised to give the spirit? We have an answer to this question in the reply made to the question asked by the three thousand on the day of Pentecost. They asked what they must do? The reply was "repent and be baptized, every one of you in the name of the Lord Jesus for the remission of your sins, and you shall receive the gift of the Holy Ghost." Acts. ii. 38. The one making this reply was acting under a commission which commanded him to go into all the world, and disciple every nation, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. To be baptized then, is the command which must be obeyed, in order to the reception of the Spirit. It was not until our Saviour was baptized that he was anointed with the Holy Spirit. He received the Spirit so soon as he was raised from the water, an example showing us that we are to receive the Holy Spirit in the same way. Believing, repenting, and being baptized, we become sons of God—are in Christ Jesus; and because we are sons, God sends forth the spirit of his Son into our hearts, crying Abba, Father.

Dear brethren, let us walk after the spirit, and not after the flesh; ever exhibiting in our lives the fruits of the Spirit. In doing of which may God bless and aid us continually, upholding us by his Holy Spirit.

A. W. O.

FOUR MILE BRANCH, Barnwell Dist., S. C.

McLEMORESVILLE, Oct. 6th, 1859.

BRO. FANNING:—A meeting closed this day at Roan's Creek, Carroll county, with twenty-four additions by immersion. The interest continued to last. More could have been done if the meeting had been protracted. The laborers were Bros. McGinn, Bantau, Cook, and the writer.

Yours in love,

JAS. A. CARTER.

THE CROSS OF CHRIST.

"For the preaching of the cross is to them that perish, foolishness; but unto us who are saved, it is the power of God." 1st. Cor. i. 18.

In order to a correct understanding of this epistle, it is necessary to know something of the history of the Corinthians, at the time in which it was written.

After the political glory of Greece had departed; this elegant and refined people being no longer prompted to exercise their military talents, devoted themselves to the study of their poets and philosophers: conspicuous among whom, were Plato, Aristotle, and Epicurus. From the Philosophies of Plato and Aristotle, they thought to learn the attributes of the chief duty—to look through Philosophy up to God. Also from these philosophers, they drank at the fountain of the abstruse metaphysical systems of the present day. The diversity of these philosophers afforded ample room for the intellectual strife. From Aristotle, the father of rhetoric and logic, they borrowed their weapons of warfare and entered eagerly into the combat. Each public place in Greece became the theatre of sophistical tournament. And to acquire a fame in the art of disputation, became the acme of Grecian felicity. It is to this that Paul refers to in verse 20: "Where is the disputor of this world? hath not God made foolish (by his gospel) the wisdom (philosophy) of this world." Verse 21, "The world by wisdom knew not God." These Grecians thought to discern the attributes of God through their Philosophy; even as thousands of Christians in every age, from that day to this, have endeavored to discern the things of God, by interpreting scripture through the vain, heathen philosophies of Plato and Aristotle. For ages, during the proscription of Romanism, no other medium was allowed. Even now the systems of the sectarian world are supported by these mediums under different guises; and attempts will be unceasing to inoculate the Christian system with this insidious poison.

Paul, after showing them that all true wisdom is developed by God through inspiration—by the teachings of the apostles and prophets, says, chap. ii. verse 14, "But the natural man (mere philosopher) receiveth not the things of the spirit, for they are foolishness unto him; neither can he know them, (while led by philosophy) for they are spiritually discerned. We have an example of the correctness of the above, in Acts xvii. 18, where we find certain philosophers, of the Epicurians and stoics, refusing to receive the things of the Spirit, and

calling Paul a babbler. The gospel was evidently foolish to them.

Chap. iii. verse 1. "And I, brethren, could not speak unto you as unto spiritual," &c. These brethren had remaining in them still the leaven of their former philosophy. They had not received enough of Paul's teaching to be called spiritual. We see from the next two verses that the spirit of disputation engendered by their diverse philosophies, had followed them and fomented diversions in the church.

They had split up into factions, and sided with favorite teachers. But Paul, through great tenderness toward them, forbears to name these teachers publicly ; but transfers these things in a figure to himself and Apollos.

Now we will commence with verse 10, and notice Paul's admonition to these teachers.

After showing that he had laid the foundation, which is Jesus Christ, he says, "Now if any man build upon this foundation, gold, silver, precious stones, wood, stubble, every man's works shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's works of what sort it is." verse 14 and 15. The Corinthian's were not concerned in the fire at the destruction of Jerusalem, and no man will be saved by fire at the end of the world. Therefore we will see if Paul does not refer to temptations, trials, and persecutions as fire. We will see then that Paul warns those who had divided the church, that those whom they had converted to their speculations, would be as wood, hay and stubble in the fire of persecutions and trials which would beset them on every hand. While the teachers themselves, who were the workmanship of Paul, might come back to the solid foundation, and be confirmed by the very fire that would consume those whom they had converted through their humanisms.

