

THE
GOSPEL ADVOCATE.

CONDUCTED BY

T. FANNING & W. LIPSCOMB.

VOLUME VI, 1860.

TERMS \$1 IN ADVANCE.

NASHVILLE, TENN.:
JOHN T. S. FALL, BOOK AND JOB PRINTER,
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THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VI.

NASHVILLE, JANUARY, 1860.

NO. 1.

EVIDENCES OF LIFE.

Are we alive? What evidence can we show of that life? What are the signs that indicate unmistakably our vitality?

We have recently noticed several rather boastful articles in different periodicals, setting forth in flattering colors, the evidences of "our progress." The evidences usually given are "our numbers," "our preachers," "our missionary operations," "our colleges," "our liberality to various schemes regarded as worthy of our encouragement." One State boasts of a membership of eighty thousand; others of one, two, three or even more colleges and schools of less pretensions in vast numbers. We see it stated that we have three thousand preachers. All these things are very good in their place, but we are far indeed from being sure that they to be regarded as furnishing any index of the state of spiritual life. These may be the results of deep, earnest spiritual life, but by no means are they necessarily so. Rome in wealth, colossal machinery for carrying out her designs, and the number and devotion of her subjects presents a spectacle which protestant-

ism will never equal. Sectarianism far outstrips us in any and all these evidences of life. In lordly theological establishments, in dignitaries of all ranks, in wealth, numbers, it is far in advance of us, and if such be taken as evidences of Christian life, truly it is alive. But to call these things evidences of Christian life, is judging it by the shallowest rules of human vanity. To regard them as necessarily tokens of health, strength, and vigor, even in worldly matters, is to rely upon the most unsafe and deceptive tests. Doubly so is it true in the matters of spiritual growth, strength and vitality. Paul, and Peter, and James; and the beloved John talk of no such tests. Paul never talked to the brethren at Rome of the numbers there were in Corinth, Galatia, Macedonia or any other region. He says nothing about a flourishing college at Jerusalem, or Antioch, or Philippi—not a word about a missionary society at Jerusalem or Thessalonica or Corinth. Not a word about a membership of five hundred or one thousand in this city or that. Peter nor James nor John nor Jude, speak a word in reference to these things. Let us then be cautious, brethren, lest we let such things blind our eyes, and prevent us from searching diligently for the true signs of health and life that belong to the servants of Christ.

We then repeat the question, What evidence do we give of life? Where are we to look for tests of genuine spiritual vigor, life and power? How shall we know indeed that we are alive? This matter is not one of speculation or doubt. The scriptures give us the clearest proofs by which we are to judge. Paul to the Romans, (xv. 14) says, "ye are full of goodness filled with all knowledge, able also to admonish one another." To the Ephesians he says, "ye put off concerning the former conversation the old man, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness, putting away lying, speak every man truth with his neighbor." "Let him that stole steal, no more." "Let no corrupt communication proceed out of your mouth, "Let all bitterness and wrath, etc., be put away from you with all malice." "Be kind one to another." "Be not drunk with wine but be filled with the spirit, speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." To the Philippians, Thessalonians, Timothy and Titus, in a word, in all his epistles, he speaks in the same spirit, urging upon them to be pure, blameless, and irreproachable in the sight of heaven.

He exhorts them to be prayerful, to love one another, to deal justly with all men, to fulfill all the varied duties of life in singleness of heart as in sight of God. To instruct their children, to bring them up in the fear and admonition of the Lord—to be steadfast, unmoveable, always abounding in the work of the Lord. These are the test of Christian character—these are the evidences of Christian life. Our blessed Saviour has said, “ye shall know them by their fruits.” The fruits of the spirit, the Apostle Paul to the Galatians has placed in striking contrast to the works of the flesh. The whole matter is made most clear. Living branches in Christ are only those that bear fruit—only those in whom are manifested love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Without these evidences of life we are lifeless—withered branches, fit only to be cast forth and burned. The question then recurs to us, Do we possess these evidences of life? Are we full of goodness, filled with knowledge, able to admonish one another? Do we manifest the fruits of the spirit in full beauty and perfection? Are we instant in prayer, thanksgiving and supplication? Are we ready always to give an answer to every one that asketh a reason of our hope? Are we daily striving to impress upon the hearts of our children the fear of God and to instruct them in reference to their duties to him? In every relationship of life—in every dealing with our fellow-creatures—in every association with the world, is it our unceasing study to honor the name of our Saviour, and commend his religion to all with whom we are connected? Does the fear of God—the consciousness of his presence abide with us day and night, restraining us from wrong, seasoning our words with soberness, and warning us against the snares of the world, the flesh and the devil? Are we daily laboring to relieve the sufferings of our fellow-creatures—to comfort the afflicted—to lighten the burthens of poverty and misfortunes, to obey, in full reality, the command to visit the fatherless and widows in their afflictions? Are we most scrupulously jealous to let no reproach fall upon the name of religion by our conduct? If such be the fruits manifested in our lives truly may we be said to give evidence of life. But with all our boast how sad and almost disheartening is the picture? How fearful the failure to manifest fully the perfection of a Christian life! How poor indeed the return we make for all that has been done for us? I speak these things in earnestness, brethren and sisters. They may be caught at as a precious morsel by some prejudiced and bitter sectarian. But let it be so, our business is not with the opinions of men and their re

joicings over the confessions of our short-comings. Our purpose is with ourselves and our own spiritual life, examined and tested by the perfect rule of Godliness. Let us then fearlessly dare, to look the realities of our condition full in the face, and put to ourselves the solemn question, What evidences of life, genuine earnest Christian life do we give? Are there any professed Christian families in this goodly land of ours, where the voice of prayer and thanksgiving and praise is never heard? Are there any Christian fathers and mothers in this favored land, whose sons and daughters have grown to manhood and womanhood without ever having heard from the lips of these Christian parents a single word in reference to the love of God, their accountability to him, or the simplest lesson of respect for his authority? Are there members of Christian churches in this land who have never read a chapter in the Bible with a desire to know its teachings, have never either publicly or in secret, offered a word of thanksgiving, prayer or praise to the Giver of all blessings? Are their Christian people who have never yet had their heart opened by a single act of liberality—who have never made one effort for the benefit of a suffering fellow-creature—and who have from year to year hoarded up wealth, lived in ease and plenty without a thought of the toilsome lot of the widow, or the anguishing cries of her naked and hungry children,—who deny themselves of not a single luxury, but have never made a single sacrifice to God of the means with which he so abundantly blessed them? Are there, brethren and sisters, such people as these among those who profess to wear the name of the homeless Nazarene? If there are, all the boast and pomp of societies, colleges, and eloquent preachers with rich livings, and fine houses with luxurious pews and fashionable attendants will never, in the sight of heaven, cover the black shame and disgrace that attaches to them. It is solemn mockery to give hundreds and thousands for the good of the heathen of Jerusalem, or Jamaica, or China, while heathens are growing up around our own firesides, yea, in the persons of our own sons and daughters. It is the shallowest, vainest deception to move heaven and earth to raise a few dollars to send the gospel to these degraded creatures, while we, ourselves, neglect—woefully neglect the simplest and plainest lessons which it inculcates—to fill the country with an empty parade about colleges and schools for the education of the young, while as fathers and mothers, we disregard the clearest command, to bring up our children in the nurture and admonition of the Lord.

Let us beware, brethren and sisters, of vain boasting. Let us examine carefully what claims we really have to being living stones in the temple of God. If at home, by our firesides, in our families, in our relations with men, in every avenue of business and dealing with our fellow-creatures, we are not strictly and faithfully performing the obligations of our religion, it is consummate vanity and Phariseeism to make boasts of our prospects or progress. All this Babel-like jargon about endowed colleges, well-sustained missionary societies, munificent donations, life-memberships and life-directorships, as marks of Christian vitality is a blinding and stultifying delusion. If evidences of Christian life are to be found at all, they are to be found in the most quiet and intimate relations, in the private walks, in the daily business of life, in the relations of husband and wife, parents and children, neighbors, friends and associates, masters and servants, citizens and subjects; and unless found here it is useless to look for them elsewhere: unless all these varied phases of life are controlled, purified, and hallowed by the influences of the Christian religion, our life is indeed a living death. We rejoice in Christian progress, but it is a progress toward a purer, holier life on the part of Christians—a progress in wisdom, goodness, and righteousness—a growth in grace and knowledge of the truth. We rejoice to hear of churches coming more fully to appreciate their true glory and position as temples of God in which he dwells by his spirit, more faithful in the discharge of all the duties of their exalted relationship as the body of Christ, and the ark of safety for the world.

We rejoice to hear men and women, in Christ, becoming more prayerful, earnest and godly. We rejoice to hear of men being found less frequently about the haunts of idleness and dissipation, and oftener in the assembly of the saints, engaging heartily in all the duties of the Lord's house. We rejoice to hear of our sisters teaching their children the pure lessons of heavenly truth, teaching them to reverence and fear the name of God,—to hear of them administering to the wants of the afflicted and needy—to hear of them adorned not with the trinketry, flippery, gewgaws of fashion, but with meekness, sobriety gentleness, godliness—to hear of their conversation, filled not with slanders, suspicious, and evil speakings, but fraught with words of peace, comfort, encouragement and love. We rejoice, in a word, to hear of Christian homes where hospitality spreads wide their doors—where the needy are not rudely driven away. We rejoice to hear of firesides where Christian love reigns and controls. We rejoice to hear of families which are nurseries of Godliness, of deference and respect for

parents and superiors, and reverence and veneration for God and his authority. These are fruits which cannot be mistaken, and where these are we know that there is genuine Christian life. Of other tests of Christian life we know nothing. They are not found in the *magna charta* of our liberties, and to us savour more of human pride and vanity than of the earnest simplicity and godliness of the gospel.

W. L.

MISSIONARY LABOR BY THE CHURCH.

We deem it due to truth, to the brethren generally, and to ourself to give our readers a brief report of our missionary operations in Tennessee, as published in the proceedings of the Anniversary Meeting of the American Missionary Society, held at Cincinnati, Oct. 19, 20, and 21, 1859. We, in the first place, are quite willing for our views to be known in regard to Missionary operations, and secondly, some of our papers having failed to give all the proceedings of the meeting at Cincinnati in October, present us not in our true colors before the public. We feel bound to coöperate with our brethren in every good work, but when we think that we see them disposed, either intentionally or otherwise, to rob the church of her honor by the adoption of human schemes for the execution of the Lord's work, we consider it our duty to file our objections. While we rejoice in all the missionary work amongst us, and would that each congregation on earth had at least one missionary in the field, we consider the church of God the only divinely authorized missionary society. We took occasion at Cincinnati to give the pleadings of a large portion of the brethren, when to our surprise and deep gratification, Bro. Isaac Errett, the talented and devoted Corresponding Secretary moved the publication of our views in the proceedings. We regard it altogether proper to give from the report published by the society, the course we thought proper to adopt in the meeting. See 22d page of the Proceedings. T. F.

"Voluntary addresses were made by brethren M. N. Lord, J. T. Jones, T. Fanning, Isaac Errett, J. H. Jones and Walter Scott.

On motion of Isaac Errett a statement of proceedings in Tennessee, presented by Bro. Fanning, was ordered to be incorporated in the minutes and published. Adjourned.

BRO. FANNING'S REMARKS.

ELD. ISAAC ERRETT, *Corresponding Secretary American Christian Missionary Society*:

DEAR BROTHER IN THE LORD.—It affords me no ordinary happiness to be permitted to report to you, and through you to the brethren in convention, something of the success of the disciples of our Lord Jesus Christ in Tennessee in Missionary operations. The talent, energies and funds of the brethren in our State, and most parts of the States south of Kentucky, have been mainly employed in the home field; and yet we have not refused to give our aid to any and every enterprise that seemed to us in the least calculated to forward the cause of God beyond our borders. The churches have generally been liberal in sustaining evangelists that have labored amongst us, and in contributing of their means to build up colleges and support other benevolent institutions in other sections in our vast and flourishing country. In the midst of our general prosperity, however, we mourn to say that in Tennessee and other portions of the South, we have for years past been forced to labor under serious embarrassments from the blighting influences of popular and speculative theology. Several preachers who were regarded as lights amongst us, and promised to run well, after luxuriating on the bounty of a liberal and too fond brotherhood, turned from the faith and substituted a system of *fleshy impulses*, under the imposing head of "*liberty of conscience*." But while they all fell "like lightning to the earth," they carried down many with them, and they are now ardently laboring to destroy the cause of the blessed God. Yet the trials of the faithful in maintaining their ground, and ridding the cause as far as practicable from the blighting influence of these apostates from truth, honor, and God, strengthened their souls for more effective labor in the Lord.

Many of the churches are growing in grace and the knowledge of truth, and upon the whole we regard them in a much more healthful condition than at any previous period. Many new churches have been planted, and the effort is to place in the building none but "*living stones*." The consequence is, that in most instances the churches are able to perform the worship of the Father and edify themselves in love. We rejoice also, to say that quite a number of young men of faith and promise are rising up in our State—earnest men, who are willing to teach the whole truth as given by the Spirit.

Touching, however, institutions not recognized in the Scriptures, as

agencies to carry forward the good work of saving the world, many of us have staggered, and still entertain serious doubts as to the expediency of taking any part in them. Not that we doubt for a moment that there is something good in them all, but we have been impressed with the idea that the church of God, which is represented as "the pillar and support of the truth," fully covers all the ground which Christians should occupy in their labors of love.

Our view has been, that if we are to have institutions, denominated moral, such as Bible Societies, "Revision Association," Sunday School or even "Missionary Societies," as auxiliaries to the church, they should be of our own creation, under our own control; and in fact, that it is bad policy, to say the least, to permit others who have no love for us, to exhaust our resources in building up parties to our discredit, and greatly to the injury of the cause we plead. Whilst the frame work of partisan fabrics exhibits fair proportions, giant strength, and dazzling beauty, we have doubted the soundness and durability of their materials, and consequently have not only stood aloof from them, but are unwilling to so much approach their threshold. We have, indeed, beloved brethren, doubted the propriety of giving our attention to any institution save the church, for the accomplishment of good. But I am happy to say, that from what I have heard on this floor, we are one people. With us all there is one faith, one God, one body and one spirit. All have boldly advocated the competency of Christians, as Christian kings and priests, created and installed—not by synods or bodies originating in the wisdom of men, but by the Great Head and Captain of our salvation, for the performance of all spiritual service. Never has it been my good fortune to associate with such a mighty host of strong and earnest men, speaking the same language and battling zealously for the authority of the Lord's word. But while we have abundant cause for sincere rejoicing, we should not glory in men, but thank God and take courage.

By the kind invitation of your worthy President, brethren, I arose to give information in reference, particularly, to our missionary labors in Tennessee. As already intimated, we have done something in planting and building up churches in that State, and, indeed, in most of the States South, yet our performances have scarcely been adequate to our means. To be sure, we have helped evangelists on their weary way, sent our funds abroad to rear colleges and other institutions, and the brethren have been most liberal in their contributions to the Bible

Union. They ardently desire to see and handle a pure translation of the word of life. We believe, also, that the churches are generally willing to coöperate with the servants of God here and every where, in any service which can be presented with the grace of scriptural authority. Still, we have no cause for boasting, and are almost ashamed to let the church or the world know that we have not done more. As to the truth of our religious position, no one can doubt. We have no cause—it is the Lord's, and marvelous in our eyes; and in contemplating our feeble performances, with our vast resources, we are almost ready to cry, "God be merciful to us," if not "miserable sinners," at least very frail and inactive Christians.

But, brethren, I am most happy in making the announcement that we, too, can rejoice in having an able missionary in, if not a heathen, at least a semi-barbarous land, in the person of Elder J. J. Trott, well known in many of the churches of the West. He is bearing the word of life to the Cherokees far beyond the mighty Mississippi. Near the close of last year, he was chosen by the church at Franklin College, near Nashville, and after fasting and prayer, was solemnly set apart by the imposition of the hands of the seniorship to carry the message of peace to the red men of the West. The church at Laverne, Rutherford county, and at Hartsville, Sumner county, coöperate with us in sustaining this mission. We have asked not others for help, because we needed it not. When our brother lacks any thing, he makes known his wants to us, and the brethren so far have not failed to respond to the call. It may be in place to state that much of his time to the date of the last report from him, he had labored chiefly amongst the white population of his field, and by the aid of others, had held several good meetings. If we remember, about one hundred have been brought to a knowledge of the truth, and are now rejoicing in the Lord. Still, he has been able to give a portion of his time to the Indians, and by the aid of his son and daughter, will soon establish a school amongst them.

Our plan of laboring, as churches, without the aid of a Missionary Society, Executive Board, President, Vice Presidents, or able and efficient travelling Secretary to get subscriptions, has succeeded to our satisfaction; and whilst we are resolved to coöperate with the disciples of our Lord Jesus Christ every where, in every good work, yet till we can be convinced there is a better way, we shall likely endeavor to do all that may be in our power, as Christian kings and Christian

priests—as churches of Jesus Christ, striving together for the conversion of the world, and building up the saints in the faith, as it is written in the Oracles of God.

We are sorry, brother President, and brethren assembled from so many parts of our great and glorious country, that we have not something more, and something much better to report; but should we be spared, we hope you will hear better things of us in future.

Blessings attend you, beloved brethren, and all who love our Lord Jesus Christ in sincerity. Amen. T. FANNING.

PRAYER.

TO BRO. C. A. SADLER, of Sharon, Tennessee:—

The last Advocate is now before me, in which I find a letter from you to its editors, highly commending their “straight-forward course,” that is your own views upon the subject of prayer, and also deploring the antagonisms of some of the brotherhood with yourself and the Advocate. You say that “I have 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.”

If you mean by the word *fails*, the same as that of *refusing* to do so, then you and I are *straight-forward*, i.e. together or agreed. But if you mean that a foreigner with a true heart, who is sincerely desirous to become a citizen of Christ’s kingdom cannot, and shall not petition the King for entrance, according to his own law, then we are apart, and likely to remain so.

Again, you say “that you cannot tell what brethren Milligan, Walsh, Elley and others teach on the subject of prayer.” This may, or may not be their fault for ought I know. Perhaps you intended to say that you are not agreed with their views. To this we shall not object, as you must make your own conclusions.

Human nature is ever prone to extremes. We are, no doubt, found in the number of those who are capable of such antagonism. All the sects say that God has promised pardon to the penitent at the altar of prayer, without and before immersion. This, you and I say, is a palpable denial of the gospel. Here, then, we are “*straight-forward*,” or agreed. They have nullified the law of Christ by their tradition, and

have thus plainly turned Christ out of his kingdom as the prophet or teacher.

But what have you and others done among us in your opposition to such a position? I understand you and them to affirm, that for a sinner to unite his fervent prayer or petition to God with immersion, in order to the remission, would be a violation of the teachings of the Master's law, and dangerous to the truth.

To me this is singular contradiction, and equally singular theology. What is prayer? It is thus defined: "To make petitions to heaven—to entreat—to ask submissively—to supplicate—to implore—to address with petitions—to ask for as a supplicant." Do you and others assume that penitents violate the law of Christ when they unite petition or supplication with their immersion, in order to pardon? If not, then we are agreed, but if you do, we are apart, and likely to remain so. To me it appears strangely singular that any disciple should assume such a position. It is wholly outside of my religious horizon. It will scarcely avail for any one to assume in his opposition, superior attachment to the law of Christ as proof of his orthodoxy. The sects have deified prayer and made it every thing in pardon, shall we therefore seek to make it of no value or nothing?

"Prayer is the soul's sincere desire,
Unuttered or expressed."

To pray for faith without faith, is nonsensical; but to ask to have our faith increased by a proper knowledge of God's word is all right. In my judgment, the want of faith is the only hindrance to prayer, provided, always, the person who makes the petition is sincerely desirous of doing the will of God so soon as it is learned. Without such a disposition, prayer is but solemn mockery to God upon the part of either saint or sinner.

Can Bro. Sadler understand me now? If not, no explanation can be given in further clearing away the difficulty.

Yours in Christ,

G. W. ELLEY.

LEXINGTON, Ky., Nov., 21, 1859.

Remarks Editorial.—While we do not wish to interfere with the brethren in discussing prayer, Bro. Elley makes two points so singular, we can but call special attention to them.

1st. Bro. Elley seems to intimate that there are some one contend-

ing that a person who "sincerely desires to become a citizen of Christ's kingdom, cannot, and shall not petition the King for entrance according to his own law." With all that has occurred, we much regret to see such an insinuation. The ground of controversy with Prof. Milligan, was the assumed right for men to pray before, and without obedience to the gospel. We very plainly proved the right of all aliens the right of petition to enter by the door.

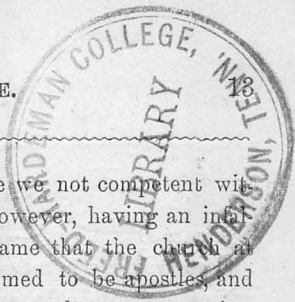
2d. Bro. Elley says he "understands us to contend that for a sinner to unite his fervent prayer with immersion, in order to the remission of sins would be a violation of the the Master's law." Bro. Elley must bear with us for saying again, that he has changed the whole ground of controversy. We always taught that in obedience men have a right to pray. Prof. Milligan took the ground, that before, and "without baptism" men have a right to pray for the blessings of the kingdom. This we thought, in effect, nullifies the authority for Christ. So think we yet. Still, we do not believe that Bro. Milligan or Bro. Elley thought of opposing the truth. T. F.

DIFFICULTY IN CHURCHES.

BRO. FANNING:—Since the difficulties in the church in Palestine, Texas, are known to your readers, it may be proper to say they are settled, I trust scripturally and satisfactorily. I spent nine days with them—five in hearing testimony. Having, by mutual agreement, the responsibility of determining the points of difference, including the law-suits, and every thing, I was, of course, desirous to hear fully. All concerned complied with the decision; forgave each other, and united again in the worship of God.

You were, I presume, mislead as to the character of the committee called to their aid last January, or guessed wrongly. Two of them were, and are experienced Evangelists, and the other a leading member—all are, I think, the best of men.

Lest the enemy rejoice over much at our difficulties, permit me to add, that whilst we admit of meeting occasionally with serious difficulties, we have not, I think, more than one, to ten of the different denominations—at least not so many; nor are they so tedious or difficult to dispose of. I speak from nearly a quarter of a century's experience



and observation. How is it with you? Are we not competent witnesses here? We ought to succeed better, however, having an infallible rule to work by, and nothing else—the same that the church at Ephesus had when it tried those who “claimed to be apostles, and found them liars.” Rev. ii. 2. How fortunate to have an unerring and perfect discipline!

We lose some members too, occasionally, perhaps ten per cent—a moiety going to the world, and very few to denominationalism, and only one here and there going Jesse Ferguson-like. The ancient laborers lost not many, I think, though they have lost a few—perhaps one to five per cent. But how many do the denominations now lose? I have thought about fifty per cent—one half!! Still they twit us, sometimes for our losses and difficulties! How beautifully consistent! I may be wrong as to the percentage—it may be less. But it must be admitted that they lose vastly more than we do. Indeed it has been urged, more than once, as a reason for strong opposition to us, that if we once got people amongst us, they are gone forever—there is no getting them back.

If I am right in supposing that we have more difficulties, and lose more members than the ancients did, though vastly fewer than the moderns do, should we not count our future success very much in proportion to our nearing the former and getting away from the latter? Or, if you please, might we not do better by more nearly following the apostolic manner, and best by copying their example literally? Thus, if our Evangelists labored properly to teach Christian duties, and set churches in gospel order, would we not have fewer church difficulties, and lose fewer members?

With this view of the subject, members have not been a primary object with me. And I am much confirmed in this view of the case, by my brief experience. It is the best way to gain members. This season I have witnessed nearly one hundred and fifty additions, and yet I missed two of our most important meetings, where there were about ninety additions. And the meetings I have attended have been very generally amongst the disciples—larger congregations, but fewer outsiders present.

Since I came to Texas, say nine years, I think I have witnessed about two thousand additions. Of course, I am far from supposing all these attributable to my labors. I am not so sure that what I did towards these additions has been the most important of my labors.

C. KENDRICK.

SALADO, TEX., Nov. 9th, 1859.

WATER, WORD, SPIRIT.

DEAR BRETHREN:—How long will the Christian world be in doubt and controversy in reference to water, word, and spirit, as connected with the gospel? In order to peace in Israel, I would respectfully and affectionately submit the following proposition and the proof, to all whom it may concern:

THE RECEPTION OF THE WORD, INVARIABLY, AND BAPTISM, ORDINARILY, PRECEDE THE RECEPTION OF THE SPIRIT, IN THE APOSTOLIC AGE.

The Messiah gift of the Holy Spirit, as *promised, given, and enjoyed*, is fully developed in the histories and epistles of the Christian Scriptures. The "baptism in spirit," "the promise of the Father," "the promise of the spirit—that holy spirit of promise," and "the gift of the Holy Spirit," all have reference to the same great blessing—the *Messiah gift of the Holy Spirit*. The Father gave the spirit from the creation till the glorification of his Son as Lord of all. Then the Son received the spirit from the Father and gave it to his loyal subjects. Now for the facts in proof, and illustrations of our proposition.

1. *John's disciples received the spirit after they received the word and were baptized.*

"I indeed have baptized you with water: but he shall baptize you with the Holy Spirit. Mark i.; Mat. iii.; Luke iii.; Jno. i. This needs no comment.

2. *The disciples of Christ received the Spirit after their reception of the word and baptism.*

(See Jno. vii. 39; xiv. 15, 16, 26; xv. 26; xvi. 7-15: Acts i. 4, 5, 8; ii. 1-5.)

Jesus made and baptized more disciples than John, and from the preceding facts we learn, 1st. That the Messiah gift of the Spirit was not received till Pentecost. 2. That the world cannot receive the Spirit, because it seeth him not, neither knoweth him. 3. That the disciples did receive the Spirit after they received the word and were baptized.

3. The Jews, converted on Pentecost, received the word and baptism in order to the gift of the Holy Spirit. (See Acts ii. 38, 39.)

From these promises and facts we learn, 1st. That the gift of the Holy Spirit is promised to all Jews and Gentiles called by the gospel. 2. That there is no power of the Spirit to those who receive not the

word and baptism. 3. That the apostolic order established at the beginning is, 1st. Faith. 2d. Repentance. 3d. Baptism. 4th. Remission of sins. 5th. The gift of the Holy Spirit.

4. The Samaritans received the Spirit after baptism. (See Acts viii. 14-18.)

Now if the Samaritans believed, repented, and were baptized previous to the reception of the Spirit, why pray for the Spirit to fall on sinners, and why wait for the spirit in order to baptism?

5. The Ephesians received the Spirit after baptism. (See Acts xix. 5-6.)

If Paul ever prayed for the Spirit to be given to unbelievers to enable them to believe, why ask the question, "Have you received the Holy Spirit since you believed?" And if he believed in the gift of the Spirit in order to baptism, why did he baptize the Ephesians before they received the Spirit?

6. The Gentiles at the house of Cornelius received the Spirit after they received the word, and before they were baptized. (See Acts x. 44-48.)

We have now before us six cases recorded in the primitive history. In five of them we have the following order: 1. Faith; 2. Repentance; 3. Baptism; 4. Remission; 5. The gift of the Holy Spirit. In the sixth case the order is varied in one item, as follows: 1. Faith; 2. Repentance; 3. The gift of the Holy Spirit; 4. Baptism; 5. Remission.

Who made this variation? Did the Angel? Did Cornelius? Did Peter? They had no right to deviate. Who then had the right? None but God! Why did he cause this exception to the established order. The reason is found in the history. The circumcised Jews were prejudiced against the uncircumcised Gentiles, and forbade water. God bore the Gentiles witness by the gift of the Holy Spirit. Then, Peter commanded them to be baptized in the name of the Lord Jesus.

Does this special and extraordinary case—this exception to the general rule, give the Baptists, or any one else, the right to forbid baptism till after the reception of the Holy Spirit? Certainly not. God ordained labor in order to food and raiment. But in special cases he deviated from that order. Hence, Israel, Elijah, and others were sustained by exceptions to the general rule. Do these authorise us to expect food and raiment without labor? It is a dangerous thing to

usurp the prerogative of God in nature or grace. The most we can legitimately infer from extraordinary cases is, that God may, in similar cases, act against his own laws. But no such prerogative was ever delegated to prophet or apostles, or to the church of God. We have just as much right to require a repetition of the visions of Peter and Cornelius in order to baptism, as the miracle connected with the conversion of the Gentiles.

What then is the conclusion of the whole matter?

1. The Spirit was promised and given to the church.
2. The world cannot receive the Spirit.
3. The world can receive the word.
4. The reception of the word is essential to the reception of the Spirit.
5. The whole controversy about spirit before the word, spirit after the word, and spirit in the word, to make it effectual, is outside of the record, and prevents the conversion of the world.
6. The divinely established order of the gospel is faith, repentance, baptism, remission, and the gift of the Holy Spirit.
7. Exceptions to this order in special cases belong to God, and not to angels, prophets, apostles, or the church.

Yours in the truth.

J. J. TROTT.

DADE COUNTY, MO., NOV. 24, 1859.

BRO. FANNING:—I will inform you that the cause of our Master is gaining ground in this part of the country. I have labored most of my time since the first Lord's day in August, and at the different points there has been sixty-two added to the army of the faithful—mostly by confession and immersion, and these, mostly young persons. O, that they may walk worthy of their high calling, and honor their profession by a pious walk and godly conversation. I will only say a word of encouragement to you, to go on in your straight-forward and steadfast course, in your opposition to the doctrines and commandments of men, and contend for the faith delivered to the saints, and the Lord will bless you, and the brethren will sustain you, at least all that are willing to receive the truth of God, stript of vain philosophy. May the Lord bless us all, and keep us in the way of truth.

Your brother in the one hope,

J. H. MULKEY.

BRO. FANNING:—I send to the Advocate “the confession of faith” of Daniel Webster,—the greatest statesman of the age in which he lived, if not the greatest in any age. Although there are some expressions in it not exactly scriptural, yet looking back to the date of the confession, it may be received as one of the most lucid and scriptural confessions.

I have never understood that Mr. Webster conformed to the character of a Christian as delineated in the Bible, but his goodness of heart and great benevolence were proverbial with all who knew him. But I wish more particularly to direct your attention to the confession as expressing the “doctrines of the Christian religion as they impressed” the mind of Mr. Webster.

Compare this plain, simple, truthful confession of a wise philosopher with the foolish vagueries of the spiritual philosophers of the present day, and how very contemptible do the latter appear!

J. W. R.

DANIEL WEBSTER'S CONFESSION OF FAITH.

Dr. Smith, of Concord, New Hampshire, has put into our hands, says and exchange paper, the following letter of Daniel Webster to the Rev. Thomas Worcester, formerly pastor of the Congregational church in Salisbury, New Hampshire, which is accompanied with a confession of his religious faith, both of which are in his own handwriting. We have seen Mr. Webster's name in the records of the church in Salisbury, enrolled among its members, if we mistake not, about the time the letter below bears date. He remained a member of that church till his death. The letter and confession were never before published. They are as follows:

BOSCAWEN, August 8, 1807.

DEAR SIR—The other day we were conversing respecting confessions of faith. Some time ago I wrote down for my own use a few propositions in the shape of articles, intending to exhibit a very short summary of the doctrines of the Christian religion as they impress my mind. I have taken the liberty to enclose a copy for your perusal.

I am, sir, with respect, yours, &c.

D. WEBSTER.

I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the word of revelation.

I believe that God exists in three persons; this I learn from revelation alone. Nor is it any objection to this belief that I cannot comprehend how *one* can be *three*, or *three one*. I hold it my duty to believe, not what I can comprehend or account for, but what my Maker teaches me.

I believe the Scripture of the Old and New Testaments to be the will and word of God.

I believe Jesus Christ to be the Son of God. The miracles which he wrought established in my mind his personal authority, and render it proper for me to believe whatever he asserts; I believe, therefore, all his declarations, as well as when he declares himself the Son of God, as when he declares any other proposition. And I believe there is no other salvation than through the merits of his atonement.

I believe that things past, present, and to come, are all equally present in the mind of the Deity; that with him there is no succession of time nor of ideas; that therefore the relative terms, past, present, and future, as used among men, cannot, with strict propriety, be applied to Deity. I believe in the doctrines of foreknowledge and predestination, as thus expounded. I do not believe in those doctrines as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation without the constant aids of the Spirit of grace.

I believe in those great peculiarities of the Christian religion—a resurrection from the dead, and a day of judgment.

I believe in the universal providence of God, and leave to Epicurus and his more unreasonable followers in modern times, the inconsistency of believing that God made a world which he does not take the trouble of governing.*

Although I have great respect for some other forms of worship, I believe the Congregational mode, on the whole, to be preferable to any other.

I believe religion to be a matter not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them. When the mind is reasonably convinced that the Bible is the word of God, the only remaining duty is to receive its doctrines, with full confidence of their truth, and practice them with a pure heart.

*Dr. Sherlock.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world, should cover its true meaning in such mystery and doubt, that none but critics and philosophers can discover it.

I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that he is the most accomplished Christian scholar who has been educated at the feet of Jesus and in the College of Fishermen.

I believe that all true religion consists in the heart and the affections, and that, therefore, all creeds and confessions are fallible and uncertain evidences of evangelical piety. Finally, I believe that Christ has imposed on all his disciples a life of active benevolence; that he who refrain only from what he thinks to be sinful, has performed but a part, and a small part of his duty; that he is bound to do good and communicate, to love his neighbor, to give food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety and happiness in a wicked and forlorn world, believing that in the great day which is to come there will be no other standard of merit, no other criterion of character, than that which is already established, "By their fruits ye shall know them."

THE CHRISTIAN SONSHIP.

DEAR BRETHREN.—This is my birthday. This day I am 59 years old. This reminds me of a more important birth. Behold what manner of love the Father has bestowed on us, that we should be called the sons of God! This is the highest and most honorable relationship in the universe. Its parentage, means, condition, evidences and hope, as revealed in the Christian Scriptures, are worthy our highest and most affectionate consideration.

THE PARENTAGE OF THE CHRISTIAN SONSHIP.

Christians are said to be "born of God,"—"born of him," (Christ,)—"born of the spirit;" and to the Corinthians Paul says, "In Christ Jesus I have begotten you." The church is the mother of us all." Glorious parentage! It is human and divine. The God of infinite wisdom, power and love is our father, and the church is our mother. Hence, without the agency of the church no one was, or ever will be

born again—regenerated or converted to Christ. Hence the divine influence of the Father, the Son, and the Holy Spirit is embodied in the church, and through the church regenerates or converts the world. Hence, in all pagan lands no one is “born of the spirit” till brought in contact with the church. In view of these truths and facts, had not the church better cease her speculations and go to work? Work and pray more, and theorise less? Theories of regeneration have no converting power.

THE MEANS OF THE CHRISTIAN SONSHIP.

Paul begat the Corinthians “through the gospel.” James says that God of his own will begat us “with the word of truth.” Peter speaks of being born again “of the word of God,” and John speaks of the word as the “seed” of the spiritual birth.

Thus the four great Apostles testify that the word of God contained in the gospel is the means of the divine relationship of the sons of God. This word of truth is the embodiment of the divine wisdom, moral power and infinite love of the Father, the Son, and the Holy Spirit, and also the embodiment of the wisdom, power and love of the church. The unbelieving world cannot receive the spirit, “because it seeth him not, neither knoweth him.” But the world can receive the word, because it is perfectly adapted to their intellectual, moral, and practical powers. The world have natural power to receive the word, and receiving it, have acquired ability to enter into fellowship with the church, and with the Father, Son, and Holy Spirit. The word then being the all-sufficient means of the new birth; the whole controversy about spirit before the word, spirit after the word, and spirit in the word, to render it effectual, has but one tendency, and that is to prevent the people from receiving the only means of their conversion. The world does not, and cannot receive the spirit in regeneration, but is first regenerated by the word of the spirit, and thus receives the spirit because they are regenerated.

THE CONDITION OF THE CHRISTIAN SONSHIP.

Faith and obedience are the condition. John affirms that the privilege of becoming the sons of God was granted “them who believe on the name of the Son of God.” Christ said, “Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God,” and “he that believeth and is baptized, shall be saved.” Paul affirms that we are “saved by the working of regeneration and the renewing of the Holy Spirit.”

Thus faith in Christ, and obedience to Christ in baptism, are the conditions of becoming the sons of God. Some object to baptism as a condition of the new birth. Why? Do they wish this high honor conferred in disobedience? If Christ is "Lord of all," why not honor him as such? Did he not go from the cross to the grave before he became "the first born from the dead?" And should we not confess him on the cross and follow him to the grave before we claim the new life? The philosophy of this objection would repudiate any and every act of obedience in order to the sonship, in soul, body or spirit. There is just as much merit and work of love in faith as in baptism, and none in either. Better honor Christ as high Priest and Lord than to add *only* to faith, and thus pervert the gospel of Christ. How ungrateful thus to seek to add to the last will and testament of heaven in order to claim the rich inheritance bequeathed in disobedience.

THE EVIDENCES OF THE CHRISTIAN SONSHIP.

John treats of the evidence as three-fold in character—intellectual, moral, and practical. Whosoever believeth that Jesus is the Christ is begotten of God." "Whosoever *loveth* is born of God." "Whosoever *doeth* righteousness is born of him." Thus when the head, the heart and life are in harmony with each other and with God, we can claim to be the children of God. But if we boast of our orthodox faith while our hearts are not right in the sight of God, or of our love for God and the brethren while our lives are in the wrong, then we are self-deceived. Our faith and love must be embodied in doing right and good before we can be approved of God, angels or men.

THE HOPE OF THE CHRISTIAN SONSHIP.

"It does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Transformation into the immortal likeness of Christ when he comes and his eternal society, is the living and glorious hope of all the sons of God! Surely this is the true anchor of the soul amid all the storms of life and death.

J. J. TROTT.

Christian Mission, C. N., Nov. 4th, 1859.

P. S.—I am just recovering from the fourth attack of fever this year. My love to all.

J. J. T.

CONGREGATIONS VISITED IN DECEMBER, 1859.

It was our good fortune to see several assemblies of the saints during the month of December. We first visited the brethren at Murfreesboro, addressed the public twice, and were rejoiced to hear a good report of the church. Arrangements are in progress for building a better meeting house the present year. An eligible site has been secured, a portion of the necessary funds made sure, and what is better still, the brethren seemed determined to do their whole duty. It would be proper, however, for brethren in the country, and not very far distant, to aid in the erection of the building. Murfreesboro is an important point, and the disciples of the place are entitled to the confidence of all the servants of the Lord.

We were glad to hear also that they were preparing to keep at least one evangelist in the field. This is what we advised seven years ago. We expect much from the brethren at Murfreesboro.

Secondly, we visited the disciples at Millersburg, but in the midst of good materials, the building lies prostrate. A few have turned aside after the flesh, and other brethren have not the moral courage to go forward in obedience to the Lord. Will our beloved friends bear with us while we make a respectful suggestion, viz: They possess talent and age adequate for any labor the Lord requires, and spiritual death will be the inevitable consequence if they fail to keep house for our Father. Brethren, the effort will make you better men—practical Christians, and save you and your friends. It is a chance of life and death. Will not the saints at Millersburg make one more effort?

We next met with the congregation at Union, Sumner county, and found the cause, we think, healthful. Bro. F. M. Carmack, one of the most reliable Evangelist in the State, teaches school in the vicinity, and aids the church in her labors. Bro. C. will please permit us to offer a single thought. It is more the business of a preacher of the gospel to influence brethren to perform service in the congregation than to attend to it himself. We insinuate nothing, but speak thus, because brethren who can have a very yielding preacher to do for them, often die for want of spiritual exercise. The brethren at this point generally entertain correct views, and the Lord, we trust, will strengthen them for every good work.