Who does not know that thousands of wavering Christians have been confirmed persecutions, who from being cowards, suddenly became heroes when called upon to suffer for Christ. And it was only in this way that these builders were to be saved by fire.

In conclusion, those who are built up through human speculations in "great revivals," are wood, hay and stubble, and are generally consumed within the twelve months, so as to need reviving again at the next annual meeting. Are not also some Christian churches built up of such material? if so is it because their teachers have left the form sound words. God's word makes converts to God; Man's word makes converts to himself.

J. B. EUBANK.

PAPERS DEVOTED TO THE CHRISTIAN RELIGION.

We rejoice in the belief that the papers and periodicals devoted to the kingdom of heaven, amongst us, have been the means of accomplishing a vast amount of good in the world. It is rarely, if ever the case, that one becomes familliar with the writings of the brethren that he is not drawn to Christ by the teachings of the Father. (Jno. vi. 44, 45. Our purpose at present is to call special attention to two of our weeklies.

1. *The "American Christian Review"* is published and edited by Bro. B. Franklin, at Cincinnati, Ohio. In style of composition, Bro. Franklin is a plain earnest writer, and from the fact that he believes the Bible, he is forcible and successful in his efforts. He feels a deep concern for the cause, and as a consequence, his paper is exerting a powerful influence for good. We most cheerfully commend it to the brethren. To-be-sure, Bro. F. is slightly troubled with a little *policyism* in advocating work through unauthorized organizations, such as the S. C. M. Society, instead of the church alone, but so soon as our friends North-west perfect their "Missionary Society," and one can be got up North-east, another Southeast, and another South-west, there will be grand blowing up of human fabrics, and we may not be troubled with any more of them. However, Brother Franklin pleads for the truth as it is written, and we wish the brethren to read his paper.

2. *"The Christian Union,"* published at Louisville, Ky., and edited mainly by Bro. Dr. Theodore S. Bell, of the Louisville Medical College. Possibly, from the fact that the brethren who first undertook the management of the paper, made the impression that there was a crying demand for such a journal as they intended to publish, it has met with strong opposition, and its success has not been at all equal to its merits. We are not sure that the effort to take Dr. Richardson on board as pilot to the new craft, has been at all favorable to its gaining access to the brethren. But we are more than satisfied many have been mistaken as to the purposes of the Union; and we are free to say that no editor of a weekly amongst us, has exhibited superior, if equal ability to Bro. Bell. True, some think his articles are too labored, prosy, and disjointed,—perhaps there are faults in these directions,—but Dr. Bell holds the correct view with reference to the purposes of the Saviour, particularly the mission of the church, and has done much to roll back the tide of "official" religion, particu-

larly as pleaded by the Presbyterian parties, and to convince the brethren and the world, that we, as Christians, are fully authorized to transact all the business of the church. Bro. Bell has the key, is on the right road, and if the paper can live a little longer, and he can give a little more time to the elucidations of first principles, he will do more in another twelve months, in the bounds of his operations, than has likely been done for years. He is so clear, in reference to the utter worthlessness of human organizations, and as to the ability of the church of Christ to do all that can be accomplished on earth for poor and frail humanity, that we can but say the best success to your noble efforts Bro. Bell. We would be glad for every reader of the Gospel Advocate to subscribe for the Christian Union.

T. F.

DR. JOHN THOMAS AND HIS THEOLOGY AGAIN.

Some months past, we called attention to a visit of our friend, Dr. John Thomas to Tennessee, and stated, "That while the Doctor and his admirers boasted of "discoveries" and "progress," we had not found one able to define the new acquisition, and if there is any person competent to define the position of the party, as different from the disciples of Christ, our columns are open for respectful statements." Not long afterwards, a Mr. Hardin Oatman, of Llano county, Texas, sent us an elaborate article which we did not publish. This article now appears in the "Herald of the Kingdom and Age to come," with the usual comments of Dr. Thomas, who takes the liberty of reading us a lesson on the subject of "*Editorial politeness*." We make but one remark in reply to the Doctor, viz: That while we are free to admit some intensity of thought in his writings, his views have never manifested any thing of a systematic or comprehensive character; and nothing in his manner has impressed us with the idea of a cultivated heart, or even the benefits of the ordinary refinements of genteel or Christian society.