From this point, brethren Harlan and Carmack very kindly accompanied us to Hartsville, where we spent two days in preaching, but owing to the high water, the people could not well attend. Perhaps

no church in the State has done more to set forth the power of truth than at Hartsville. The brethren think not of employing, or even permitting others to perform their service for them; and yet, perhaps, have more good preaching than any other congregation in the State. We are happy to know that several very competent teachers enjoy the honor of membership in this church. Bro. Thos. Stalker is quite an acceptable and promising Evangelist. We much rejoiced to learn that Bro. Geo. W. Elley, while on a visit to Hartsville last summer, added some thirty or forty to the fold. We hope Bro. Elley will visit us annually. The enemy is also at work in Hartsville. The resident pastor of the Cumberland branch of one of the Presbyterian churches, had felt it to be his duty to call an apostate from truth to misrepresent and abuse us to the amount of, we heard, a hundred dollars. This is a heart-stirring motive for hirelings.

The brethren should meet just such opposition as is offered, and with spiritual weapons beat it down. We were much pleased with the good spirit and general progress of the disciples at Hartsville. If we will conduct ourselves becomingly, the Lord will raise us up.

We next visited the congregation at Clarksville, Montgomery county, and found the brethren rejoicing much in the truth. Bro. W. C. Rogers is employed by the church to perform, in part, the labor of the seniors of the congregation, and to give the balance of his time to the work of an Evangelist. We were pleased with Bro. R.'s spirit, and predict for him a life of great usefulness. We delivered several discourses on the mission of the church, in which we mainly attempted to vindicate Paul in the exhortation to the Ephesians, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying itself in love."

Some of the brethren had adopted the idea of the denominations, that the officers in the church are to be given by ordination or election. Our purpose was to show that as the members of the human body mature, strengthen, and grow into the respective service of each, the members of Christ's body "grow up into him in all things."

Our visit was a pleasant one, and we hope to see the brethren again at Clarksville.

T. F.

BRETHREN WILL YOU DO IT?

Brethren, think, will you, with what swiftness and rapidity we are wafted down the stream of life. See how "*time speeds away*." Another year will soon have wound to a close. And what have we been doing this year for the cause of our Master? Have we done any thing in the Lord's vineyard that will tell in eternity? Have we been laboring to impress the principles of Christianity upon a dying world? Have we been living and acting, so that others seeing our good works have been constrained to glorify our Father who is in heaven? Have we been striving to set an example that will, after we have dropped dull mortality, live to the honor and glory of our blessed Redeemer? It is evident from the great success of the gospel of Christ this year, that some, at least, have been thus living in doing good. And we ought to be greatly rejoiced and encouraged when we think of the thousands of souls that have been added to our ranks in the current year *to fight with us the battles* of the Lord. We have achieved a great and glorious victory over the combined powers of sectarianism,—one that ought to fire our hearts with a never tiring zeal, to fight faithfully and valiantly for the cause of Christ. If there are any in our ranks who have become *cold* and *stupid*, that can look at the great success we have had of late, and are not yet aroused to a determination to press forward in the great and good cause in which they had started, I can say of them that they are standing upon *slippery places*. No idlers in the vineyard of the Lord will ever be permitted to wear a crown. Those only who labor can ever expect to reap. Brethren, we should enter the New Year with a fixed and grounded determination to preach more, for it has pleased God, "by the foolishness of preaching to save them that believe;" and to pray and exhort more; and read and study the Bible more; and walk more uprightly and circumspectly before the world, for by so doing, many who are fettered by the great adversary of man, will be enabled to burst assunder the fetters and shackles wherewith they are now bound, and rejoice in the love of a crucified Saviour. Brethren, remember we are all fast hastening to eternity: ere long we shall cease to tread the shores of time. We know not the hour nor the day in which the messenger of death will visit us; but we do know that life is uncertain and death is sure, and therefore we should improve the time as it slides so swift and rapidly by. None but the present is ours, we cannot claim one moment of the future, and the past we never can recall.

Then let us with clean hands and pure hearts fight under the banner of Jesus the remainder of our days; let us die in his cause; he died for us, yes, he died that we might live. Let us die, then, for Christ, and when we are placed beneath the cold sod, angels unseen will stand around our graves and watch our sleeping dust till the knell of time shall be sounded, and then we, from our dusty beds, will arise, and escorted by angels, go home to heaven, there to walk the golden streets of the new Jerusalem—there to pluck the ambrosial fruit of the tree of life—there to dwell amid all the grandures and splendors of “the City of God,” and there to enjoy the society of Angels and Arch-angels, and in the presence of the living God, dwell, while ceaseless ages roll on, and on, forever and ever.

J. B. KIMBALL.

Golconda, Ill., Dec. 9th, 1859.

GOOD THOUGHTS FROM A SISTER.

CIRCLEVILLE, TEXAS, Nov. 2d, 1859.

BRO. FANNING:—Pardon me for trespassing on your valuable time; my anxiety to address you is the only apology I can offer you. You speak the truth so plainly, I cannot help wishing to say a word; for you stand in a peculiar place; the eyes of brothers and sisters are upon you; it appears that you are allotted an important work; and that in your hands Christianity will fully unfold its beautiful simplicity. This is the expression of all the elder brothers and sisters I have heard.

The church, Father Campbell has done so much to rebuild on its original foundation, holds the perfect system of Christianity. But does she not look exactly like the sects and the world generally? I really do not find my longing satisfied in associating with those who have not, in deed and truth, renounced the world for Christ. I see not a single congregation that does not, in some respects, conform to the world in appearance—that does not dress in costly apparel; wear gold; jest, and use the foolish and vain conversation of the world; read novels; neglect the Bible; seek pleasure, and doing but little of the work allotted to each individual member. Shall it continue thus? I hope not! I look for another reformation, and see you clearing the way through which we may see Christ as he intended us to do; the way in which shall walk the earnest practical Christians, who are like the primitive Christians in all things. Oh, may I live to see it—that is what I hope to see! Do you, Bro. Fanning, look for such a time, or

do you think those who are in error will go farther and farther from the truth, and those who see and obey the truth, will never be visibly separated from them, until our Lord shall come? (Is this speculation?)

We have a congregation of disciples at this place, some of whom were once Odd Fellows, Free Masons, and Sons of Temperance, but who have rejected those things for that which is for the exercise of the highest aims, and the most exalted and extended benevolence, whose founder is above all principalities and powers; and whose name is the most noble and most glorious.

May you continue, long able to hold up to man's view the truth above all things else; may the Advocate have a more extended circulation, for it will do good. I wish we were not too poor to send the Advocate to many that I should like to have it. I hope we shall never be too poor to take it ourselves. If I have as good luck in my domestic economy as I anticipate, I shall certainly contribute new subscribers the coming year, provided I live.

A. L. HAYSLIP.

P. S.—I add a word to our sisters.

MY DEAR SISTERS:—Permit me to add a word to the good admonition of our sister Hardison. Please glance at the professing women at present, and compare them with the primitive Christians who were called upon by their belief in Jesus Christ to discard the world and all its vanities—to become, in word and deed, a new man; putting on a spirit that was entirely opposed to the spirit of the world; for this they were persecuted, which they joyfully endured forsaking homes, friends and all, for their devotion to Christ our blessed Saviour. They were self-denying, so much so that they called nothing their own. The apostles repeatedly warned and exhorted them not to indulge in the lust of the eye, to jest, and use vain conversation, but to be sober-minded, having food and raiment, to be contented, reminding them that they had no continuing city here, but seeking a city to come. May we not be far from living up to our duty, in showing so plainly that we are ignorant of what the apostles teach on the subject? If not ignorance it must be something worse—rebellion. Sisters, awake,—arouse yourselves, and hear the apostles giving the plain, positive commandments that we almost entirely disobeyed! This is a time of dreams, and it behooves Christians to keep their armour on—to keep their lamps burning. Our Lord has told us before, that he would

come as a thief in the night. Who will be ready? Oh, would not some acknowledge that they were too late, and cry in vain for the door to be opened that stands between them and the bridegroom? But the mercy of the Lord is great and endureth forever. He now blesses you with life, and the great privilege of serving him; let us not slight it, let a sense of our own failings and imperfections humble us until we shall be ashamed to appear like the vain, gay world, that does not love to honor God.

Let us think seriously of it; and ask ourselves what is dearer than the hope of eternal life, what is there that cost more than our salvation?

A. L. H.

APPEAL TO YOUNG SISTERS.

Beloved sisters, another year has closed. Are you engaged in the service of the Lord? or in attending in the pleasures of the world? If engaged in the former, all is well, but if in the latter, there is every thing wrong. You will probably ask what harm in worldly amusement? I will also ask what there is improving, for instance, in attending fashionable parties? Does it qualify you for any useful purpose? or does it better prepare you for heaven? Then be persuaded by one who desires your salvation, to desist from attending such places—ever remembering that while you are playing those trifling plays, you are not at work in the Lord's vineyard, where you should spend all your time.

Beloved sisters, be ye followers of God as dear children, and walk in love as Christ has also loved us, and given himself for us—an offering and a sacrifice. Paul, in writing to the church at Corinth, says, "Be ye followers of me even as I am also of Christ." If you can find where Paul or the Saviour went to parties and engaged in playing and dancing, follow them? If not, do not go there. If they went about doing good, follow them. Oh, then visit the sick, clothe the naked, feed the hungry, always abounding in the work of the Lord, for as much as you know your labor is not in vain in the Lord, and you will have no time to attend parties. My young friends, this world is not a world of pleasure; the Saviour was a man of sorrow and grief. See him at Bethany, weeping with Mary and her sister Martha because their brother Lazarus was dead. See him also at Jerusalem,

and hear him saying, "O, Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" If Jesus wept with them that weep, follow him. If he could weep over a poor sinful city, imitate him. I would also, with the Apostle, advise you to "avoid foolish talking and jesting, which are not convenient but rather giving of thanks."

Dear sisters, "the day of the Lord will come as a thief in the night, in which the heavens shall pass away with the great noise, and the elements shall melt with fervent heat. The earth also, and the works therein shall burned be up." Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, seeing that you look for such things, be diligent, that you may be found of him in peace.

NANCY J. HARDISON.

MAURY COUNTY, TENN., Dec. 1859.

SOUTH ALABAMA CO-OPERATION.

MARINO, ALA., Nov. 12th, 1859.

EDS. GOSPEL ADVOCATE:—I hand herewith an abstract of the proceedings of co operation held with the congregation at this place on the 5th inst.

SATURDAY, 5th Nov. 1859, 11 o'clock A. M.

Bro. Robert Watson was called to the Chair, and Bro. P. T. Hurt appointed Secretary. After the reading of a chapter by Bro. Watson, and prayer by Bro. A. G. Thomas, the delegates from the various churches represented, seven in number, reported their condition as to members, regular meetings, destitution of preaching and desire to aid in sustaining evangelists. Some meet regularly, some are prosperous, others at a stand still, and some retrograding. All are destitute of evangelical labour, but anxious to procure it, and, considering their destitution, doing pretty well. Delegates then enrolled their names.

A committee of three were appointed, to wit: P. B. Lawson, C. L. Wilson, and J. M. Garrett, to report at 3½ o'clock, who and how many evangelists can be obtained, and their fields of labor &c. Adjourned until 3½ o'clock P. M.

Meeting organized at 3½ o'clock P. M. The Committee of three asked further time to report.

Upon motion of Bro. P. B. Lawson, seconded by Bro. Curry, it was suggested that our former plan of coöperation was defective and not consistent with scriptural precedent. In place of Evangelists being sent out by a coöperation meeting, it was proposed that they be sent out by individual churches, be responsible to churches from which they are sent, and report their proceedings to the same. This matter being discussed, it was agreed that the church at Marion for the present, send out Evangelists, give them letters, invite the coöperation of sister churches to sustain them, keep an accurate account of all monies paid by said churches for the support of the gospel, require the Evangelists to report their proceedings to said church, and keep an account of said reports so as to report them to the next meeting. The committee of three were then discharged, and the meeting adjourned until 8½ o'clock P. M.

At 8½ o'clock, after preaching by Bro. A. G. Thomas, the church of disciples at Marion were assembled and the brethren from sister churches invited to sit with them.

Upon motion it was determined to send out as an Evangelist from said church, Bro. W. H. Goodloe, assuring him his support—giving him a letter to all the churches in the bounds of this coöperation, requesting their aid in sustaining him—their prayers and efforts to aid his work in the churches, and in their respective communities. The meeting then adjourned to assemble on Friday before the first Lord's day in November, 1860.

Our meeting was harmonious throughout. We had the pleasure of meeting with many brethren and sisters from a distance, and all seemed determined to do their duty in promoting the cause of Lord and Master. We had, also, the very acceptable labors of brethren W. H. Goodloe, Dr. Robert Watson, of Kentucky, and Bro. A. G. Thomas of Atlanta, Ga.

The Evangelist has received his letter and set out in his work with instructions to urge upon the brethren the necessity of meeting together regularly to read the scriptures, sing the praises of God and at-

tend to the ordinances of the Lord's house. We have made provision for another evangelist, Bro. A. B. Jones, for whom we look daily, and hope to be able to send out a third. I trust the Lord will prosper us for I think we have now adopted the Divine plan of operation.

Yours in hope of heaven,

P. B. LAWSON.

FRANKLIN COLLEGE.

The semi-annual exercises of Franklin College will take place on the 20th of January. Addresses will be delivered by Society representatives and members of the Junior Class.

The second term of the session will open on Monday the 23d of January, and continue twenty weeks. This will be a favorable time for entering the institution. Expenses of board, tuition, fuel and washing for the term, \$80.

W. L.

A NEW BOOK ON "INTERPRETATION."

Bro. J. S. Lamar, of Augusta, Georgia, has written a work on "Biblical Interpretation," which not only evinces considerable reading, but also a discrimination in the treatment of the subject, highly creditable to an author of much riper years. The reader will find in the production a large amount of valuable historical, and critical matter in reference to the various forms of mysticism, from Origen to Andrew Jackson Davis, and what is of much more importance, Bro. Lamar takes the true ground in regard to reading the scriptures of truth.

We will be permitted, however, to make a respectful suggestion in reference to the title page. The phrase "Biblical Interpretation," seems to imply that the Bible needs interpretation; whereas, in strictness, the book of God is but a transcript of the mind of our Heavenly Father, and the New Testament particularly, is a full and complete will of our Lord Jesus Christ.

The Scriptures fairly translated, need no explanation. Upon becoming satisfied they are of God, we are to believe them in the words or the spirit, and acting solely upon their authority, we have the promise of eternal life, by persevering in well-doing to the end of our journey. We most cheerfully commend the work to the brethren. Bro. Lamar is sound in the faith.

T. F.

THE CHURCH AT CORINTH, MISS.

Brethren W. W. Graham and J. Greer, have given reports of Bro. James Holmes' labors in the congregation at Corinth. Bro. Dunn's rather unfavorable notice of the state of the church may have stimulated the brethren to greater diligence. We hope, at least, that Bro. D. entertains no unkindness to the brethren; and we should more than sorrow, if any of the beloved disciples should cultivate any but Christian feelings toward our aged and faithful Evangelist. T. F.

LINDEN, PERRY COUNTY, TENN., Nov. 3, 1859.

BROS. FANNING & LIPSCOMB:—We have had an interesting meeting through our section of country the present year. Up to this time, from about the middle of March, Bro. W. A. Johnson, accompanied part of the time by Bro. A. J. Sullivan, has been laboring amongst us in the proclamation of the glad tidings of salvation, and the result of their labors has been the addition of about one hundred persons to the congregations where they have labored, mostly by confession and baptism. Bro. Johnson is now amongst us, having moved into our section, the brethren have made arrangements to secure his labors for the ensuing year. The prospect for the future is very flattering, and the harvest truly is great, although the laborers are few.

Yours, &c, W. BEASLEY.

OBITUARY.

BRO. FANNING:—Our venerable friend and brother, Ephraim D. Moore, is dead! He was born in North Carolina, A.D. 1782. Removed to Tennessee, and became a Christian, and commenced preaching the gospel in 1807, in his 25th year. Was in the battle of New Orleans with Gen. Jackson, and in a mess with Elder F. R. Palmer, now of Jackson county, Mo.

I became acquainted with Bro. Moore in Tennessee shortly after I commenced preaching. I thought him one of the most eloquent and powerful preachers I ever heard. He was then in his prime. From

Tennessee he removed to Alabama. He either taught school or labored on his farm for a number of years during the week, and preached on Lord's days. He married Mary Wardlow in his 30th year. She died not long before him. Some years since, Bro. M. removed to Red River county, Texas, where he lived till his death, the 15th of October last, in the 77th year of his age. He was a good man, and greatly beloved by his friends. For fifty-two years he preached the gospel without charge. He turned many to the Lord. He visited this section last spring, and preached at Mantua. I was greatly refreshed by his warm, affectionate discourses. I admired his child-like simplicity. Our communion was sweet, for I loved him greatly; our parting was affectionate and sad—we wept in each other's embraces. I doubted whether I should ever see him again on earth. He died of Apoplexy. He was on his farm when attacked, and never spoke afterwards. He died about five o'clock, P. M.

I would love to say more—much more of our dear, venerable Bro. You knew him well, and I hope you will speak of his labors and worth. Such men should not pass away unnoticed.

B. F. HALL.

Hallonia, Grayson county, Texas, Nov. 14th, 1859.

☞ Mill. Harbinger will please copy the above.

We are more indebted to our deceased Brother, E. D. Moore, for our early religious instruction and impressions than to any other man dead or alive. Our candid judgment is, that we never saw any one so careful to teach, particularly young persons, in the Christian religion as our deceased brother and father in the gospel. Before we had thought there was any thing very interesting in the Bible, he delighted us with the history of Joseph and his brethren; and we doubt if we have ever thought or spoke of Joseph since, that we did not call to mind Elder E. D. Moore. As a teacher of dignity, and elevation of style, we are not sure we ever saw his superior. In affection and tenderness of heart, he more favorably impressed us than any man we ever saw; and as a lover of the truth, he had no superior. We never think of Ephraim D. Moore, John Mulkey, and James E. Matthews, the only one of the three living, without asking ourself the question, shall we ever see their superiors on earth? We sorrow in hope. The Lord has prepared a richly adorned mansion for our venerable brother.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VI. NASHVILLE, FEBRUARY, 1860. NO. 2.

FAITH.

Have the men and women of this age *Faith*, is the solemn inquiry that claims our earnest attention? Is there strong, steadfast, abiding confidence in the hearts of those who claim to be sons and daughters of God the Father? These are questions we repeat, which deserve the earnest attention of all who would know well our religious position, and would examine with due care the foundation of our hope.

The sectarian world has been for ages filled with vainest and most unmeaning speculations about "faith alone," and "faith and works." With these idle vagaries invented and propagated by men who prefer their own silly conjectures to the simple word of faith, we have at present nothing to do. We simply know that faith is the foundation of all obedience, all religious life, and all spiritual growth, strength and enjoyment. And the only question that concerns us at present, is to know whether there is in the hearts of the people of God strong and earnest faith.

The so-called liberal tendencies of the times is directly opposed to

every thing fixed and authoritative in religion. The influence of the popular and prevalent views is to blot out every land-mark of the truth, destroy all respect for the mission and authority of Christ Jesus as a mediator between God and man, and to utterly wipe from the earth every vestige of the church as the ark of safety for the world.

Politico-religious fanaticism, modern spiritualism, higher lawism and the multiplied infamies that disgrace our land have no use for a personal Saviour, a fixed and binding faith, and an authoritative institution with laws, obligations and duties for every subject thereof. Any sort of vanity and silly bubble that promises present occupation for their idle hours, is eagerly adopted and preferred to the simple facts and faith of the gospel of Christ. We simply notice these things as indications of the spirit that pervades the people. Wherever the subject of religion is mentioned, we find an almost utter destitution of a well-founded confidence in any thing authoritative on the subject. The most striking characteristic of the several religious views, is a negation of all belief—an absolute destitution of all fixed faith, and a readiness to catch at any novelty that presents itself. Men are opposed to restraints, and most eagerly espouse and adopt that which grants the largest license to them. While such is the state of things with men of the world, and such the spirit that pervades their notions, it should be well considered whether there is not in the church, among the people professing to be servants of God, something of the same spirit of uncertainty, unsteadiness and distrust.

The examples of faith presented to us in the word of God are such as leave us at no loss in determining what manifestations the servants of Christ must give in order to make good their claim to the possession of this most important element of Christian life. The faith manifested by him who is called "the Father of all them that believe" was that of perfect trust in the word of God. He stopped not; he hesitated not, though it called for the sacrifice of the dearest treasure of earth. The example of every faithful servant of God down to the coming of Christ presents the same earnest simple trust and reliance upon the will of heaven. Whether it be Moses, or Joshua, or David, Sampson, or Elijah, in the life of every one, most clearly exhibited the same spirit. God has spoken and we will hear and obey. When we come to examine the lives of the Apostles and primitive Christians, we find that the same spirit of trust, the same confidence in the word of God every where presented. Faith in God and his promises ena-

bled them to endure persecutions, afflictions, trials, and death itself,—all without a single murmur or complaint.

This simple trust enabled men without learning, without rank or fortune, to stand fearless in the presence of kings and speak boldly in the name of the despised Nazarene. It made them willing, cheerfully to sacrifice all things, homes, friends, and comfort, every thing for the cause of Christ. The only question with them was what has God commanded. Let us only know this, and we will cheerfully obey. This spirit of earnest confidence in God was the great controlling influence of their lives. "I live," says the apostle Paul, "yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself for me." Galatians ii. 20. Such is the strong and earnest expression of the living power of Christian faith given by the Apostle, and such was the power which it held over the hearts and lives of the early disciples of Christ.

Has the faith of the gospel such power to-day, my brethren and sisters? Have we this steadfast confidence in the word of God? Have we such trust in Christ—the Son of God? I know that there is a disposition with many to confine all these living manifestations to the primitive age of the Christian religion; to regard them as rather extraordinary than natural exemplifications of the power of the truth in the hearts and lives of men. But can we say, brethren and sisters, that God's word is less effective to-day than when spoken in the early days? Do we believe there is in it less power to purify our hearts, to elevate us to the noblest rank of Christian heroism? Do we believe that God is less present in his appointments now than he was in the days of the Apostles? And do we believe that he requires less devoted and earnest consecration of our powers to him than he required of those who then gave up all for his cause?

Does he require of us less confidence, less faith, less simple, unflinching trust than he did of the early Christians? We enjoy every advantage that they possessed. We have a full record of all that they were taught, and let us be assured that God's commands and requirements are as full of force and meaning with us as when first announced. Let us then not attempt to destroy their force by any such vain excuses. Let us rather strive earnestly to realize their fullest meaning and influence, and examine carefully our conduct in reference to our confidence in God. Does it compare with that of the early Christians? Do we give such manifestations of living faith as they gave?

The strong disposition of men's hearts in the midst of prosperity is to forget the source of their blessings—to lose sight of the hand that bestows upon them favors, and claim for their own puny arm the power which is given from above. While we have trials and afflictions—"thorns in the flesh"—to teach us humility and our own weakness, we find it not difficult to cultivate a feeling of trust and reliance upon a stronger arm. While we have little of which to boast in our own eyes, we are willing enough to let God have the honor, but when prosperous breezes of peace and promise are around us, we begin to claim for ourselves some great share of the glory. We forget the spirit of humble, confident trust that has brought us our present boasted prosperity, and soon begin to devise ways that will be more honoring to us, and give less praise to God. Is this not the case with us, my brethren and sisters? Have we to-day that same feeling of reliance upon the word of Life that once, in the midst of trials, afflictions and persecutions, possessed our hearts? Do we to-day speak the things that are written with that same whole-hearted confidence, in the power that we once did? It seems to me that the popular art of to-day is the art of mincing and trimming. Men could once fearlessly preach Christ and him crucified as the hope of the world. They could once announce boldly, the plain conditions of pardon, and dared to tell the people that there was one way only revealed in the word of God. They could once rebuke error whenever it appeared fearless of all reproach. They could once condemn sin and wickedness wherever presented. How many can say with Paul "We know no man after the flesh?" What blasting and destructive factions have we seen permitted to ripen and do their deadly work, unrebuked, merely on account of respect for some pitiable mortal. Should one dare to lift his voice against the infidelity that is insinuating itself among the people there is almost an universal wail of lamentation and mourning that "the cause is ruined," "the cause will be ruined." Timidity is our besetting sin, and this timidity is but the result of our want of confidence in the word of God. We look not at things by the light of the truth, but according to our own feeble reasonings and notions of expediency. That faith which waits not to see the end from the beginning, but boldly trusts all to Him whose word cannot fail, is the great desideratum of to-day.

We cannot believe that the word of God, faithfully spoken, has less power to-day than in the days of its greatest triumphs. We may

think that the world, corrupted and torn by partyism, is not ready to receive the pure teachings of the gospel, but we have yet to be convinced that there ever has been an age that was free from these influences. Humanity, with all its boast of progress and change, is the same humanity with which the Son of man had to deal, and to which his gospel is as fitly addressed to-day as ever it was. There never was a time when there was greater need for the plain teachings of the gospel, stripped of all speculation and humanism, and we believe there never has been a time when such teaching promised more glorious results. Many of the lifeless systems that have divided men and filled the world with wrangling and confusion, have become almost threadbare. Men of intelligence are tired of abstractions, speculations, and mysticism. The pure, living power of the simple gospel is the earnest demand of many who have long sought food in the barren wastes of sectarianism.

The simple question with us, is, are we standing firm and unshaken in our confidence in the truth? Are we still determined to hold on to the position that has given us such strength and influence? Or shall we turn back, and prove traitors and deserters to the cause that has made us all that we are—that has made us strong in the service of our King, and which, if still faithfully adhered to, will cover us with everlasting renown? These are questions which deserve our earnest attention. We must either go on in usefulness and strength of confidence or we must turn back to the parched and barren wastes of humanisms. Earnest confidence in the truth, sincere trust in the promises of God, a hearty readiness to take God at his word and stop not to consider the consequences, is what is especially needful to Christian men and women. Simple faith is what we all need. Coldness and indifference begin at times to creep over us. The prospect is cheerless. Wickedness, sin, and corruption appear to hold all their dominion. Profanity, debauchery, degradation, and infidel recklessness seem rather to be on the increase. Men and women appear almost to have forgotten the realities of a hereafter; have forgotten that there is a God above, in their mad rush after the vain baubles of wealth, fashion, ambition and pleasure. Even men and women professing Godliness seem to have lost all regard for the obligations of the gospel, and have become prayerless, unthankful, careless, content to live in ignorance, and lost to every feeling of duty. In the midst of all that is discouraging, there is need for strong and earnest faith. There is need for that

faith that can look beyond the discouragements of to-day, to more glorious realizations of the power of the truth. There is need of that faith which leads straight forward in the path of duty, though all desert us or turn against us. This is the faith that alone can bring us confident and safe over all obstacles, nerve our hearts to faithfulness amidst the sorest trials, and finally give us the victory over the last enemy, and crown us with honors unfading in heaven.

W. L.

THE TEMPERANCE LECTURER.

We have often thought that brief notices of passing events judiciously selected, are well calculated to exert a good influence. To be sure, there is danger in referring to persons, of subjecting ourselves to the accusation of fault-finder. Still we should not shut our eyes to the frailties of human nature, if we would either expose error or defend truth. We have often feared that we really entertain prejudices unwarrantable and unpardonable against what are denominated "the moral associations of the age;" but in noticing from time to time their workings, and particularly the character of many of their lights and most popular abettors, we are ready to conclude that it is our duty to question even the propriety of their existence as reformatory institutions.

In witnessing, recently, the peculiar movements of a popular temperance lecturer, we could but ask ourself the question, if this is an exponent of temperance, are we a friend or an enemy to it? Our conclusion was, that if the lecturer is an embodiment of the principles of temperance, we are wholly opposed to it. Let the Bible enjoin temperance in all things, and we shall love every form of it.

The reader will bear with us whilst we offer a bird's eye sketch of our hero, and perhaps our reflections and conclusions may prove, if not profitable, at least harmless.

On reaching Chattanooga, Jan. 16th, 1860, we could but notice a frisky little man reading to a group of rather fast looking youths at the Hotel, a ludicrous something about "rat pies" and other kindred matters which we could not well understand. All seemed to know him, and acknowledge him a champion in his calling. Consequently

we at once put our wits to work to ascertain if we could decipher the little gentleman's profession from what we could see and hear. We calmly surveyed our hero from head to foot, and then looked up on the other side. We asked ourself what is he? Is he an actor, ballad singer, dancing master, gambler, trader, drummer, or who is he? We gave free scope to our imaginations, intuition, and observation to discover something satisfactorily of the man before us. Mr. H., as he afterwards gave his name, was about forty years old, some five feet ten inches in height, full chest and muscle, weighed some 160 lbs., and was altogether, a very brisk and, in Yankee phrase, "smartish" man. In feature he was Græco-Jewish, but more Jew, except a good aquiline nose, than Greek. So much of an Israelite that we at one time, well nigh concluded he was a Jewish pedler; and we are not sure still that he is not a son of Abraham and Sarah. His eyes were small and deep set, and though appearing sound, were closely enconed behind a pair of gold spectacles. His brow indicated much activity of intellect, with but little thought from his upper story; but he exhibited, as phrenologists would say, large acquisitiveness, and hope, small veneration, with enormous dimensions in the cerebellum, vulgarly called "the animal propensities." His wide spread mouth, and engine like vitality, indicated a high degree of oratorical power, or at least loquacity, *ad infinitum*. But there being a most lecherous underlip which was, however, serving an admirable purpose in conducting from anotherwise rather neat person, streams and showers of tobacco juice. In our anxious ignorance, we entered the car with Mr. H., for Georgia, and for a moment glanced at the partner of his joys; saw him give her a paper, containing, as we supposed, some notice of himself, but she read without emotion, looked about with indifference, and seemed to find sufficient amusement for a dull hour, in inspecting passengers through her quizzing glass. But, reader, bear with us, while we present a single other phase of our hero. Every body had to get out of his way, to make room for the ladies, and when we reached the dinner and supper houses, the best places and the best bits of every thing, of course, were for him and Mrs. H. No sooner was the hasty meal consumed, than leaped from his side pocket a huge Dutch pipe and pouch of tobacco, to stimulate him in the road back to the chioce seat in the hind car. But last, if not least of all, he manifested inexplicable nervousness, and the moment the alarm whistle sounded, he was ready to leap from the platform, as much as to say "I know something

of the good things of this life, and I care not to abandon a certainty for an uncertainty." Take him all in all, to our mind, he embodied every thing requisite to an animal man.

But, kind reader, can you tell us yet who he is ? We were still ignorant, being resolved to make the effort to relieve ourself, finally asked, "what is your profession?" "I am a *preacher*," said he, "and the *Georgia State Lecturer on temperance*,—have been at your city," he added, "will lecture to-night and to-morrow, then continue to the gulf." We must say that if we were not shocked at the announcement, we felt sick at heart from the thought that such men go forth into the world as the champions of temperance and religion, and are adored as legates of the skies, and ministers of righteousness, although they are but slaves to the flesh. Our lecturer, by abusing whiskey, makes money to purchase tobacco, and no doubt other stimulants, and thus feasting himself on the fat of the land, he roams abroad in quest of his soul's desire,—buckshish, buckshish, and buckshish surpassing Greek or Turk. How unlike the behaviour of the Apostles of Jesus of Nazareth,—their temperance and profession, and the genuine Christians of every age.

In conclusion, we ask our brethren on what ground can we fraternize with the members and defenders of these fleshy institutions? There is nothing of spiritual life in them,—the cause we plead anticipates all their friends claim, and while we are contributing our means to their support, are we not pampering the flesh, and doing worse than casting pearls before the swine? Let us plead for temperance upon the authority of Jesus Christ, and while we advocate it, in word, let us prove ourselves temperate in all things. From present prospects, we should not be surprised to see an association formed to correct each vice, and encourage each virtue, but what is to become of the church of God?

T. F.

THE PASTOR'S LAMENT.

We hope our readers will not become offended at our caption, and if they will give us their attention, we will attempt to present at least a useful thought, in regard to the popular professions of our times. These are *law*, *medicine* and *divinity*. Our present purpose, however,

will allow us to refer but to a single incident touching one of these honorable callings, viz: divinity, and to draw but one most obvious conclusion. It is known by many, that we have long doubted whether Jesus Christ or any of his authorized ministers ever countenanced in the slightest degree, the idea of making preaching a popular calling,—a condition of rich earthly emoluments. Not but preachers and their families should live comfortably. He who administers spiritual food has a right to share liberally in the fleshly things of those who enjoy the benefits of his labors. But this view differs widely from the system which makes merchandise of the gospel.

We offer the following as a sad commentary on a false profession :

While sitting recently in a crowded hall at a Hotel in Atlanta, Ga., observing the current of humanity as it passed, we were not a little interested in a profound, clerical conversation at our elbow. One of the subjects of our story was a venerable man of above sixty winters, but the other seemed not above forty-five or fifty years old. The older brother thus gave his brief narrative. Said he to his junior, "I have labored arduously for years in the far West in my pastoral office; my brethren became offended with me, and I am now on my way from the city of ——— in Texas, to Charleston, S. C., in answer, no doubt to a *providential* call, to take charge of a church in that city." He added, substantially, that "when my flock forsake me, members of other denominations offered to support me for preaching and working on independent principles. Catholics and Protestants were kind to me, but as I said, Providence seemed to direct me, and I am on my way back to the Atlantic States." He complained of his great sacrifices for his Baptist brethren and the cause. Said a man of bad character, with selfish ends in view, in Nashville, Tenn., was doing much harm amongst the Baptist in Texas by his writings, and he had determined to leave for the east." Thus stood up the good old man, Providentially called to a Texas pastorate; now put out his place, and was Providentially returning, poor and forsaken, in obedience to a better Providential call. Every word uttered evinced the deep bitterness of his cup, and yet all was Providential.

This old gentleman seemed to be a sincere man, but he is evidently the victim of a profession unsanctioned by Divine wisdom.

The story of the junior martyr was brief. As he puffed the tobacco fumes from a face that indicated every thing selfish, fleshly and non-

committal, he said, "My course seems also to have been Providentially directed," and after narrating several of his divine calls to pastorates, his relief from each, after great sacrifices, to give place to others more popular, he informed his more aged brother that he, too, would start in few hours, West, in quest of some flock that would furnish him a fleece adequate to his wants. He, too, had suffered wrongs innumerable, but such was his ill fate. He had been "Providentially" called to become pastor; was then Providentially kicked out of place, and was very devoutly looking for new quarters. We traveled with this "divine" several hundred miles, and without intending any evil, we could but watch his "reverend" deportment, and would only add that he proved himself a slave to tobacco, and as consummate a rowdy in scrambling for the first place at the dinner table as we saw. And this man was called "pastor," "reverend," "doctor," and he gloried in having been a "pastor" over divers flocks, but salaries had been withdrawn, and he was inconsolable. We neglected to say that he was incog in reference to Graves, but whispered through his tobacco fumes that he had heard Dr. H. ki—ki—kissed a whole family. This was a mean thrust—assassin in its intent.

Now, gentle reader, we have by no means exaggerated, and we wish you to decide as to this whole scheme of Providential calls, Providential falls, and bitter wailings. Is this the order of the New Testament? Is this Christianity? Are these the ministers of Jesus Christ? They are no doubt popular clergymen. Our conclusion we freely offer. They are the victims of false teachings, unauthorized bodies called orthodox churches, are unmanned by a false profession, and they possess not the spiritual power to recover themselves from the snare of sectarian philosophising. Paul, when laboring, not as a *parson* of a parish, or *pastor* of a flock for so many dimes per sermon, but as a preacher of the gospel to the destitute, planting churches, and setting in order all that was wanting, to enable the members to admonish one another in love, and had exhausted his funds, betook himself cheerfully to tent-making to enable him to prosecute the labor to which he had been called. But in all Christian history, there is no instance of a preacher having been elected to take charge of a church, and we can but conclude that the system is false and deceitful above measure, and that the Christian religion cannot prosper, under the influence of a class of men not recognized in the Bible. Beloved brethren, let us look into this matter before we advance too far in the direction of Rome.

T. F.

SPIRITUAL INFLUENCE,—BAPTISM OF THE HOLY GHOST.

The quotation from bishop Morris, in our last article, shows plainly that it is supposed that no conversion can take place without the baptism of the Spirit; and that the Samaritans were not saved when they believed and were baptized. Their faith, we are informed, was only a *historical* faith, and therefore could not save them. A *historical* faith indeed! And who can conceive of any other kind of faith? What is history but a narration of facts and events? And is not the Bible on which our faith is founded, a history—a history of the sublime truths and facts in which we believe: of a God, of a Saviour, of a heaven, of a hell, and of all that God has done for our salvation? All faith is necessarily historical, for it is impossible for us to believe without something presented to our minds to believe in.

By examining Eph. iv. 5, and Rom. x. 17, we find that there is but “one faith;” and that “faith cometh by hearing, and hearing by the word of God. Now this is the kind of faith the Samaritans had; it came by hearing the word of God preached by Philip; and if we are “justified by faith,” they were justified, for they had the only faith that can be had.

According to some of our modern teachers, Paul must have been sadly mistaken when he informed the Corinthians that “after in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1st Cor i. 21. And again, when he told them that they were saved by the gospel which he had preached to them, if they had not believed in vain. Now by examining Acts xvii. 8, we will find recorded in the most concise manner, the way in which the Corinthians were saved by the gospel preached to them by Paul. “And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed and were baptized.” Let me ask, were these Corinthians saved? If the Samaritans were not saved when they heard the gospel, and believed and obeyed it, neither were the Corinthians: and modern orthodoxy informs us that they were not converted, but their faith was only a historical faith, but were only penitent sinners, taken into the church as “seekers of religion,” and yet Paul tells the Corinthians that they were saved by the gospel which he had preached to them, and which, we are informed, hearing, they believed, and were baptized. What absurdity! what

folly! to talk about such persons being unconverted, and taken into the church as penitent sinners. If such teaching be true, we should say, Paul, you were mistaken when you said the Corinthians were saved; for their faith came by hearing you preach, and was therefore only a historical faith, and could not save them. If the Samaritans were unconverted, there was not a converted person in the apostolic age. Indeed, if modern self-styled orthodoxy be true, ancient Christianity was false: for it was then just simply hearing, believing, and being baptized. The modern appliances of mourner's benches, etc., were not known.

But it is said that the Samaritans could not have been saved, for Simon also believed and was baptized, and Peter afterwards said to him, "Thy heart is not right in the sight of God: I perceive that thou art yet in the gall of bitterness, and the bond of iniquity." Now had Peter said this, it would only have proved that he supposed as Simon had taken the proper steps to show it, that his heart was right in the sight of God, and had only now discovered that he had acted the hypocrite, on his desiring to purchase the gift of God with money. But as the word *yet* is not in the passage, we object to being placed there, as is often done in quoting it. Simon, we are informed, believed and was baptized, and no intimation is conveyed that his faith was not a proper faith in the Saviour; and if Christ's words are true, that "he that believeth and is baptized shall be saved," then Simon was saved. Peter, in exhorting him to repentance, does not tell him to repent of all the sins he had ever committed, and especially that of acting the hypocrite, in pretending to have faith, when he had not, which he should have done if Simon was not really converted. He tells him to "repent therefore of *this* thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee." It was this one thought of his heart, this one act of wickedness; that of desiring to purchase the gift of God with money, of which he was now guilty; and of which he was now to pray God's forgiveness. Before the conception of this wicked thought, he stood on a parity with the rest of the believing Samaritans, and was saved.

That the baptism of the Spirit was not given to the Samaritans to convert them, must be evident, from the fact that it was conferred through the laying on of the Apostles' hands. If the baptism of the Spirit were necessary to effect conversion, and laying on of the Apostle's hands necessary to confer it, there would be few saved now, we

presume: and as the baptism of the Spirit was never known till the time of the Apostles, those who lived before that time must have perished, if it were necessary to conversion.

Having shown that the baptism of the Holy Spirit was not given to effect conversion, we will now show the purposes for which it was given in some cases, but we will now review the whole ground, and show all the purposes which it served in the divine economy of Christianity.