Should our readers, however, desire a reason, for not publishing Mr. Oatman's *expose* of the new discoveries, we reply that had the production possessed the merit of respectability, it would have afforded us pleasure to let them see it. We earnestly desire to let all our friends have whatever may seem valuable in the system. That the reader may be satisfied we had good grounds for not publishing the document,

we will give two or three brief extracts, as specimens of the taste and good sense of the party.

Mr. Oatman sets out thus: "*To begin,*" says he, "*we boast only of our persecutions; for verily we are hated of all men.*" We felt no ambition, if Mr. O. spoke the truth, of coming in contact with a people who "*could boast only of persecutions.*" We had heard of no persecutions, and knew that all such glorying was vain. For the charge of being "*hated of all men,*" there may be some adequate ground. The rudeness of all the advocates of the peculiar discoveries, we should consider quite sufficient to bring upon their devoted heads, if not hated, at least the disrespect of all good men.

Secondly, Mr. O. gives a long history of Dr. Thomas, his notions relative to the re-immersion of such as were immersed in ignorance, in all of which there is not a truthful suggestion which all Christians do not believe. This part is interspersed with coarse talk about Bro. A. Campbell, and a people he is disposed to stigmatize Campbellites; and thirdly, closes the drama thus. "We believe that the scriptures teach that he who after hearing the gospel, believes the same, and is immersed into the name of the Father, Son, and Holy Spirit, for the remission of sins, receives the pardon of all past sins, and is introduced into the body of Christ." We gravely ask, what truth is there in this which the despised Alexander Campbell has not taught for more than thirty years. Yet they tell us of discoveries!

We have a plain proposition to make to Dr. Thomas, viz: If he will give us a brief statement of any discoveries beyond what the disciples do acknowledge and teach, *couched in respectful language*, we will gladly lay it before our readers. Will the Doctor reciprocate?

T. F.

EXTRAVAGANCE IN DRESS, TOBACCO, AND INTemperance.

BROS. FANNING & LIPSCOMB:—I have this morning spent some pleasant hours in perusing the Gospel Advocate. May you long be spared to wield the Christian armour in defence of the pure, unsophisticated teaching of Christ and his apostles. For just as certain as the Israelites drove out the Caananites, Amalekites, Amorites, Hittites, etc., will the army that is now fighting with the sword of the spirit annihi-

late every ism, creed and speculation set on foot by mortal man. The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down of imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ.

I am much pleased with the letter of sister H., and I beg permission to adopt the language of your letter to Bro. Hall, "*a little louder sister H. if you please.*" It is my honest conviction that extravagance of dress is one of the besetting sins among the professors of Christianity of the nineteenth century. Our Saviour said, "Where your heart is, there will be your treasure also." If one-tenth of the money that is spent for useless articles of dress by the sisters to gratify the lust of the flesh, and pride of the eye, and I rather hesitate, but I can hardly omit saying, and for tobacco and cigars by the brothers, (speak a little louder, sister H.,) were expended for preaching the gospel to the destitute, glorious would be the results. We might have bold and courageous preachers valiantly bearing the standard of Prince Emanuel, holding forth to the nations, the undying truths—yea, the unsearchable riches of the gospel of our salvation. When I visit the house of God, and consider the happy situation in which we are placed, the favorable circumstances that are thrown around us, and see the lavish expense on superfluous dress, and find how sparing are the contributions to the Lord's treasury, I am deeply mortified. A question often arises in my mind, will the sin of Sodom be the sin of free and happy America. See the 49 and 50th verse of the 15th chapter of Ezekiel. We find that pride, fullness of bread, and abundance of idleness, were in her, and in her daughters. Neither did they strengthen the hand of the poor and needy, and they were haughty and committed abomination before me, and I took them out of the way as I saw good, saith the Lord. Jude i. 7, and 2d Peter ii. 6, in speaking of this, say they are made examples unto those that afterward should live ungodly. Be not conformed to this world, says Paul, but be ye transformed by the renewing of your minds. Know ye not, says James, that the friendship of the world is enmity against God, whosoever, therefore, will be a friend of the world, is the enemy of God.