The baptism of the Holy Spirit, is first spoken of by John the Baptist, Matt. iii. 11, and the first instance of its being given, was in the case of the Apostles. Acts ii. In this case it was given to empower the Apostles to preach the gospel, etc. A commission had been given them to "go into all the world, and preach the gospel to every creature." This, it was evident, unlearned and ignorant men as the apostles were, could not do without supernatural power. To preach to all nations they must preach in all languages. We are informed, Acts iv. 13, that Peter and John were unlearned and ignorant, and being mostly poor fishermen, the others, most of them, perhaps, were also. Christ, therefore, after giving them the commission, said to them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. And again, Acts, i. 8, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses to me, in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." These passages show us that they were to be endued with power that they might become his witnesses. And in Acts, ii. 4, we are informed that when the Holy Ghost came upon them, they "began to speak with other tongues, as the spirit gave them utterance." Thus they were prepared to preach the gospel to every creature.

It was further necessary that an infallible gospel should be preached, which they being fallible men, could not do, without the inspiration of God's Spirit. Being baptised in the spirit, they "spake as they were moved by the Holy Ghost." Had they attempted to preach without the baptism of the Spirit, their preaching would doubtless have resembled very much the preaching of our modern preachers, who claim to have the Spirit, and profess to be moved by the Spirit to preach.

F. M. STRATTON.

ADDRESS TO YOUNG CHRISTIANS.

DEAR BROTHERS AND SISTERS:—In our last article which will be found in the November number of the Gospel Advocate, we recommended to your consideration the Christian graces as found revealed in 2d Peter, first chapter, where the Apostle commences with the new born babe in Christ, and goes on step by step, until the Christian character is complete. "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "For," says the Apostle, "if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But what becomes of those who neglect to add to their faith those Christian graces? The Apostle says he is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. The Apostle therefore proceeds to urge upon them the necessity of their making their "calling and election sure," which "calling and election" is made sure by striving to add to their faith the above named graces. When these are all fully manifested you will have the positive assurance that you shall never fall, but will be enabled to say with Paul, "we know if our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands, eternal in the heavens. Mark the language of the apostle. He says, "we know." Why is it that so many professors speak of their acceptance with God as a matter of doubt and uncertainty? This was not the way in which the apostles and sacred writers spoke of their acceptance with God. They spoke of their delivery from sin, their salvation—sanctification and redemption—as things about which they had no doubt. Cannot we speak in the same manner, in the same style that they did? I for one contend that we can. We have the same word to rely on that they had, which is the word of the Lord, and whose word cannot fail. If we have this word imprinted in our minds we can know for ourselves; that if our earthly house of this tabernacle were dissolved whether or not we have building of God, a house not made with hands. We will know whether we have added all the Christian graces or not. If we have, the language of inspiration is that an admittance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

But perhaps the reader would acknowledge that he had been too re.

miss in those graces; that he has lived too far from God; that he has traveled the forbidden path." What then must I do to know that the Lord will pardon me, and accept me in the great day of Eternity? John will answer the question. 1st John i. 9, "If we (Christians) confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We might also call your attention to Peter's advice to a man who had become a member of the body of Christ in Samaria. I refer to Simon, the Sorcerer. I know that it is thought by some that Simon never was pardoned or saved from his former sins, but to be brief on this point, I will say that we are bound to come to one of three conclusions: that the promise of the Lord failed, or that the historian who recorded the facts in the case told a falsehood, or that Simon was a saved man. Can we believe the promise of the Lord failed? No! Did Luke bear false testimony in the case? No! Then Simon was saved. The Lord says, "He that believeth and is baptized shall be saved." Luke says Simon believed also, that he believed just what the other Samaritans had believed, and when he was baptized he continued with Philip. So Simon was saved from his past sins, but he afterwards entertained an evil thought. When two of the apostles had come to Samaria, and prayed, and laid their hands on these new converts and they received the Holy Spirit in a marvelous manner, he offered them money, saying "give me this power," etc. If you will notice the whole case you will find he was not charged with but one sin—one evil thought. And hear the apostles direction to him, "Repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee." But it is time to close for the present.

Your brother in the Lord,

H. M. LOVELADY.

WORDS OF ENCOURAGEMENT.

LEWISVILLE, ARK., Dec. 25th, 1859.

BRO. FANNING:—Another year is nearly gone, and with it many of the good and useful, as well as the vile and vicious, have passed away to their account. New inducements are being presented for the industry and faithfulness of the disciples of our common Lord. Our prospects as a people, as we learn from every quarter, are of the most en-

couraging character. The labor of the past year, in the noble defence of the pure Word of God in opposition to the errors, and vain speculations of men, performed by yourself and others, must and will tell well upon the future success of the cause we plead. I am pleased to see a better spirit pervading the brotherhood than heretofore, in many respects, although some factionists have sprung amongst us. These, however, will pass away with their ill-designed works, and will but the better exhibit the pure metal. Diligence with an united effort on the part of all those who sincerely seek the good of Zion will put to flight whole armies of aliens and disaffected brethren. The truth of God is strong, effectual, and will prevail. The brethren heartily commend your fearless and uncompromising defence of the pure Gospel and its institutions; but yet this should not cause us to forget our obligations even to an erring brother; we should deal kindly, though firmly, possessing that charity that thinketh no evil, but rejoiceth in the truth. It does seem to me that a few more well-directed efforts on the part of our brethren, done in the proper spirit, will certainly place our cause upon a basis not to be gainsaid or defeated. If all with one consent, would say aside with self and selfish interest, and labor fervently, unitedly, and humbly for the Lord, great and glorious would be the result; peace and good will among men would universally abound; joy and love would fill every heart. Then, indeed, would our Master see the travail of his soul and be glad; then would we see and hear of the victories of the Cross of Christ at home and abroad; then would error and sectarianism fall before the truth of God, like dagon before the ark of the Lord. For such a result we humbly labor and pray.

Your brother in the bond of Christian love,

J. S. ROBERTSON.

P. S.—We had three additions since my last report, one at this place, one at Washington, and one in Columbia county. J. S. R.

SUPERFLUITIES.

In a late number of the Gospel Advocate, I see an article headed "The Dress of Godly Women," from a sister near where I was born. While reading it I felt a desire that she should "speak a little louder," and if you will permit me, I will loudly sanction her suggestions. If there was no passage directly forbidding the wearing of "gold, pearls,

and costly array," it would still be the duty of all the godly men and women to be attired in modest apparel only, avoiding even a show of what is called dress. The influence of extravagance is "evil, and only evil, and that continually"—and all concerned. 'It makes no one better, whilst it certainly makes many worse. Then the money, time, thought and labor it costs, might be used for great good. It is, therefore, a positive robbery of the cause of the Lord. Was the Saviour "without where to lay his head," of necessity, or as an example? If there was pleasure in earthly things, why did not Solomon find it? Alas! for the "vanity," and "vexation" of earth's pleasures.

Whilst saying these things, I am reminded that my pathway would be far smoother, my conflicts less, if I would—if I dare be silent, or especially, if I could deal in jewelry, etc., as many preachers do. They find little in the church to reprove—nothing touching fine dress, except as they complain of a few of us for venturing to read to them the lessons of truth on this subject. I hear, and have always heard, occasionally, of remarks to this effect: "It is a pity Bro. K. will do so. He is certainly injuring his usefulness very much." And accompanying these very pious regrets, there is generally something else.

If one dares to contend, though modestly and religiously, for the perfections of Christianity, and against encumbering it with human societies, some of the preachers, especially, are upon him at once. Taking the Bible alone with them, does not require taking the church alone.

Well, let them alone. They cannot touch my mansion, or lessen my treasure. Still I repeat their errors for their sake. Let me transcribe the testimony of David and Solomon. Prov. vi. 17, "The Lord hates a proud look." Psalms vii. 27, "Thou wilt bring down high looks." Psalms ci. 5, "Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look and proud heart will not I suffer." The Lord help us to be modest and humble, that we may look or appear so, without being hypocrites!

C. KENDRICK.

Salado, Texas, Nov., 1859.

DISRESPECT OF THE LORD'S DAY.

BROS. FANNING & LIPSCOMB:—I have just been reading the letter of sister H. in the December number of your valuable Advocate, on extravagance in dress, tobacco, etc. We see clearly from the quotations, and other scripture on the subject, that it is of the utmost impor-

tance that persons professing Godliness, should regulate their dress according to the scriptures. For we are plainly told that our adorning must not be that of plaiting the hair, wearing of gold, and putting on of costly apparel, as we are to repent and be baptized. Then let us who have commenced the Christian warfare, be willing to lay aside every sin that besets us, and if it crosses our feelings in this age of vanity and pride, let us console ourselves with the reflection that if we are faithful the time is not far distant when we shall have palms in our hands, crowns on our heads, and dwell in a gold paved city forever. But our object was not to enlarge upon this subject, it is established by divine truth, and those who revere it will act accordingly. We wished to call the attention of the brethren and sisters to a practice that is truly mortifying to the humble worshiper; that of assembling on the Lord's day with the Lord's people, and talking more about the world than about heaven. From the abundance of the heart the mouth speaketh, and when we hear persons at such a time talking of the prices of the market, the gossip of the neighborhood, and the fashions of the day, we are compelled to suspect that those things most occupy the attention. How often do we witness the Lord's people, as we believe them to be, assembling ostensibly to worship God, but in reality, devoting more time to conversation on worldly affairs than is spent in his service. My dear brethren and sisters, this ought not to be. When we reflect upon all that our heavenly Father has done for us in order to elevate us from our low estate, to make us kings and priests to him, and heirs with our blessed Saviour, we are all constrained to admit that the entire devotion to him of one day in seven is but a small requirement, and but a reasonable service. Nor is this all! we are commanded to pray every where and in every thing, to give thanks, and it does seem that an individual accustomed to this would hail with joy the Lord's day, that he might for a time, throw aside the groveling things of earth, and rise in contemplation to that blest abode—that eternity of rest that remains for the poor, care-worn pilgrim of time. Then let us strive to restrain our thoughts on the Lord's day in a manner becoming to his saints, and as we approach his sanctuary, raise our grateful hearts in prayer and praise for the happy privilege of meeting with him, and bearing some humble part in his service. O, let not the discordant themes of business, fashion, and frivolity have a dwelling place within us. As we throw aside those carnal concerns, let us grasp more firmly the sword of the spirit, and although women

are called the weaker vessel yet armed with this faithful old Jerusalem blade, we are assured we can put a thousand to flight, and two ten thousand of the enemy.

Your sister in faith, hope and love,

M. W. AUSTIN.

Near Tyro, Miss.

RELIGION — PERSONAL.

James tells us that "Pure and undefiled religion before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world;" and notwithstanding the definition is plain, it seems almost impossible to bring ourselves to a full realization of the truth announced. Men generally do not "seek" what they call "religion" with the view of becoming *practically* better, but with the hope of "escaping the wrath to come," and to gain mere admittance into a fancied heaven, little thinking that the heaven of Christians is to be enjoyed alone upon the condition of qualifications "worked out" in this life. Hence the destitution of religious feeling, and corresponding religious conduct in the masses of church members.

This delinquency arises in part from false impressions made early in life, and more especially from false views in making a profession of the faith. The idea, in most minds is, that when persons "get religion," or obey from the heart the gospel of our salvation, the whole work of grace is so nearly complete, that there is little else to do; when, in truth, our profession, whether intelligibly or unintelligibly made, is but a promise that we will endeavor to walk after the Saviour.

Wishing to deal plainly with ourself, as well as our brethren, we would impress the heart of the reader with the reflection that when we confess the name of Jesus Christ, we pledge ourselves to fight under his banner, to "endure hardness as good soldiers," and never to look back, or to either side, till the battle is won.

To accomplish all that is designed by our Lord, from the moment we confess his name, we must hold ourselves in readiness to cheerfully perform whatever our hand may find to do. But nothing can be accomplished if our hearts are not in the work. Some one may ask, "If we feel not like service, how are we to acquire the proper frame of mind?" We answer that the Lord has ordained reading, or hearing

the word of truth, and correct thinking, as the conditions of pious emotions, and a devoted life. Such as read or hear not, think not; and the unthoughtful feel not as the spirit directs, but merely as animal men.

Having counted the cost, and arrived at just conclusions touching our obligations to God, and cast aside pride of heart and all self-conceits, we are fully prepared, as the children of God, to lift our hearts and voices to heaven in solemn prayer, to sing of the love of the Saviour to the last; to read publicly and privately the message of peace from our Father; to rejoice with the saints in keeping the ordinances of the Lord's day, and in showing to all that our treasure is not on earth.

Such a state of mind is allied to no melancholic impulse, but is hale, sound, and invigorating. No one can fully realize the worth of a life devoted to God, who possesses not the humility requisite to enable him to give an example of religious earnestness in the family before the world, and more especially in the assemblies of the saints. If we walk in the light as he is the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.

T. F.

FLATTERY.

It is said that all persons are more or less influenced by flattery, and yet it never fails to prove injurious, both to the subject of it, and to the perpetrator of the deed. The habit is a profession,—it is corruption dealt out for reward, and he who employs it, possesses a seared conscience, and is himself subject to its withering influence. Those who become victims, necessarily live upon food which destroys correct taste and viciates the soul.

But in making these suggestions, it is our purpose to advert to the practice of writers, of indulging in what they do not regard as flattery, but which may, nevertheless, have an effect, the very opposite of what is intended. Some of our correspondents for instance, while they intend merely to encourage us in our humble efforts to do good, say things by no means calculated to benefit us, or advance the cause of God. In our January issue, by some inadvertence, a communica-

tion or two found a place, containing personal remarks with reference to ourself, the publication of which is deeply mortifying to us; and we earnestly request our brothers and sisters to study moderation in what they say for the public. We promise to be a little more cautious ourself. Let us, dear brethren, endeavor to speak the truth in the love of it, and be satisfied therewith.

T. F.

REPORT FROM GEGRGIA.

GEORGIA, December 22, 1859.

BROS. FANNING & LIPSCOMB:—After the lapse of several months, I again seat myself in order to give you a small item of news. Since my last communication to you I have had a serious attack of the billious remittent fever, and at one time during my illness I thought my warfare was near the close, but through the kindness of an indulgent Creator, my life has been protracted, and I am yet in the land of the living, and still, by his grace, battling for the cause of our great Redeemer. The success of my effort, in company with other self-sacrificing men, has been as follows: Just as I recovered from a sick bed, and only able to lean on my old hickory staff, we had a visit from our highly esteemed Bro. D. M. Buck. We held a two days meeting with the Mt. Verd congregation, which embraced the first Lord's day in August. The meeting closed with seven additions. On Thursday thereafter, in company with my son (James), being unable to manage my horse, I started for old Smyrna, where I met with our highly esteemed brethren, T. Witherspoon and A. P. Seitz, and in conjunction with them, held a meeting of four days, which closed with four additions. From thence we went to Rocky Spring, Jackson county, Ala., we commenced a meeting on Saturday before the third Lord's day, and closed on Thursday following, with twenty-four additions, the congregation being greatly refreshed. From thence, brethren Witherspoon, Seitz, and myself, crossed the Sand Mountain into Dade co., Geo., where we again, at Union church, commenced a meeting on Saturday before the fourth Lord's day, which closed on the night of Thursday with thirty confessions. At this point we met with our venerable brother W. Bacon, who heartily assisted us in our labor of love. I was constrained to part with Bros. W. and S. whose engagements called them back to Tennessee. From Dade county in compa-

ny with Bro. Bacon, we crossed the Lookout Mountain into Walker county, Ga., where, on Saturday before the 1st Lord's day in September, we commenced a meeting at Cane Creek, and closed on Tuesday. The meeting closed with fourteen confessions, all of whom were buried with their Lord in Baptism. From thence, I returned to my home in McMinn, Tenn., and found my family seriously afflicted; and up to the present a portion of my family remains quite ill.

N. B.—I will say to you that I changed my residence. I am now living in Bledsoe county, Tenn. Pikeville is my address; I wish you to direct my paper to that point. I will try, as I have opportunity, to get up subscribers for your paper, for it meets our most sanguine expectations. I close by beseeching the Lord to bless your labors in the great cause of truth. With sentiments of the highest esteem, I subscribe myself your brother in Christ,

M. LOVE.

REPORT FROM ARKANSAS.

BRO. FANNING:—Your kind note is before me. It awakens a heavenly emotion in my bosom to know that some of my old yoke-fellows yet survive, and that their affections know no abatement toward me.

Many of the Lord's tried men have gone to the other side of Jordan, in the interlapse of our correspondence. But no one wrings my heart more, than the demise of the beloved Clark, of Jackson, Miss. Sleep, thou sainted hero, till morn shall break!

The elements here, have turned painter, and Hogarth never made a more perfect finish. The snow has been six inches deep.

The good cause is onward here. We have harnessed some, and many find spirits to the cause, since we came to fertile Arkansas. On last Lord's day evening, at 3 P. M., a gentleman came in pursuit of me to go to the home of Dr. Robertson, (son-in-law to the lamented Ex-Governor Brown,) with a view of immersing him and his amiable and accomplished consort. At 9 P. M. we convoked the family, white and black, on the Bank of a little Jordan, which glides in gentle "measures," just by their door. (And why not infer that God placed this beautiful stream here for more purposes than a sporting element for the feathered families and the finny tribes?) And after thanking God for the power and adaptation of the Gospel to man's highest

wants, I accompanied these too veterans of the cross amid ice and snow, down into this pallatial stream; and upon their confession of faith in Jesus, I immersed them into the name of the Father, Son and Holy Spirit, and that too for the remission of past sins. In the confession of my beloved sister R., I saw her exchange 39 articles of faith, complicated and elaborated by men, for the one creed, the Bible, and the one article of faith, viz: "I believe with all my heart, that Jesus Christ is the son of the living God." This act of obedience, upon the part of these two accomplished persons was without show or ostentation. May heaven shield them in their journey home.

On yesterday I closed out a discussion with Elder Musgrove, an old line Baptist. (Says he slew the beloved John M. Barnes and others, in other days. If he did, it was with the jaw-bone of an ass, and not with argument.) I had him chained down to a board of most intelligent moderators, viz: Messrs. Swizer, Rice and Poke. And when I raised the Baptist veil from his eyes, and showed him the be-duties of the inner temple of the Lord, he was as blind as the old Bard, Milton, when his daughter penned for him, "Paradise Regained." Good will result from these discussions. Pass them around.

I have recently returned from a tour of four or five hundred miles, through Chico, Drew, &c., counties on the line of Louisiana. Several were added, one Methodist lady of high standing. Her aged father, who boasts his rebellion against the Lord and his anointed, by affirming "that he never saw one immersed, nor never should, though he had lived a Christian for thirty-five years." But the God-inspiring doctrine of the old Jerusalem code passed his daughter, amid the efforts of this old infuriated Christian to the contrary notwithstanding, down into the water, and she came up out of the water, and went on her way rejoicing.

The next, and hardest argument of this old cavalier, was a claw-hammer and a few tens! But the seceders handed us the key to a very fine building, to be used during our sojourn in that section. At De Armonds Mills, Drew county, where dwell our beloved Dr. Chambers and Young, we held a coöperation meeting, and had several accessions. Our building soon became too small, and the Missionary Baptists kindly loaned us a large and commodious building. What a find world this, if every body were clever. The harvest is ripe for the sickle everywhere.

In hope of eternal life,

JAS. A. BUTLER.

MISSIONARY REPORT.

CHRISTIAN MISSION, C. N., Dec. 21, 1859.

BRO. FANNING:—Since I wrote you last, I have performed a hurried tour to Grand Prairie, C. N. I have some additional facts in reference to our school, the prospects of planting a new church, etc., which may be interesting to the readers of the Advocate.

BAPTISM IN GRAND PRAIRIE, C. N.

On the third Lord's day in November I delivered a discourse on the condition, cause and items of the world's mission of the apostles, and in the evening of that day, just as the sun descended into the twilight mist of the far West, another intelligent Cherokee lady confessed that Jesus is the Christ, the Son of God, and was buried with him in baptism for the remission of sins. This is the third descendant of the red man I have had the pleasure of baptising in the pure and living waters of the Neosho or Grand River. I hope and pray they may be the first fruits of a bountiful harvest. Grand Prairie is a much greater desert than the one in which some say the Eunuch was sprinkled, and yet I know there is "much water" there, and that we "came to a certain water, and went down into the water," not to sprinkle or pour, but to bury the obedient subject in the likeness of the Messiah's descent into the State of the dead.

GRAND PRAIRIE INSTITUTE.

Our school is already in operation in a preparatory session, and we hope to have our house completed next summer, and also to be otherwise prepared to commence the first regular boarding term.

The valley of Neosho or Grand river in the Cherokee Nation, extends from latitude 37 to the Arkansas river; will average 120 by 40 miles, and is the best country I have seen west of the Mississippi river in the same latitude. The great travelling route from Missouri and Kansas to Texas passes through the midst of it, and the railroad from St. Louis to San Francisco will enter it at the North East, and pass out at the South West corner. The amount of travel on the road, is already very great. In the fall season will average, I suppose, 20 or 30 waggons per day. From 75 to 100 thousand sheep have passed on to Texas this year. Vast herds of cattle pass from Texas to Missouri.

This valley is being settled by many of the more intelligent, wealthy and enterprising families of the Cherokees. I name these facts in

justification of our humble efforts to establish a church and a high school in the midst of this most promising part of the Nation, and to induce the churches to send us a fellow-laborer in the gospel. If we had an efficient preacher, sustained by the churches, to coöperate with us in preaching the gospel, my humble judgement is, that we could do much good. I have been, and still am under the necessity of devoting a portion of my time at home to provide for a large family by the labor of my own hands, and consequently cannot do the amount of good which might otherwise be done. We need a preacher unencumbered to labor all the time. The churches can furnish that preacher. Will they do it? We hope they may. The day is not distant, when this Indian Territory will be one of the great States of the Union. Thousands of Cherokees, Choctaws, and others are already prepared to be intelligent and worthy citizens. Now while others are doing much, should not our churches do something to make these thousands, loyal subjects of Messiah? What say you? Shall we struggle on, single and alone, or shall we have some help?

We think of visiting some of the churches in Missouri, Illinois, Kentucky, and Tennessee, to present the claims of the Indian Territory, and to solicit from the friends of education some aid in furnishing our school. What think you of it?

Your brother in Christ,

J. J. TROTT.

REPORT FROM TEXAS.

FORT WORTH, TEXAS, NOV. 29, 1859.

DEAR BRO. LIPSCOMB:—I write you again according to promise to inform you of the success of the cause of our Master. We concluded our meeting in Denton county on the 22d inst. with four immersions, one from the Baptist and one by letter.

We are conducting a meeting at this place which will close to night. We have already thirteen additions to the church at this place, viz: six immersions, two from the Baptist, three reclaimed, and two by letter. To the Lord be all the praise.

I must say that I was assisted by Bro. Joel M. Wood, from Missouri, who is a faithful minister of the Word. I will write you again soon.

I have six subscribers, (new) for the Advocate, and will send them as soon as I receive a prospectus. I will try and get more subscribers for the Advocate, as four congregations have given assurance that they will sustain me for 1860. Go on, fellow laborer, in the good work and may the Lord prosper you. I will give items of news from time to time. Much interest is manifested at this time. Pray for me.

Yours as ever,

A. M. DEAN.

Nov. 30.—One more immersion this morning, a very intelligent lady. Bless the Lord.

A. M. D.

A CHRISTMAS GIFT TO THE READERS OF THE GOSPEL ADVOCATE.

CHRISTIAN MISSION, C. N., Dec. 24th, 1859.

BRO. FANNING:—The following Christmas gift was this day presented to my neighborhood, and if you think it would be acceptable to the readers of the Advocate, you can present it,

REASONS WHY WE SHOULD HONOR CHRIST.

1. We should honor Christ for what he is. We delight to honor the great men of this world on account of their intellectual, moral, and official worth. But Christ, as "the Son of man," is greater than all the renowned ones of earth. "The man Christ Jesus" is the greatest and loveliest type of all human nature. All the physical, intellectual and moral excellence of man unite in him. But he is more than the Son of man. He is "the only begotten Son of God." If we rejoice to honor the great sons of men, how much more the greater Son of God? Christ is still more. He is "the Messiah." Prophets, priests and kings were anointed with oil perfumed with grateful odors for four thousand years, but they were only types of him who was consecrated Messiah by a divine unction from heaven. His official dignity is more extensive than the earth, and higher than the heavens. Now if the great officials of earth should be honored, why not the greater official of the universe?

2. We should honor Christ for what he has done for us. He *lived* for us, *died* for us, and *lives* again for us. He lived for us as the great Teacher and Exemplar. He died for us as "the Lamb of God, that

take away the sin of the world." And he lives again for us as the "first fruits from the dead," and as the great High Priest and Lord Mediator of the human race. Many great and good men have lived and died for the good of others, and we honor them for their benevolence. But no one ever did, nor ever can live and die for us in the high sense in which Christ lived and died. But who ever lived again to bless the world with immortality? This is the peculiar glory of Christ. Hence he has done more than all others have done or can do for man. Then let him be honored more than all.

3. We should honor him for what he has promised to do for us. He has promised the remission of sins, the gift of the Holy Spirit and eternal life. Then let us honor Christ, not only on Christmas, but all other days of our pilgrimage on earth, and he will save us from all evil and enrich us with all good.

J. J. TROTT.

PUTTING ON CHRIST.

"Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 26, 27.

This is the language of the Apostle Paul, who acted under immediate inspiration, and knew the truth. We are here taught what it takes to constitute a Christian, first, faith in Christ, next, obedience to his commandments, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Faith is the substance of things hoped for, the evidence of things not seen, and this substance we believe to be the gospel implanted in the heart. Faith comes by hearing, and hearing by the word of God. "My words are spirit, they are life," says the Saviour of sinners. The word quickens the mind,—prepares it for the reception of all truth. The heart believeth unto righteousness, and by the lips, confession is made unto salvation; our hearts being purified by faith, we have peace with God through our Lord Jesus Christ. We are prepared to confess him, and put him on, and as it is impossible to be a disciple until we join the school, so it is impossible to be a Christian until we put on Christ. As the body is dead without the spirit, so faith without works is dead also. No man is a Christian that does not keep the commandments of Christ, and has he not said "if you love me, keep

my commandments?" It will be said "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."

May the spirit of unerring truth guide us all aright through life, through the valley and shadows of death, and through the gates to the mansions of eternal rest. May this be our happy lot, and all honor and glory be to God and the Lamb for ever and ever. Amen.

E. W. H.

Paris, Lamar county, Texas, Dec. 1859.

MARION, COUNTY, ARK., Nov. 17th, 1859.

BROS. FANNING & LIPSCOMB:—With pleasure I embrace the present opportunity of addressing you an item of news concerning the progress of the religion of Christ in this secluded portion of our happy country.

One month ago we conducted a meeting, thirty miles west of here, assisted by Bro. Alison, of Huntsville. The meeting was appointed by request of Bros. Jones, Ridgeway, and others, for the purpose of "setting in order" things wanting among a small band of disciples who professed themselves willing to live as the oracles of God direct. The organization took place on Saturday evening, twelve names being enrolled. On Sunday we received marked attention from a respectable audience, notwithstanding the inclemency of the weather. On Monday we received six additions, four of them by confession and immersion. On Tuesday morning at 8 o'clock, we addressed a respectable audience at the water-side, upon the design of "Christian baptism."

These things are the more encouraging when we remember that it was near this place our Bro. Polly met with such unchristian and unrelenting opposition a few years ago. We also, while at this point, met some of the brethren, good and true, from Carrollton, the county seat of Carroll county. There has been a church there some time. Bro. Robinson was formerly their Evangelist. But at present they have no preaching and meet only occasionally to attend to the ordinances of their God.

Our congregation in Flippin's Barrens, in this county, is in peace and harmony. The congregation at Jennings's Creek is in a prosperous condition. We have lately immersed eight persons at this point.

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Go on, dear brethren, and the Lord be with you. Contend for the truth as it is written, and I pray God that your influence in an ever widening circle may honor the position you occupy—leading men to the obedience of faith in the gospel. But my sheet is full.

Your brother in Christ,

W. B. F. TREAT.

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CHESNUT BLUFF, TENN., Nov. 14th, 1859.

BRO. FANNING & LIPSCOMB:—Through the medium of your most excellent Gospel Advocate, I wish to speak of an evil that exists in the Christian family in West Tennessee, greatly to the damage of the cause of our blessed Redeemer. I am aware that it is a very nice point, and it is a very painful thing to me thus to speak. But it has become necessary for some person to do so, and I reckon I had as well suffer the consequences, if evil will arise on account of this public rebuke, as any other person. It is the conviction of some of the best, and most thorough going brethren in West Tennessee that something should be said or done to remedy the evil.

I allude to the spirit of jealousy, bickering, back-biting, and a want of a proper degree of Christian love and sympathy among the preaching brethren. Many of our most prominent brethren and sisters have become sick and almost disgusted to death at hearing one preacher making slight remarks about others. It sounds badly when coming from men of ordinary minds, but it is absolutely wicked in preachers who ought to be examples to the flock—men of extraordinary minds. And it does seem to me that if I had sense enough to preach the gospel of Peace to a lost and ruined world, I would have more discretion. Who ever pursued the course of an evil speaker that did not sow the seeds of discord? I do not mean to say that they attack the faith, or charge each other with heresy, but it is a general fault finding.

Brethren, this thing ought not so to be. The laws of heaven's King absolutely forbid it. "Peace on earth, and good will among men," was the angelic echo, that sounded through the hill country of Judea and caught the attention of the wise men of Israel, when the Prince of Peace was born. These brethren should not become offended at me because I tell them the truth boldly to their faces. The brethren of West Tennessee are determined to frown it down. No brother will become offended at this article unless it touches him in a

quick place. If one brother thinks he knows more and can preach better than others, he should bear with the weak, and admonish them to study the will of the Lord. These are not only my sentiments, but they are the sentiments of wiser heads than mine. This is a plain document I know, but it was written upon mature reflections on the subject.

JNO. H. MOSS.

P. S.—Our brethren once were noted to the world for the great love, wherewith they loved each other. Then we should take the injunction of the Apostle, by striving together for the unity of the faith in the bond of peace. O, that we may all be more kindly and affectionate, one toward another, is my prayer through the name of Christ!

J. H. M.

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LOWER LAFAYETTE, TEXAS, Dec. 4th, 1859.

BRO. FANNING & LIPSCOMB:—I commenced on the 25th ult., a three days meeting at Oppolow Springs, Perry county, a place where I had never been before. This is one of the strongholds of methodism and Presbyterianism. The opposition was such as to remind one forcibly of the exclamation of the Thessalonians: "Those that have turned the world upside down, have come hither also." I took four confessions, and immersed three persons before I left, with the assurance of obtaining several more on my return. Much good could be done in this country if we had laborers.

Truly your brother in hope of life,

F. M. STRATTON.

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### OBITUARIES.

Elder John Gilmer, late of Columbus, Miss., is no more. Seldom, if ever, has it fallen our lot to record the death of a brother whose loss has been so deeply regretted by his acquaintances, as that of Elder John Gilmer. He was born in Georgia, May 25th, 1792, and died Jan. 12th, 1860, and consequently lacked but a few months of being sixty-eight years old.

Bro. Gilmer was a man of untiring energy, and hence was successful in business. He left his family a large estate, and was most anxious to do good with his means while he lived. Perhaps no man in Mississippi was so desirous to contribute of his abundance in promo-

ting the cause of Christ. In 1842, he heard the writer preach in Columbus, and from his first hearing, maintained that the disciples advocate the truth of the gospel, but was not obedient to the faith till he heard Bro. P. B. Lawson, in October, 1854. From the day he took the yoke of the Messiah, he was not ashamed to bear his cross. The very first evening after his submission he began to read the word to his family, and call upon the Father for his mercies. This course he continued to the close of his career. Two or three years since, with the view of becoming more useful, he removed to Columbus, and was in the strict sense of the word, a bishop over the flock till a few weeks before his demise. He possessed the rare power of introducing the Christian religion into every circle without disgusting even the light hearted. He was in earnest, and his associates felt in their hearts that he looked for a better country.

Bro. Gilmer was seriously afflicted for months, but on hearing, a few weeks before his demise, of the death of his brother, Ex-Governor Gilmer, of Ga., he seemed not anxious to live longer. As a Christian Bro. Gilmer was devoted, as a husband, father, and master, he had perhaps no superior, and all who knew him, respected him as a high-toned gentleman. He has left a most devoted sister wife, and quite a large connection to mourn his loss. His brethren of the church are deeply grieved at his loss. We feel, ourself, sincere satisfaction in the privilege of mingling our sorrows with our much loved sister Gilmer, the heart-stricken members of the family, and the dear brethren who feel so keenly the loss of one so useful as was our gifted and excellent brother. "He rests from his labors, and his works will follow him."

T. F.

FLAT CREEK, BEDFORD CO., TENN., Dec. 2, 1859.

BRO. D. LIPSCOMB:—I drop you a few lines to inform you of our misfortunes. Frances and Mary are both dead. They died of Typhoid fever, in Sevier county, Ark., on the Sabine Fork of little river. Mary died at six o'clock on Lord's day evening, and Frances on Monday evening following, at twenty minutes past two o'clock.

My dear brother, this is the hardest trial of my life, but God, in his goodness, has seen fit to remove from earth two of its brightest jewels. I know that our loss is their gain. They cannot return to us, but we can go to them, and by the help of God, I am resolved to go, and I shall use my best energies to bring up my little children in the nurture and admonition of the Lord. Will you pray God to help us?



Little did I think of addressing you from this place when last I saw you, but since our loss we thought it best to come back, so we are all here, except the dead and Bro. Wiley. I know that my companion is at rest; I know that she was a true wife, a kind mother, and devoted Christian, and I know her kind influence will be missed in the family circle. May God, in his goodness, enable us to hold out faithful to the end, we ask, in the name of Jesus Christ, our Lord. Amen.

Your brother,

JOHN S. MEDEARIS.

Such are the sad tidings our brother gives us of a company—happy hearted and hopeful—that a few weeks past we saw leave the homes and friends of their childhood for a home in Texas. And thus have passed from earth our two sisters—the wives of our brothers Jno. T. and W. W. Medearis, and daughters of our Bro. Henry Dean, and Jno. C. Lipscomb. They were beloved by all who knew them. They both had “remembered their Creator in the days of their youth” while their hearts were pure and their hands were clean from the contaminations of a corrupt and sinful world. They had given “their bodies as living sacrifices to do His will, and their lives were hid with Christ in God, and kept pure and holy meet for the second coming of the Son of God. We have seldom seen persons with more promise of life, health and hope for this world than were our sisters on the departure for their anticipated homes but a few weeks past. But ere they reached their destination, the messenger death summoned them hence. We truly sympathise with the afflicted husbands, children, parents, brethren and sisters of deceased. But as our brother truly says of his lost companion, “I know that she was a true wife, a kind mother, and devoted Christian.” So we may add of the other, whom we had known intimately, and loved well from an orphaned childhood, that she had fulfilled all the duties arising in the varied relationships of life with an earnest, true, faithful and affectionate heart,—had been a devoted Christian from a tender age.

Notwithstanding our sisters were called from the earth in a place, and under circumstances in which it was almost impossible to perform for them the ordinary rites of decent sepulture, yet we have strong and abundant assurance that the blessings and precious promises of our holy religion are theirs. May its consolations be enjoyed by the afflicted friends on earth.

DAVID LIPSCOMB.

# THE GOSPEL ADVOCATE.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 3.

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## SKETCHES ON OUR TOUR SOUTH.

Whilst we often witness much that is mortifying in reports of travellers, we are satisfied that "notes by the way" may be given in so happy a manner as to contribute essentially to the promotion of truth and the encouragement of the brethren. With this view we wish to offer a few thoughts in regard to our religious observations, on a trip of several weeks through the States of Georgia, Alabama, Mississippi and Tennessee.

We left Franklin College on Lord's day night, Jan. 15th, 1860, and found ourself next morning breakfasting in Chattanooga, some 150 miles from home. On enquiring as to the religions of the place, our informant could tell us nothing of Christians or the Christian religion, but seemed familiar with Baptist, Methodist, and Presbyterian churches. We could but wonder at our neglect of so important a place so long. If we are advocating the Lord's cause, we should not fail to present his claims in every section of our country. We hope the attention of the brethren will be directed to Chattanooga very soon.

At 11 A. M., the 16th, we took the cars for Dalton, in Whitfield county, Ga., arrived at 2 P. M., and took private conveyance for Spring Place, the county site of Murray, at which we arrived at the going down of the sun. No sooner was it announced that we had reached the place, than our young brethren, R. H. & J. W. Powell, graduates of Franklin College, had arrangements for meeting in the Methodist house of worship. We wish to take this occasion to give utterance to our appreciation of the friendship of the Methodist as a people. We have preached for thirty years, have received many tokens of respect from the old Presbyterians and Baptists—very few from the Cumberlands—but rarely have the Methodists failed to open their houses for us, or to manifest a degree of friendship and hospitality, clearly indicating a people of liberal and friendly feeling. Before, however, starting to meeting, a Methodist preacher had intimated that there was quite a destitution of religious feeling in the country. We hope our readers will bear with us while we offer what to us, seems a satisfactory reason for the general failure, in denominations of religious interest. The whole purpose of religion seems to have been misconceived by professors generally. The people, even God's people, are not considered worthy to perform religious service—the work is measurably given into the hands of a select few, called ministers, and their exhortations, sermons and prayers utterly fail to stir the great heart of society. Men feel in exact ratio to their labor in the various departments of business, and if we would have our contemporaries feel, and deeply feel upon the subject of religion, like the great Luther, we who profess to teach must put professors to singing, praying, exhorting, teaching and observing the ordinances of the Lord's house, and keep them at work, and we shall hear nothing more of "our coldness" and "want of zeal."

We discoursed an hour, as best we could, in reference to the Bible as an authoritative volume in religious teaching, and so far as we could hear, to the satisfaction of all who heard. Spring Place is the site of an ancient Moravian station among the Cherokees. The old Mission house is still standing, and a more unique and antique pile, we have rarely seen. It was also near this place, many years ago, our beloved Bro. J. J. Trott and two Presbyterian preachers were put in chains for refusing, on the ground of being native born citizens of the United States, to take the oath of allegiance to support the constitution of the country. All were condemned to serve in the Georgia Penitentiary.

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Bro. Trott, however, was released, but the two others were really incarcerated for several months. So much for unwise and unconstitutional legislation.

From Spring Place we returned to Dalton, and learned that a desperate man, the night before, had called an unsuspecting fellow mortal to the door, and taking advantage of the dark to plunge a dagger to his heart. At 2 P. M. we left, and reached Atlanta at 8, waited for the cars till 12.30 A. M., the 18th, when we took our passage to Montgomery, the Capital of Ala., which we reached at 11 o'clock, and waited for the Selma and Mobile packet till 4. The craft was small, and having some 150 passengers, we were quite satisfied to wrap ourself in our blanket and sleep on the floor. The reader may ask what does this boat matter have to do with religious notices? We answer much in various ways.

It is singular that often men do not exhibit their true character till they get away from home, but if what we witnessed from Montgomery to Selma is a true exposé of society in this country, we do not wonder that foreigners are not always pleased with "Young America" let loose. We saw before us quite a full representation of planters and their sons and daughters bound for Mobile, lawyers, doctors, preachers, and gamblers, and it struck us that about one-third of the 150 passengers were quite cultivated ladies and gentlemen, hailing from both North and South, travelling on business, while the rest, to say the least, were by no means pleasant travelling companions. With the hope these lines may meet the eye of young men, ambitious to be gentlemen, we offer a few reflections touching the almost unpardonable rudeness we witnessed.

Quite a number of youths, who, from their conversation, seemed to have been brought up in affluence, manifested a coarseness in their profanity, whiskey drinking, smoking and chewing tobacco, pushing genteel people out of their way, at the table particularly, we do not recollect having witnessed.

We saw old men, and even preachers, act the rowdy to great perfection in their general scramble for the first place at the table, and in a universal devotion to the flesh. Eighteen years ago we saw the English Consul pushed from his place by a rough boy 14 years old, but matters are worse now. We can, however, but repeat there were cultivated persons on board, who stood aloof, and lost their supper and state rooms rather than sacrifice their self-respect.