My sisters, we that have taken upon us the name of Christ, let us examine our hearts and see whether or not we are conforming to, and seeking the friendship of the world. Let us examine the evils that arise in the great extravagance of dress. Not only is it calculated, in

its nature to alienate our minds from the straight and narrow path, but we are often deprived of our humble sister, in whose bosom burns the pure lamp of love more fervently and brighter than our own, of partaking the rich feasts of gospel. There is no fiction in this. But my sisters, such things ought not to be. Let us hear what an inspired writer has said. If there come unto you man with a gold ring in goodly apparel, and there cometh also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him sit thou here in a good place, and say unto the poor, stand thou there, or sit here under my footstool. Are ye not then partial in yourselves, and become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 2-5. My dear sisters, you who are blest with abundance of the goods of this life, When you go to lay out your money for useless articles of dress, toys and trinkets, think of the disconsolate widow, and the still more wretched and unfortunate wife of the inebriate, who, with a sad and broken heart, trims the mid-night lamp to support their helpless offspring. Think, oh Think, we beseech you, of the helpless orphans who have no kind parents to pour into their wounded bosoms the sweet balm of affection, or warn them from the alluring paths of vice and folly. Remember the saying of the Saviour, "In as much as ye have done it unto the least of these of my brethren, ye have done it unto me." And, my dear sisters, if we cannot bear the idea of attending the house of worship unless arrayed in conformity to the world in all its amplitude of folly and fashion, for fear of the remarks of the vain and frivolous. Let us remember the hour is swiftly approaching when we will have to stand before a greater congregation than mortals ever saw. "Blessed are they that do his commandments, that they may have a right to the tree of life and enter through the gates into the city.

Your sister in the faith,

SARAH M. HOLLEY.

P. S.—We omitted, in the proper place, a remark we wished to make on the 16th verse of the 3d chapter of Isaiah. Will the sisters please turn and read it?

S. M. H.

WILSONHILL, Marshall county, Tenn.

MINUTES OF CO OPERATION MEETING.

According to previous appointment, brethren from the various congregations in Middle Tennessee met with disciples of Christ in Murfreesboro, on Friday the 4th November. Bro. J. W. Hall was requested to act as Chairman of the meeting, and Bros. F. D. Craig and Wm. Lipscomb were chosen Secretaries. All the brethren from the congregations were invited to have their names enrolled, and participate in the proceeding of the meeting. Brethren were present from the following congregations in Tennessee:

From Philadelphia, Warren county—Bro. J. L. Sewell.

From Franklin College—E. G. Sewell, T. Fanning, T. Goodall, and W. Lipscomb.

From Rock Spring—John Hill, and N. W. Carter.

From Lewisburg—Rees Jones.

From Lynnville—J. K. Speer.

From Cripple Creek—Elihu Jones.

From Mount Pisgah, Bedford county—Bros. J. M. Hoover, Robertson and Frizzell.

From Franklin—O. T. Craig.

From Owen's Station, Williamson county—J. C. Owen.

From Salem, Franklin County—D. Lipscomb.

From Spencer, Van Buren county—A. P. Seitz.

From Congregations in Wilson county—C. W. Sewell.

From Millersburg—B. G. and Stokely White.

From Union, Rutherford county—E. R. Osborne.

From Hartsville—Bro. Thomas Stalker.

The first day of the meeting was consumed in general discussion of the operations of the brethren in Tennessee, and a free interchange and expression of views on the subject of Coöperation; and it was agreed that the scriptures present the true order of church coöperation, and leave no room for the devising of human plans and means for accomplishing the work of spreading the gospel among the nations of the earth. A few brethren were disposed to doubt the fullness of the scripture in reference to this matter, and believed that there was room for the exercise of our worldly wisdom. At the close of the meeting of the first day, one brother from each of the congregations represented, desiring to engage in a work of Coöperation, was appointed to consult and suggest the labor seemingly most practical and most deserving the attention of brethren present.

At the meeting on the second day, these brethren reported that the work of evangelizing was deemed the labor at present demanding the immediate attention of the meeting, and brethren from the various congregations were requested to make known what congregations were ready to engage in the work of coöperation for the purpose of sending the gospel to those destitute, and what congregation had men who could be devoted to the work.

Bro. T. Fanning reported, that the congregation at Franklin College was desirous of engaging in the work, and that there was in the congregation a teacher ready for the labor, to wit, Bro. E. G. Sewell.

Bro. John Hill reported, that the congregation at Rock Springs are anxious to coöperate in the good work.

Bro. O. T. Craig reported, that he was not authorized to say that the congregation at Franklin would coöperate with these congregations, but expressed a hope that it would when the matter was laid before it, which he promised to do.

Bro. J. C. Owen, from Owen's Station, reported the congregation ready to engage in the work.

Bro. Elihu Jones reported the congregation at Cripple Creek as willing to coöperate.

Bro. J. M. Hoover reported, that the congregation at Mt. Pisgah was also willing to engage in the work.

Bros. Hall and Morton, in behalf of the congregation at Murfreesboro, stated that it would coöperate in the work.

Bro. E. R. Osborne, from Union, Rutherford county, believed that this congregation would coöperate.

Bro. Stalker from the congregation at Hartsville, stated that he was authorized by the congregation to say that it was ready for coöperation with the churches, and that it already had one evangelist devoted to the work.

Bro. Stalker also believed that the congregation at Union, in Sumner county would engage in the good work.

Bro. B. G. White authorised the secretaries to say that the congregation at Millersburg would engage in the work.

Bros. J. K. Speer, from Giles county, and C. W. Sewell, of Wilson county, expressed the hope that the congregations for which they were laboring would be disposed to unite with the brethren in any good work. Bro. J. L. Sewell, from the Mountain district coöperation, expressed the same hope.

It was therefore agreed by the brethren, to commence the labor of coöperation with these churches, and with the evangelist suggested, Bro. Thomas Stalker, of the congregation at Hartsville, and E. G. Sewell, of the congregation at Franklin College; and it was further suggested that so soon as these brethren could arrange to do so, that they should, together, visit each of the churches which have agreed to enter into the work, with a view of setting in order the things that may be wanting.

It is earnestly hoped that other brethren might be sent forth into field.

In reference to the mutual obligations and responsibilities of the churches and the evangelists, it was generally understood by the brethren that the evangelist was directly responsible for his conduct, to the congregation sending him out; and that it is the duty of this congregation to attend to all his wants, and those of his family, and make known to the seniors of the coöperating sister congregations what is needed for supplying his wants.

The brethren felt strongly assured that the plan of labor is the scriptural one, and that with the brethren ready for the field, there is the greatest confidence of success.

A meeting of the evangelists and elders of the different congregations was appointed to be held with the congregation at Ebenezer, near Lavergne, on Saturday before the first Lord's day in February, 1860; and the next general meeting of the Coöperation was appointed to be held with the congregation in Franklin, beginning on Wednesday before the first Lord's day in May. 1860.

J. W. HALL, *Chairman.*

F. D. CRAIG, W. LIPSCOMB, *Secretaries.*

"THE TARES AND THE WHEAT."

BRO. FANNING & LIPSCOMB:—Every one seems to love a hobby. We scarcely read a periodical without finding some one mounted and in full speed. We see one mounted in our midst on the peculiarities springing from the parable of the tares of the field, as found in the Book of Matthew, xiii. 24-30. This parable is so construed as to mean the Christian Church; for, say some, the wheat are Christians,

the tares are the wicked; both good and bad are mixed up together in the church, and the Saviour says, let them alone—let both grow together till the harvest, loosing sight of the explanation to the parable as found in 37 and 38th verse of the same chapter, which says, he answered and said unto them, he that soweth the good seed, is the son of man—the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one.

Now I ask, if the tares of the field are not in the church? By what law or authority are they brought in the church? Who brought them in? What good will be accomplished if brought in and left there? Jesus says, "My kingdom (the church) is not of the world." How, then, is it possible that one particle of worldly material can be brought in and become one of the component parts of this kingdom? Such an idea does seem to me to be entirely out of the question, from the fact that the Apostle Paul would contradict the Saviour, by saying to the church at Corinth, put away from among you that wicked person. In another place he says "A heretic reject." Again he says, "Deliver such a one to Satan." These commands the Apostle Paul would never have given if the tares of the field were in the church.

Now to sum up the whole matter in reference to this parable, it is simply this: The Saviour would teach us that the kingdom (the church) is in the world, the children of the kingdom, or Christians are in the world, and at the same time are in the kingdom; and the children of the wicked one are in the world also, along by the side of the Christian or the children of the kingdom, opposing them at every turn—trying to smother them down; but the greatest puzzle is, the Saviour says "Let the tares alone, for you might pull up the wheat with them." What does this mean? Why simply this: don't pluck them out of the world and send them to unknown regions, for by so doing you deprive them and their posterity from becoming the children of the kingdom, and as a consequence, the Saviour says, "You might pull the wheat with them. Now this is all there is of it.

In looking at the parable in this light there is no mystery about it.

There is another question. Are there no bad people in the church? If so, who are they? They are such, as the apostle says, that have made ship-wreck of the faith.

Your brother in the Lord,

JEREMIAH RUTH.

GRAYVILLE, ILL., Oct., 1859.