But the live-long night was spent by many in swaggering profanity, demon-howlings of inebriates, and the coarsest rowdyism. Will this state of affairs never be corrected? It is a crying shame for boat officers to tolerate a general rudeness to the serious inconvenience of good people, and to the great disgrace of our citizens generally. But poor human nature is frail at best, and we turn from this scene with the hope we may never witness the like again.

On Thursday morning the 18th, we stepped ashore at the beautiful town of Selma, on the Alabama river, and met Bro. W. L. Sanders waiting to receive us. At his hospitable mansion we spent two days, and preached twice to the brethren. The congregation is small, and somewhat discouraged, but from the simple fact that the members entertain correct views of religion, we firmly believe the cause will finally triumph in Selma. We found a few who verily believe the Lord has required them "to work out their own salvation with fear and trembling," and they are sufficiently independent to do whatever the Father has revealed. Sooner would we look for the Alabama to run up stream than for the cause to fail in Selma, if the brothers and sisters adhere tenaciously to their good begun work. They should not look for large audiences to hear preaching, and they must bear with us while we suggest that they are not yet quite ready for the people. Just as soon as all the members become properly harnessed for the race, we shall look for the Lord to send preachers to the place to make more converts to the cause. Two or three have not failed for years to keep the ordinances, and we pray each member to buckle on the armor, and the victory will be sure. Fail not brothers and sisters, to worship in your families, in the assemblies of the saints, and bear aloft the cross of the Messiah every where, and you shall have the desire of your hearts.

On Saturday, Jan. 21st, we took the cars at 8½ A. M. for Marion, some thrity miles, met our friends at the depot at 11½, and were conducted to the hospitable residence of P. G. Massey, Esq. We spent three days with the brethren, found them all kind and sound in the faith, but the church is not prospering in Marion. The cause of the unfavorable condition of affairs need not be concealed. When the church was first planted, the much lamented Alexander Graham did most of the work for the brethren and bore the heaviest of the expenses. After his death, Bro. P. B. Lawson took the burden from their shoulders, and when he was absent, some one was generally hired to perform the labor for them. Amidst other misfortunes, the apostate



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S. J. P., a hireling pastor, fled from the Saviour, and did all that was in his power to bring disgrace upon the cause.

The brethren having failed to meet on the first day of the week to break bread, sing, exhort, pray and admonish each other, of course, possess but slight indications of spiritual life, and the church has upon the whole, lost ground. If the talent amongst the brethren can be employed in the family and in the congregation, Marion will yet rejoice in the truth. Bro. Walthall, of Virginia, and Bro. Goodloe, of Kentucky, have been engaged to labor in this section of Alabama for the present year, and we sincerely hope these brethren may do much to advance the cause of our Saviour. Should they, however, fail to set in order the things wanting in the churches, and reconcile it to themselves to become the mere monthly or semi-monthly preachers for a few congregations upon the hireling system, we shall look for no good results. We trust, however, that these brethren will "do the work of Evangelists," and thereby give full proof of their ministry. We saw Bro. Walthall, and loved his spirit, and heard a good report of Bro. Goodloe.

We feel it due to truth and to Bro. P. B. Lawson, to give a brief statement in reference to his service for nearly twenty years. Being a lawyer, and as the brethren supposed beyond want, he has been compelled to resort to his profession for bread; and while he has done more in preaching, and building up the cause than any other brother in the country, his labors have been wholly unappreciated by many. He has provided good quarters for others, but neglected himself. After making efforts to supply the churches with preachers in South Alabama, our brother has resolved to remove to Miss. Without intending the least flattery to him, we wish to say to the disciples for whom he has labored, that since the death of Bro. Graham, there has been no one in the country who has exerted so good an influence. He believes the truth, teaches it in the love of it, and encourages a healthful state of affairs in all the churches. It is a little singular that many of the men who have done the best work in "this reformation," have accomplished all at their own expense, and received but poor thanks of the brethren for their sacrifices. Our observation leads us to conclude that from the beginning there have been two classes of preachers. First, those who cut down the forest, broke up the fallow-ground, planted the crop, cultivated and ripened it for others to consume. In the South this view has been strikingly exemplified. Alexander Graham,

P. B. Lawson, William Clark, and a few others prepared the way—pardon us, brethren, for saying so—for *money hunters* to come in for the rich bounty. We must add that we most conscientiously believe that the whole scheme of salary seeking and begging the almighty dollar by preachers, we care not for what purpose, is alike disgraceful to them and the church, and is the best invention on earth to subvert the cause of God. If brethren will preach, let their respective churches consecrate them, send them forth, and look well to their support, but let the churches nowhere bestow the Lord's money except upon the needy and those whose labors entitle them to it.

From Marion, we journeyed a hundred miles by stage to Columbus, Miss., where we arrived Jan. 26th, with many regrets that we could not call to see the beloved brethren at "Oak Grove," "Mt. Hebron," "Pickensville," etc., etc.

We found the brethren in Columbus disposed to walk in the ordinances of the Lord. We preached four days to good audiences, and had the satisfaction of introducing into the family of the faithful, one who had long known the truth. In as much as we planted the church at this point, we feel at liberty to speak freely. The beloved brethren, through a trial of eighteen years, have proved faithful, are still willing to meet and keep the ordinances, and if the preachers who visit them will teach the truth, insist upon the gospel practice, and not involve them by human contrivances for gain, the cause of the Lord Jesus Christ must triumph. Perhaps no church in the State has done so much in sending out and sustaining Evangelists, and her ability to do good is equal, if not superior to any previous date. The brethren need a little more confidence in the Lord, and especially in their own ability to honor the Father, to meet on every Lord's day, sing, read, pray, exhort, teach, break the loaf; make the contribution and rejoice in the truth. We feel thankful for the kindness manifested by all, but especially to Bro. Daniel Williams and his sister wife, for the very pleasant manner in which they entertained us during our sojourn.

We left Columbus at P. M., Jan. 31st, in a hard rain, which soon tured to a heavy sleet, then snow, and in less than three hours, the thermometer fell to 15 or 20 degrees below freezing.

We reached Aberdeen at 10 P. M.; had no time to see the brethren; started early in the morning, Feb. 1st, north; past Cotton Gin, Fulton, and hills, and widely dread pine woods, and reached Iuka, 120 miles from Columbus on the Memphis and Charleston railroad

3 P. M. Feb. 2, much the worse of the wear from cold, irregular living, and very rough staging. At 8 the same evening, we passed down the road 20 miles to Corinth. There are quite a number of brethren in this section, who have a house for assembling, in an unfinished state, but they have too much confidence in preachers, and too poor a conception of the responsibilities which rest upon them as Christian kings and priests for the cause to prosper. They must be converted from the error of their way before they can strengthen each other. Possibly, the brethren are not so much to blame as the preachers. In other words, we presume the preachers have been too actively engaged in converting the world, to set in order what is wanting in the body. Still, the beloved disciples entertain a zeal for God, and we trust the cause will prosper in their hands. The Baptist minister, Eld. Selvige, understands the truth, is an intelligent Christian gentleman, and should he fail to perform his whole duty to God, his people, and himself, his will be a sad account in the day of eternity. It will be of no service to say such a man ought to do this, or the other. He knows the truth and seems to be a good man. We hope never to hear of his asking persons to become what he knows the Bible authorises not—Baptists. Bro. John Doan and sister wife have our thanks for their kindness.

At this point we were rejoiced to meet Bro. J. Greer, Bro. W. Anderson and lady, and others we had known in our youth.

After spending two days in preaching to the brethren at Corinth, we left for home, and arrived safely on Monday, Feb. 6th, after an absence of three weeks and a day, and found all well. T. F.

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## THE MINISTER OF THE GOSPEL, HIS QUALIFICATIONS, LABOR AND REWARD.

To the preachers of the gospel are we mainly indebted, not only for the greatest amount of moral influence in the world, but also for most of the learning and general improvements of society. Yet to the incompetency—want of intelligence and moral power in preachers—are we to attribute the failure of most churches to prove themselves pillars and supports of the truth. Indeed we are more than satisfied that the fearful destitution of spiritual life amongst professors, as well as the bickerings, divisions, party railings, and general disorder of religious

society, are chargeable, to a very great extent, to the obliquities of the leaders of the people. A solemn conviction as to the truth of these startling conclusions, has suggested the propriety of submitting to our readers an essay in regard to preachers, their labors and rewards.

In order that the subject may be clearly presented, we deem it proper, by way of introduction, to glance at the mode of making preachers in ancient times. The first ministers of the gospel were, with the exception of Paul, "ignorant and unlearned men"—fishermen and mechanics, chosen on account of their want of sophistry, and because they were all, save Judas, incapable of being affected by bribes. The Saviour desired witnesses competent to see and hear well, and to tell a very short and plain story. Earnest men alone would answer the purpose. The balance of their qualifications were conferred miraculously. They were ambassadors, and therefore, were not to study or premeditate as to what they said, but the word was to be given to them as required in the prosecution of their Heaven-ordained labor.

These apostles of Jesus Christ executed faithfully the service assigned, but with them, prophecies, tongues, and supernatural communications ceased. The matter is to determine if they had successors, and if not, who were the preachers next after the ambassadors of the Redeemer?

In as much as the Lord sealed up the testimony with the apostles, and gave every thing in the New Testament that "pertained to life and godliness," a fuller development of his mind has not been needed, other ambassadors have not been requisite. The extraordinary ministers had the "*treasure in earthen vessels*," but we have it in the Bible. Hence, even Timothy and Titus, who lived in the days of the apostles, were not supernaturally endowed, but were required to read—to give themselves to study in order to gain qualifications to do the work of evangelists. Paul, in submitting his last instructions to his son Timothy, said: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." From this intimation, we learn that preachers, after the apostles were qualified, in part at least by learning the things spoken by Paul, and with these rather suggestive thoughts, we are the better prepared to examine briefly, first,

#### THE QUALIFICATIONS OF PREACHERS.

Whilst we deem it almost impossible to give, in a short essay, all necessary qualifications for a minister of Jesus Christ, we hope to be

able to present the main acquisitions to constitute one a useful preacher.

In point of education it is indispensable that a preacher should know how to read and speak English, and understand the Scriptures of truth, and an acquaintance with science generally may be of service to the minister of God, but very often, much of what the world calls "learning," occupies the place of the spirit's teaching, and its possessor is made the worse by it. If one can use learning and not abuse it, all knowledge may become subservient to the cause of Christ. Whilst the possession of wealth may be the cause of stumbling, he who makes most money, if he wisely appropriates it, is the better man by it. An ignoramus is suited for no good employment, and while a preacher may make available literature, science, and a knowledge of human nature, the main matter is an acquaintance with the teaching of spirit, and sufficient advancement in literature to address the most cultivated ear. There is, indeed, no apology for a preacher's ignorance of the grammar of our language; and any one of ordinary industry can, in a few years, not only rise above a vulgar style, but also become sufficiently acquainted with Greek and Hebrew, criticism, and ecclesiastical history, to confound cavilers, and teach the whole truth to honest enquirers. While we, by all means, should encourage parents and young men ambitious to labor in the Lord's vineyard, to attend schools and colleges, the best in their reach, and, if possible, to learn every thing, the idea of making preachers in theological schools, or human organizations is wholly inadmissible. These may make what the world calls "reverend divines and clergymen," or hireling priests, but the church is the only divinely authorized school for educating ministers of Jesus, the Nazarene.

From the moment a church is planted, each member should be trained for usefulness, and so soon as a brother gives practical evidence of ability to teach in any department, his labors should be encouraged in that direction. The idea of choosing or electing a brother to be a preacher, or to constitute him officially a preacher by ordination, is without the least sanction in the Scriptures; but in the language of the spirit, we "grow up into him in all things." Members are not made elders by election or ordination, but by growth in years, grace and the knowledge of truth; neither do they become overlookers but by laboring in the particular department demanding such service; and men become preachers by the acquisitions we have specified, and labor in the church designed to develop the powers the soul. Paul and Barna-



bas were preachers for several years before they were ordained by the seniors at Antioch. If asked, then, what is the meaning of setting apart, by prayer, fasting, and imposition of hands, we reply that the design is to direct the labor to a different field, or to consecrate the subject as to the employment of his entire time. The practice of churches electing and ordaining men as elders, bishops, deacons, and preachers, who attend all the week to their farms, shops, merchandise, or popular worldly profession for gain, with the idea, that they are by the operation, authorized to speak, break bread, or wait at the table on Lord's day, is preposterous in the extreme. The moment one is set apart, he is to give his entire time and energy to the work for which he previously gave evidence of ability to perform.

## 2. LABOR OF EVANGELISTS.

The preacher is the minister, or servant; and not master of the church, but having been educated in it, and grown up to usefulness, after the whole body admits his aptness to teach, the seniors devote him to the labor. He is consecrated. He then goes forth as a missionary from the church that recommended him, and his first service is to preach the gospel. His second labor is to baptize, or have baptized into the name of the Father, Son, and Holy Spirit, the believers, and to bring them together in the capacity of a church of Jesus Christ.

Thirdly, he is to put all the members to work as the living members of the body, that it may "edify itself in love."

Fourthly, the evangelist is God's chosen servant to set in order what is wanting in the church, to see that nothing but sound doctrine is taught by the seniors, and that factionists, after the first and second admonition, are rejected.

In the fifth place, so soon as the older members give evidence of ability to overlook the church—we mean to instruct and admonish the members, keep the body in order, and direct the worship of the body—it is the duty of Evangelists to set them apart. These proved and consecrated bishops, give themselves to the pastorate, and the moment the Evangelist desists from his legitimate labor to assume the oversight of a congregation, he pushes out of place those the holy spirit makes overseers, (Acts xx. 28,) and generally, if not universally, becomes a mere hireling, and frustrates the whole design of the church.

Sixthly, the minister of the gospel is the chosen vessel of the Lord, to see that all church controversies are settled according to law, not by foreign committees, arbitrations and the vote of the majority. We

call very especial attention to this department of evangelical labor.

Seventh. "The care of all the churches" is to be near the Evangelist's heart. Hence, we may conclude by saying that it is the business of the preacher to plant the churches and keep them actively engaged till the King comes.

### 3. THE EVANGELIST'S REWARD.

The Scriptures plainly show that those for whom the Evangelists labor, are to be careful to supply his temporal wants, if it require all their estate. "The ox that treadeth out the corn" shall not be muzzled, saith Paul, and so it is written in the Old Testament. But it is the ox that treadeth out the corn, mind, that shall have the straw, but the fat ox that merely offers to tread out the wheat for so much feed, is not to enjoy the reward. He alone that does the work is to reap. The laboring men in the vineyard of the Lord are entitled to a reward in proportion to their labor, their wants, and the wants of their families.

In this brief statement, we have not the space, nor the disposition to examine that popish, sectarian, and anti-christian system which makes merchandise of the gospel, in hiring striplings or others to become "lords over God's heritage." This whole salary scheme in which preachers push aside the deacons and bishops in order to do so much of their work for so many dollars, is degrading to all concerned, and really subversive of the apostolic church order.

But the churches are as fully bound, without bargain, promise, note, subscription paper, or any other pledge, to hold up the hands of Evangelists and amply supply the wants of their families, as the heads of families are to feed their wives and children. Who would think of making pledges, or entering into bonds to support their families? The nature of the relation creates the strongest obligation, and hence, fathers are not expected at the opening of each year, to give bond and security that their wives and children shall have bread. Neither does it become the dignity of the church of Jesus Christ, to enter into bonds to aid the fatherless and widow, and feed the ox that treadeth out the corn. The dedication to God in becoming Christians, lays the members under the most solemn obligations to visit the fatherless and the widow in their affliction, and to bestow their "carnal things" on those who sow among them "spiritual things."

When preachers go forth with the confidence the churches properly

regard the obligations that rest upon them, they feel neither as hirelings, beggars, or at all feeble in their heavenly calling.

In conclusion we beg permission to suggest that if the preachers will muster the moral courage to teach the churches the truth on this subject, all will go well. The brethren, in our judgment, are generally disposed to do right, so far as they can see their duty. The seniors, or Lord's overseers of the churches, are to see, not only that the treasury is filled, but that the funds are distributed in the manner best calculated to promote the cause of the Saviour.

This is a subject, in our judgement, which requires the prayerful examination of Christians every where. We have not found space for authority for our conclusions; but our purpose has been to merely mark out what seems to us, the Scriptural indications, and it may require considerable time to set forth the whole subject in a commanding light. Yet we feel as sure of success as we do that the Scriptures are the word of God. Our prayer to the churches, and particularly to the ministers of the gospel, is to look at the matter in the fear of God. The Scriptures are able to make us one. T. F.

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### HUMAN ORGANIZATIONS.

Pres. Fanning, as quoted in the Christian Union of December 24, compliments Dr. Bell on account of his "clearness in reference to the worthlessness of human organizations." Bro. Fanning would confer a favor on many readers of the Union by stating, with all possible "clearness," what he means by "human organizations." That there may be no misconception, we would have such existing organizations as he denominates "human and worthless" named, especially those that appertain to the people with which he and I are religiously associated. We will then ascertain how far the publishers of the Union concur in Pres. Fanning's views. Our call for explicitness, for specific allegations, which have occasioned, with us, many volumes of empty declamation. M.

### REMARKS, EDITORIAL.

We insert the above, from a new clear-headed, and able correspondent, with pleasure. It is certainly full time that something more definite should appear in regard to the relation of "human organiza-

tions" to that Divine institution denominated "the Church;" and we thank our correspondent for calling the attention of our brotherhood to the distinction between them. "Many volumes of empty declamation" may have appeared on this whole subject, as upon many kindred subjects, but without available results. Let us, then, understand ourselves.

Our correspondent calls upon the Gospel Advocate to state, with "all possible clearness, what he means by 'human organizations.'" And, that there be no misconception, he would have such *existing* organizations as are "human and worthless" named, especially those that appertain to our brotherhood.

This will impose no little labor on the Advocate; for, first, he must define the general subject of "human organizations;" he must state "*what he means*" by the terms; next, he must specify, by name, such organizations. And here he has a wide field from which to gather his materials—no less than our whole brotherhood, scattered over the world. It would not become us to speak for the editor of the Advocate, even if we could do so; but if he considers "the church" to be the only divine institution, and *all other* organizations as "human"—whether all are "worthless" or not—he will have enough to do. From this we hope he will not shrink, but that, as an opportunity is now afforded him for *coming to close quarters*, he will avail himself of it gladly. We shall expect that, if our correspondent and Pres. Fanning differ in their definitions—that is, if the former regards as divine what the latter considers human, he will be ready to defend his position against any assaults. We shall not, in advance, assume that he is the advocate of human institutions in religion.

Possibly, however, our correspondent intends that the Advocate shall specify nothing but such "human organizations," if any, as may appertain to our brethren in Kentucky, including any one that may be more general, and embracing other States as well. And he may desire to demand that the Christian Union shall define its position in regard to these—as *specified by the Advocate*. "We will then ascertain," he says, "how far the publishers"—possibly he meant the contributors—"of the Union concur with Pres. Fanning's views." For this promise we thank him.

This expression of *our views* may be regarded by our correspondent as a matter of some moment. We shall not hesitate to gratify him, or any others of whom he may speak. On religious matters, it is not

the plan of the Union to wear a mask. It intends, as its past course demonstrates, to utter fearlessly and without guile, its full convictions. Whatever is divine—universally known to be such—it will advocate *as divine, and because it is divine*. It wants no better reason. Whatever is “clearly” human it may approve, not because it is human, but because of any excellences it may possess, intrinsically or extrinsically. But it will not confound the divine with the human, nor commend the latter *as though it were the former*. It will regard it as what it really is—clearly human—and will allow that whatever merits it may possess are human. We do not condemn, *a priori*, what is human, nor do we regard it necessarily “worthless.”

We speak in this general way now, in advance of the revelations of the Advocate. We may add, that, while that sheet *does* “compliment Dr. Bell on account of ‘his clearness in reference to the worthlessness of human organizations,’” Dr. Bell repudiates both the right-handed and left-handed *compliments* so lavishly bestowed. And we presume that whoever may have written what the Advocate attributes to Dr. Bell sympathizes with him fully. The Union may truthfully say, in the language of Paul, “We seek not yours but you.”

*Reply to M. and the Editor of the Christian Union on the subject of*  
 “HUMAN ORGANIZATIONS.”