CHURCH PLANTED AT THOMPSON'S STATION, WIL-
LIAMSON COUNTY, TENN.

The few disciples in the neighborhood of Thompson's Station have erected quite a neat little meeting house near the Depot, and on Lord's day, November 20th, the beloved brothers and sisters—eighteen in number—having given themselves to the Lord, in obedience to his word, gave themselves to each other to watch over each other, and to keep the ordinances of the Lord's house together. If each brother and sister shall act promptly and energetically, the cause will prosper. It has been our good fortune to attend the organization of three promising congregations in this vicinity with a few months. In addition to the one above named, a church was formed, during the past Summer, at Owen's Station, on the Tennessee and Alabama Railroad, and another on Sugg's creek, Wilson county, in the immediate vicinity of the camp-ground, at which the Cumberland Presbyterian church was formed early in the present century. It is scarcely probable that the Cumberland cause is as prosperous in that section as it was the day of its birth. It lacks spiritual life and relies too much on animal heat for its success. But if the brothers and sisters of these three little organizations will study the word of God, meet regularly, and attend faithfully to all the Master's requirements, we may anticipate great growth in grace, and the knowledge of the truth. The Lord bless these beloved disciples.

T. F.

THE GOSPEL ADVOCATE.

The fact that this journal has lived without the slightest effort on the part of the Editors or others, affords the strongest evidence that it is calculated to do good service in the Master's cause. No monthly, save the Harbinger, we suppose, has so general a circulation, but we feel that we are yet doing but little. If our present readers will make proper efforts, we may anticipate a largely increased list of subscribers. Remember, brethren, we send out no agents, but rely solely upon you to give the Gospel Advocate a circulation. We would be glad to furnish all preachers, who labor in word and doctrine, and the truly needy, with our paper without money and without price, but those who are able to pay, and who wish to read the work, must give us

evidence of their desires by remitting the money. We want no accounts, and are satisfied, if the Advocate is wanted, the terms are made satisfactory.

Brethren, may we not accomplish much for the Saviour's cause, by distributing the paper much more extensively. We feel that it is not improper to say, that where the Advocate is carefully read, the churches are improving spiritually, and the brethren exhibit unparalleled confidence in the truth, as it is written. Let us strive for the unity of the spirit.

T. F.

VISIT TO GRAND PRAIRIE, CHEROKEE NATION.

CHRISTIAN MISSION, C. N., Oct. 28, 1859.

DEAR BRETHREN:—I have recently returned from an interesting preaching tour to Grand Prairie, Friday before the third Lords day in September, accompanied by James and Nannie. I left home on a long promised trip to Grand Prairie. After travelling some thirty miles West, we spent the night with my old friend and neighbor, Judge Hicks. The Judge is about seventy years old, and has long been an acceptable member of the Moravian church. We conversed much in reference to the past, present and future condition of the Cherokees, politically and religiously. On Saturday we travelled some twenty-five miles West, and found ourselves in the rich valley of Grand river. We were gladly received and hospitably entertained by Z. W. Adair and family, who are relations and true friends. Having no appointment on Lord's day, we rested till Monday, spending the time in social and religious conversation—reading, singing and prayer. Mr. Adair and several of his interesting family are members of the Methodist church. Grand river heads in Kansas, and runs south through the richest of the Cherokee nation. It is nearly as large as the Cumberland, has large rich bottoms, and is settled by many of the more wealthy and intelligent citizens of the nation. On Monday we crossed the river and soon entered Grand Prairie,—and certainly it is Grand Prairie, for it extends from Grand river on the East to the grand Rocky Mountains West. East of grand river is a timbered country, interspersed with beautiful and rich prairies, averaging from

three to five miles in extent; but West of Grand river is one extended prairie, beautifully streaked and dotted however, with timber along the creeks and rivers, and with timbered hills and ridges at the head of the streams. A large portion of the prairie lands is rich, and will yield in abundance, the vast variety common to this latitude. We traveled North, up the river, some twenty miles along the great Missouri and Texas road to Cabin creek, which heads in a beautiful timbered hill, near the Southern line of Kansas, and running about thirty miles south-east, empties into Grand river. The lands on both sides of this creek, bottom and prairie, are very rich. My son Benjamin is teaching school in the midst of a wealthy neighborhood near the mouth of Cabine Creek. We found him and family in feeble health, and was compelled, before we left, to weep with him and his wife over the death of their intelligent and interesting little Sarah. But we also rejoice when we reflected on that consoling declaration of the Son of God, "Of such is the kingdom of heaven."

Arrangements were soon made for preaching, and an appointment for Saturday and Sunday circulated through the neighborhood on both sides of the river. Seats were prepared at Spring Grove by Mr. J. L. Martin and others. Saturday we delivered a discourse on "Historic Christianity," or the Christian religion as embodied and developed in the five historic books of the New Testament; and on Lord's day we discoursed on the "Unity of the church," and "The gift of the Holy Spirit under the reign of Messiah." The congregation were attentive, and some seemed to be much interested. We gave no invitation to make the good confession, intending to hold a second meeting.

I held a meeting embracing the fourth Lord's day, in the neighborhood of Denmark, some twenty miles higher up the river, when Bro. Goodnight and Bro. Phillips have been preaching for some time, and have constituted a church of about fifty members. After spending a few days with the brethren at Denmark, I returned to Cabin Creek, and held a second meeting, embracing the first Lord's day in October, assisted part of the time by brethren Goodnight and Phillips. Mr. J. L. Martin and wife confessed and were baptized in the name of the Messiah for the remission of sins. They are intelligent, wealthy, and exercise an extensive influence over a large connection, and we hope will serve as the nucleus of a large church of Christ in Grand

Prairie. My son's wife also, was to have been baptized last Lord's day.

The citizens of this central part of the nation are anxious to have a high school established in their midst, and think they can raise at least one thousand dollars to build a suitable house to serve as a school and meeting house. In view of which, myself, Benjamin and Nannie, have agreed to establish and conduct a school at Spring Grove, on the Missouri and Texas road, three miles West of Grand river, and one mile East of Cabin creek, to be titled "Grand Prairie Institute." But of this, more hereafter. My love to all.

Your brother in Christ,

J. J. TROTT,

REPORT OF B. SWEENEY—EVANGELIST IN TEXAS.

BRO. FANNING:—I take pleasure in informing you, and the brethren in Texas, of the condition of religious affairs in the bounds of my labors—Madison, Walker, Houston and Trinity counties.

About the first of the present year, the congregation at Midway requested me to devote my time to the "work of an Evangelist." Not being able to support my family by themselves, they called to their aid two sister congregations. After "fasting and prayer," I was set apart to the work by the imposition of the hands of the seniors of the congregations, I entered upon the work. I trust my labor in the Lord's vineyard has not been in vain.

In the month of February, I had one addition in Madisonville, where I planted a congregation about a year ago. The fourth Lord's day in May, I immersed a prominent young gentleman and his wife who had long known the truth in the lower part of Houston county. Fourth Lord's day in June, I preached at Patterson Lake, and one young lady confessed the Lord. Including the first Lord's day in July, I held a meeting at Mount Moriah, five miles west of Crocket, where there had once been a congregation planted. The brethren were much revived, and five aliens bowed in humble submission to the Lord. Including the second Lord's day in July, two sister congregations—one at Midway, Madison county, and the other on the east side of Trinity river, in Houston county—held a camp meeting at Patterson's Lake. Our venerable Bro., Robt. Randolph, who, like Simon of old, is ready

to "depart in peace," was there. His voice, though tremulous with age, and usually calm, would sometimes grow louder and louder until it seemed as if the remembrances of former days—the impudence of sectarianism and the daring presumption of those who would find new things, had called back the strength and vigor of manhood. Bro D. R. Wilson, one of a most logical mind, was there and did good service. These two, and myself, were the proclaimers. We preached the "word" only. Twenty-one were added. Fourth Lord's day in same month, Bro. Roberts and myself preached at the same place, and had four additions. Fifth Sunday in July, I preached near Birdwell's Mill in Walker county, and had two additions—Mr. and Mrs. Burrel Perry, with whom Bro Fanning is acquainted. Bro. Perry had long known the truth. He was much rejoiced to know that he had been spared to obey it.

Including the first Lord's day in August, Bro. Wilson, Roberts, and myself, held a meeting at Mount Moriah, and had five additions. Including the second and third Lord's days in August, Bro. Roberts and myself preached at two points in Trinity county, fourteen bowed in obedience.

September 11th, I preached at Patterson's Lake, and two were added. Including the third Lord's day in September, Bro. Wilson and myself preached at Mount Moriah, and had seven additions. The brethren at this meeting, entered into an organization, and agreed to worship God the best they could. Including the fourth Lord's day in September, Bro. R. Randolph, Bro. Smith, and myself, preached the ancient Gospel in Madisonville, and eighteen bowed to the truth. May the Lord bless all those who, in spite of the world, the flesh, the devil, and sectarianism, have taken up the line of march in obedience to the law of heaven's King.

I have reported only such of my meetings as resulted in additions. I have labored all the time—sown much good seed, and prepared the work, I think, for a great in-gathering. May the Lord help us to be faithful.

Your brother,

B. SWEENEY.

Midway, Texas, Oct. 10th 1859.

BOOKS.

We consider it our privilege and duty to call attention to various books published by the brethren. We have divers orders now on hand which we cannot supply, and as we wish the brethren to have all that may prove valuable, connected with religion, we state to our read-

ers that Bro. H. S. Bosworth, of Cincinnati, Ohio, is a publisher of our works, and keeps on hand, perhaps, every thing written by Bro. Campbell, Bro. Scott, and the brethren generally. We wish to say to the brethren that they will find Bro. B. a prompt and obliging distributor of good books. In his catalogue will be found "The Christian Baptist," a work unequalled amongst us; Campbell and Owen's Debate, the most valuable book in or out of print, except the Bible, on the evidences of religion; A. Campbell's debates with Walker, McCalla, and Rice; the Christian System, Christianity Restored, Hymn Books, and other valuable productions of the same great mind. Also, "The Great Demonstration," and other good works by Bro. Walter Scott; Bro. Isaac Erritt's Debate with Tiffany, on Spiritualism; "The True Method of Searching the Scriptures," by T. F.; Bro. Ben Franklin's works, and most of the books written by the brethren. Our readers will please address their orders to Bro. Bosworth, in perfect confidence they will receive what they desire. T. F.

REPORTS OF EVANGELISTS.

Bro. James Holmes, in company with Bros. Cook and Brown, recently conducted a meeting at Corinth, Miss., with ten additions. The parties exercised their usual industry to prevent the people from hearing. The dog in the manger could not eat the straw, and still he prevented the ox from eating it. The Pharisees would not go into the kingdom, and those that wished to enter they prevented.

BARNWELL DIST., S. C., Nov. 15th, 1859.

BRO. FANNING:—Our protracted meeting with only four accessions to the church, three by the confession and baptism, and one from the Baptist. The brethren were much refreshed, and an excellent impression was made generally. Bros. Hook and N. W. Smith was with us, the former seven days and the latter all the time, and preached with their accustomed zeal and ability. And I trust seed was sown, the fruit of which will be gathered many days hence. I also hope something was accomplished toward bringing about a union with many good Baptist and our brethren, as many attended and seemed pleased with what they heard taught, and not a few so expressed themselves.

Yours in love,

A. W. OWEN

PALO ALTO, MISS., Nov. 14th, 1859.

BRO. FANNING & LIPSCOMB:—In August last I visited the congregation at Middleton, Carroll county, Miss., and preached six days, the result of which was five accessions to the congregation at that place, all of whom were young persons except one gentlemen who united with us from the Baptist. At the close of the meeting I was joined by Bro. Ussery. We then visited the congregation in the vicinity of Coila, in the same county. I labored four days, and left the meeting in the hands of Bro. Ussery, who continued several days, and closed with ten additions. I have just received a letter from Bro. Ussery containing the following cheering news:

"Since I last wrote you, I have been to Town Creek, Pontotoc co., Miss., and held a meeting in company with Bro. J. Randolph. We had two accessions to the good cause. From there to Gum Town, on the Mobile and Ohio Railroad, at which place we had not a single member. There I labored alone, baptized twenty-one, and organized a church. Went to Frankfort, Franklin county, Ala., baptized three. Thence to Strong Point, Lauderdale county, preached nine days, and baptized six. Thence to this place, Smithville, Miss., and baptized Col. Dowd a few hours ago. To the Lord be all the praise."

May heaven bless you both, and make you a blessing to many.

In faith, hope and love,

B. F. MANIRE.

OBITUARIES.

Bro. John F. Carnelinson was born in Coffee county, Ten., in 1837 removed to Mississippi in 1859, and entered the kingdom of Christ the 1st Lord's day in May, and died 25th of Sept., the present year. His parents feel deeply the loss of so beloved a son; but they weep not without hope. He said to a sister before he died, "I have put on the armour for a life-time service." He died in the faith and hope of the gospel. May his relations and friends be ready to meet him."

D. M. P.

Brother Dickey, of Mississippi, died Sept. 5, 1859, and Bro. Greer sent an obituary, which was sent to the office for publication, but by some means it has got out of place. We sincerely sympathise, particularly with our young brother's deeply afflicted mother. T. F.