We take pleasure in responding, both to Bro. M. and the Editor of the Union, in reference to “*human and worthless institutions*.” We deem it not improper, in the first place, to respectfully call attention to what seems to us *peculiar* in the style of these brethren. The manner in which Bro. M. “*calls for explicitness, for specific allegations, with the view of avoiding those vague generalizations which have occasioned, with us, many volumes of empty declamation*,” seems to imply a charge of want of perspicuity against some one. Possibly we are guilty.

We mention the matter merely to intimate to Bro. M. that so *insinuating* a style is evidently unfair, and by no means dignified or respectful. When the Editorial writer—we regret there is no responsible Editor—speaks of our “right-hand and left-hand compliments so lavishly bestowed on Dr. Bell,” he misconceives the whole purport of our notice of Bro. Bell’s writings. We have not hesitated to speak freely when error was apparent, and when we discover that a writer loves the truth, as we believe Dr. Bell does, it affords us satisfaction to say “God speed you.” No man in Kentucky has written as Dr. Bell.



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He has maintained that Christian kings and priests are fully empowered by virtue of their high mission as saints of the most High, to preach the gospel, keep the ordinances of the Lord's house, and do all that can be done for the salvation of men. Possibly, we may not be understood, but we predict that it will require but the eye-salve of a few years experience for all who take the name of Christ, to see with the clearness of a sunbeam.

Our purpose in the notice was neither to flatter or find fault, but to do justice. We, therefore, respectfully suggest to our brother of the Christian Union, that his conclusions was hasty, and did not strike us as at all calculated to strengthen that tender Christian regard which should exist amongst brethren.

Again, we can scarcely divine the object of Bro. M. and Bro. — in asking us what we mean by "human organizations." We will see. We are not disposed at present to argue the truth of any of our conclusions, but, we will speak candidly, and leave it to future developments to suggest our duty.

Perhaps it may be requisite to submit a few preliminary thoughts on the nature of government and organizations in general. We have had nothing to say of human institutions which are not regarded as *church auxiliaries*, or organizations in place of the church. We are free to admit that our Republican institutions may be regarded in some aspects at least, as human, although Daniel Webster said, "Christianity, independent of all sects and parties, is the law of the land," and General Washington asserted, that "without an humble imitation of the Divine author of our blessed religion in his charity, humility and pacific temper of mind, we can never hope to be a happy nation." What we call human organizations are but modifications of things divine, and we are more than satisfied that God made man dependent—incompetent to govern himself religiously,—in the words of the prophet, "It is not in man that walketh to direct his steps," and that left to himself he is a natural brute beast," and yields to his impulses as is apparent with philosophers, spiritualists, impulsive religionists, and all beings in the universe who look not in the right direction for light and guidance. With this view we may pronounce government, human, and not hurtful.

In addition to our civil institutions, there are certain "moral societies in the world, we presume, might be denominated human organizations, although they are from a Divine model. Our view is that but

for Patriarchal government, the Jewish hierarchy and the Church of Christ, the idea of even a human organization could not have entered the heart of man. From the fact that man has not made the slightest advance in spiritual affairs in six thousand years philosophising, we conclude he is incompetent to make discoveries in Divine light; and, secondly; that it was necessary for his present and eternal well-being for his Creator to furnish him "all things which pertain both to life and godliness." This, we believe, he has done in a purely spiritual organization, called the church of God,—“the pillar and support of the truth.” We are persuaded that the church is God’s house, a spiritual institution—an ark of safety for lost sinners, and that it is by means of the church alone, guilty rebels of earth can be redeemed and qualified for mansions above. We are also satisfied that there is ample room in the church to employ all our energies in the salvation of the world.

Furthermore, we are confident that in-as much as the church is God’s kingdom, she needs no auxiliaries, and that in every attempt at moral improvement by means of other organizations, we neglect the body of Christ, give our time, money, and energy to what God requires not at our hands, and therefore, we conclude that all human religious organizations are at least useless so far as Christians are concerned. It only remains to point out a few of these human organizations amongst us.

There is no institution altogether human. Idolatry is but a perverted form of religion; Mohammedonism is a *mixture* of Judaism, Paganism and Christianity; Romanism is a combination of Christianity, Tradition and worldly wisdom; all forms of Protestantism are but *modifications* of the Christian religion; and all moral institutions owe their existence exclusively to the genuine religion of the Bible. Hence, these are at best but mixed institutions.” The simple question is to determine if we have a pure practical Christianity in the world, occupying all the ground for Christian labor. We class the following amongst worldly organizations:

1. *Sunday Schools*.—The church of God is the proper Sunday school for the children of Christian parents.

2. *Bible Societies*, either for translating, publishing, or distributing the Divine Oracles. The church, as the kingdom of the Lord Jesus Christ, is entitled to the honor of all such labor, and not Romish, Protestant, or other factions.

3. *Missionary Societies*.—Upon the church of Christ, alone, rests the responsibility of preaching the gospel to the world.

4. *Societies for educating or making preachers*, different from the churches, are human, and take from the respective congregations, both their labor and their reward.

5. *State, District, or County Co-operation Societies*, built upon a money basis, with authoritative constitutions, are worldly, and greatly detract from the wisdom and dignity of the churches of the Lord Jesus.

6. *Boards*, of what are usually denominated *Official Elders, Bishops, Evangelists, Deacons, Synods, Ecumenical Councils, General Conferences, or Associations*, etc., etc., for the transaction of the business of the churches of Christ, are human organization, unsanctioned by the Bible, dangerous in all their aspects, and should be rejected.

7. "*The Moral Institutions*," common to the world and the church, such as Temperance, Masonic, Orphan Sustaining, Truth Telling, Debt Paying Societies, however valuable they may be to the world, can find no place where Christianity exerts its sacred influence. T. F.

CO-OPERATION MEETING.

EBENEZER MEETING HOUSE,

Davidson county, Ten., Feb. 11, 1860.

In obedience to an appointment by the disciples of Jesus Christ, in coöperation at Murfreesboro, Jan. 1859, Seniors, Evangelists and members met at this place to day at 10½ o'clock, A. M. from the following congregations, viz:

1. *Ebenezer*—Elders John Hill, N. W. Carter, L. R. Mullins, D. Cawthron, and Geo. Beaty.
2. *Thompson's Station*, Williamson county—Elder David Hamilton and sister Hamilton.
3. *Owen's Station*—Elders J. C. Owen and D. Collins, and their wives, and sister Gaines.
4. *Franklin College*—E. G. Sewell, S. P. Nicks, T. Fanning, Evangelist, and sister Fanning.
5. *Murfreesboro*—Elders J. W. Hall and F. P. Moseby.
6. *Cross Roads*, Bedford county—G. W. Cone, Evangelist.
7. *Leiper's Fork*, Williamson county—R. B. Trimble, and H. D. Bantau, Evangelists.

Bro. J. W. Hall, was requested to preside over the deliberations, and Bro. T. Fanning to act as Scribe.

REPORTS.

1. Bro. E. G. Sewell, of the Franklin College congregation, and who is laboring as the servant of the congregations in coöperation, reported, that owing to ill health, and the unpleasant weather, he had not accomplished much since November. He had, however, spent a week in the little congregation formed during the summer at Mt. Pisgah, Bedford county; found the brethren meeting on every Lord's day to keep the ordinances, and felt assured they are growing in grace and the knowledge of the truth. He was not certain whether the members generally worshiped in their families, but is satisfied from the progress already made, they will not neglect any duty which the Lord has enjoined, very long. There were three additions.

He had also spent two days with the brethren at Millersburg, Ruthersford county, and found some of the members strong in the faith, and anxious to see the cause prosper, but some had yielded to the flesh. He also suggested a determination to labor more for the few liberal souled brothers and sisters at Millersburg, and expressed the fond hope that the time would come when they would prove themselves "full of all goodness—able to admonish one another."

2. Bro. David Hamilton reported that the little band of disciples called together at Thompson's Station in December, 1859, had a comfortable house, as the first evidence of their sincerity in the cause of Christ, and as a second argument that they love the truth, they meet on Lord's day to worship God. Three of the members shrink not from conducting the service, and younger brethren refuse not to read publicly the word of life, sing, and do whatever seems suitable for persons of their Christian experience. Bro. Hamilton confidently believes that the members are all anxious to honor the Lord in their bodies and spirits which are his.

In answer to certain questions, Bro. Hamilton stated that some of the members attend to family worship, but others find it difficult to do so. But from the earnest manner in which the members are studying and honoring the will of the Lord, he doubted not all will prove themselves "lively stones" in the heavenly edifice.

Bro. J. C. Owen, of Owen's Station, reported, that the disciples in his section were collected mainly from the world during the past summer, and fail not to meet on the Lord's day for singing, prayer, read-

ing, exhortation, breaking bread, contributing as the Lord prospers each, and rejoicing in the salvation of the gospel. But few of the brethren as yet worship in the family, but Bro. Owen is of the judgment that the members are generally disposed to honor the Lord in all things and in all possible ways.

4. Bro. J. W. Hall, of Murfreesboro, gave quite an interesting account of the progress of the brethren in Murfreesboro. He said, till some eighteen or twenty-four months past, the brethren had anxiously labored to keep up a religious interest in his town by employing such preachers as would hire themselves to labor for them monthly and semi-monthly, but either from want of competency in the men employed, or defect in the system, or both, they did not succeed. Finally, the effort was made to do their own work, to encourage preachers to labor mainly for the world, and the experiment had answered a noble purpose. Now, the people who could not, in times past, be induced to attend meeting but to hear sermons, rejoice to assemble for the purpose of mutual improvement in keeping the ordinances of the Lord's house. Bro. Hall was not sure whether the brethren were religious in their families, but expressed confidence, that as they had put their hand to the plow, they would not look back till they shall have attained to every Christian grace. In addition to paying the expenses of the congregation, Bro. Hall expressed the opinion that the members would be prepared to aid in evangelizing to the amount of \$75 to \$100 the present year.

5. Bro. Hill, of Ebenezer, reported, that owing to the facts that the disciples of his congregation had two places of meeting—Rock Springs and Ebenezer—and that some of the members began their religious career under wrong views with regard to Christian duty, it was difficult for them to meet on the first day of the week to worship. From the influence of party religions, monthly preaching, and the general substitution of the service of preachers for the worship of the members, it is yet a question with some of the members of the congregation, whether the obligation rests upon the members as Christian priests, to keep ordinances. While the members are not quite regular in meeting on the Lord's day, when they do meet, they commemorate the Lord's death, lay by in the Lord's treasury as the Lord has prospered them, and some of them are disposed to teach their families the practical meaning of religion.

6. The brethren at Franklin College reported the brethren at peace ;

that they fail not to meet to keep the ordinances, and the heads of families attend to social worship.

7. Bro. G. W. Cone stated in very plain terms, that he was anxious to see all the congregations rejoicing in the service of the Lord, and that the congregations in which he labored, understood their duty as to meeting, worship, etc.

8. Bro. R. B. Trimble, of Leiper's Fork, Williamson county, said that he was supported by the Beech Grove, Lassea, South Harpeth, and Franklin congregations. The brethren at Beech Grove and Lassea met regularly to observe the Lord's precepts; at South Harpeth, he said, the disciples met to hear preaching, but not to worship. At Franklin, the members of the church met to worship.

Bro. H. D. Bantau, Evangelist of Leiper's Fork, reported that he was laboring mainly for the congregation of which he was a member, the brethren at Franklin and Thompson's Station, and found the disciples generally liberal, and in a healthful condition.

Bro. Bantau requested an examination of the question as to "*The purpose of the weekly contribution?*" and took the ground, that the object is to support the poor saints, and defray incidental expenses in the churches; but preachers, he believes, must be sustained by some other plan. Brother Bantau seemed to favor the idea that religious service is official, in a sense, different from performances by virtue of living merely as Christian priests, and promised to be prepared, by the May meeting, to show that officers competent to perform the work of the churches, are made by election and ordination. Other brethren were of the judgement that there is a plan clearly revealed in the scriptures for raising funds for all religious purposes, viz: For each disciple to lay by in the treasury on the first day of the week as the Lord prospers them; and that in as much as preachers ought to be regarded as a part of the one body, they are to live of the gospel just as others who depend upon their labor for food and rayment. Not a few of the brethren regard all officers and preachers made by election and ordination, whether by a synod, councils of bishops, conferences, or coöperation delegates, as strictly popish as the mitred of Rome. Their view is that we "grow up into the Lord in all things." It might be well for the brethren to look at the Scriptures with the view of determining the truth as to the *how* Christians gain official designation. It is evident, sincere men at present, who profess to take the Bible for their guide, differ across the whole heavens.

Brethren Hill, Cone, and Hamilton, urged an examination of the question, "*How can the brethren be convinced of their duty to meet in order to keep the ordinances?*"

Bro. E. G. Sewell gave his views on this subject. His position is, that exhortations to meet and worship, will remain unavailing till the brethren are convinced the Lord has required them to do so, by virtue of the authority of their Christian profession; that Christian experience and Christian life demand it, and that members of the church who fail to prove themselves "lively stones," forfeit their right to eternal life. In his views, the brethren generally seemed to heartily concur. Brethren Cone, Hill and Hamilton were very clear as to the Lord requiring of the church the preaching of the gospel to the world, and the perfection of all the members in holiness. In plainer words, the idea of preachers suffering themselves to be hired as pastors to watch the flock, and of the members flattering themselves that when they meet to hear their pastors preach, receive the bread broken by them and pay the salary, they are worshipping God, is a fatal error. Indeed, that there can be no spiritual life in this system of things, and most of the brethren said amen and amen.

In compliance with a request of brother Sewell, as to the direction of his labor, the brethren thought proper to suggest that it might be best to visit, in the first place, all the churches in coöperation, "set in order the things wanting," endeavor to get all the members to work and report at our next meeting.

Bro. Fanning was requested to correspond with the brethren at Franklin as to the practicability of Bro. Davis laboring with brother Sewell.

Brethren Cone, Bantau, and D. Lipscomb were requested to examine the question as to What Christian courtesy is due between the churches of Christ, and report at the next meeting.

Adjourned to meet at Franklin on Wednesday before the first Lord's day in May, at 10½ o'clock A. M.

J. W. HALL, *Chairman.*

T. FANNING, *Scribe.*

Bro. O. P. Miller, of Paris, Ky., is on a tour South, and we hope his labors will result in great good.

Bro. Dr. J. W. Brents has removed to Richmond, Tennessee.

WHAT IS THE CHRISTIANS' WORK FOR 1860?

1. Examine ourselves to see whether we are in the faith or not. If not, then go to work and continue until we are sure that we are working in the faith.

2. Withdraw from all those who walk disorderly. Keep not the company of a wicked brother.

3. Stay away from the still-house, grog-shop, tippling-carts, and all workings where strong drink is invited. Put not the bottle to your neighbor's mouth, neither to your own. Keep not strong drink within thy house to give to thy brethren and friends. Drink no drams, for if thou dost, thou hast already started on the road to ruin, and death in the drunkard's grave.

4. Keep away from theatres, race-tracks, fair-grounds, and all other societies of the devil.

5. Keep out of all political strife and party politics.

6. Strive not with thy neighbors about money, mules, land or any other property. Go not to law with any, especially with thy brother.

7. Follow some honorable pursuit in order to make a support, and depend not on the charity of the public.

8. Keep ourselves unspotted from the world in all things.

9. Go to meeting every Lord's day and attend to the contribution, to the breaking of the loaf, and to the prayers. Be sure not to use any tobacco while in the meeting-house, nor have any worldly talk; and be sure not to go to sleep while the man is preaching, but look him in the face all the time. And you need not tell the preacher to preach an eloquent sermon because there are a few lawyers, doctors, or sectarians at meeting, but if he should seem to be very anxious to please the people, then you may know that God is displeased. Neither need you tell preachers that they are smart, nor that you rather hear Bro. A. than Bro. B. Tell them to preach the word, all who preach thus, believe for the word's sake, and then we will have no *big* and *little* preachers.

10. Read the Bible, sing and pray in your families; talk to all your neighbors on the subject of Christianity. Be pious, zealous and devoted. Give all the glory to God and the Lamb.

11. To all Christian preachers, preach the word; ask people to believe it, preach no speculations of your own or any other persons; set the congregations in order. Deliver at least three lectures on that part of the word relating to intemperance in drinks, or any thing else.

use simple language, and not use "*sesquipedalia verba*," words a foot and a half long. Be kind to each other; preach together and don't be afraid that one be smarter than the other. Don't talk about each other, but assist each other.

12. If all will follow a course of this kind, both in public and private life, there will be more additions to the church in 1860 than ever before.

Now I do not wish to be understood as dictating the course to be pursued by the Christians, but I do honestly believe that the Bible upholds me in asking my brethren to withdraw from all the things of which I have spoken of as of a devilish nature, and asking them to follow those things of a spiritual nature, or the teachings of Christ and his Apostles.

In hope of immortality,

J. K. SPEER,

Spring Grove, Maury county, Tenn. Jan., 1860.

CORRUPTION OF SPURGEONISM.

BRO. FANNING:—Being desirous to discover the precise point of C. H. Spurgeon's influence as a preacher, I purchased and read carefully his Scrap-book: first series, by Sheldon and Blakeman.

Having been, a portion of my life, a busy actor on the political theatre, it afforded me a good school in which to learn much of men and their policies and tricks. The most successful candidate was he, who excelled in *anecdotal* argument. Spurgeon says, that "he will relate anecdotes, though some may dislike them."

Now, I wish to introduce one of his, to show his taste, and his great disregard to the laws of Jesus Christ. He says, page 379, "A slaveholding American, (American slaveholder) on one occasion, buying a slave, said to the person of whom he purchased, "Tell me honestly what are his faults?" Said the seller: "He has no faults that I am aware of, but one; that one fault is, he will pray." "Ah!" said the purchaser, "I don't like that, but I know something that will cure him of it pretty soon." So the next night, Cuffey was surprised by his master in the plantation while in earnest prayer, praying for his new master, and his master's wife and family. The man stood and listened. but said nothing at the time; but the next morning he called Cuffey and said, "I do not want to quarrel with you, my man, but I'll have

no praying on my premises: so you just drop it." "Massa," said he, "me canna leave off praying; me must pray." "I'll teach you to pray, if you are going to keep on at it." "Massa, me must keep on." "Well, then, I'll give you five-and-twenty lashes a day till you leave off." "Massa, if you give me fifty, I must pray." "If thats the way you are saucy to your master, you shall have it directly." So, tying him up, he gave him five-and-twenty lashes, and asked him if he would pray again? "Yes, Massa, me must pray always; me canna leave off."

The *yarn* of this anecdote is threaded out until Cuffey prayed his cruel master and wife into pure religion. Now, reader, this is from the London Apostle! A man who indicates throughout his sermons that God has a special mission for him to fill, and of whom, thousands think it would be sacrilege to question, even what Spurgeon might dream!

Now, reader, have you not read the Law of Remission, as expounded by God's Ambassadors, and recorded in the statute book of Heaven? "Yes." Well did you find any such *nonsense* as is dialogued between the master and Cuffey? "No." Do you believe that God called Spurgeon as a special instrument to wage a disgraceful war upon Jesus Christ and the Apostles? As easily could I believe, that He had called him to bottle up moonshine, or bridge the Atlantic with sunbeams, or drive the Nile back upon her own bosom to kiss the mountains from which it emanated.

Not in the foreground, but in the background of this picture, there is another shade than the mere conversion of this wicked slaveholder! Cuffey is the hero of the tale.

I wish that our Trans-Atlantic orator would present the Law of Remission as found in the New Testament, to his people for three consecutive Lord's days; and this would test the fact as to whether those boasted-of multitudes assemble to hear Spurgeon or the Apostles—to hear Spurgeon's anecdotes, or the gospel of the crucified One. Will he tell the convicted "slavedealer" to "arise and be baptized and wash away thy sins?" Will he tell the priest-ridden, and kingly cursed thousands who crowd around him, when goaded in their hearts, "Repent and be immersed, every one of you, in the name of Jesus Christ for the remission of sins?" Will he enunciate to the benighted of London, "He that believes and is immersed shall be saved." And, that, "if apostles or angels preach any other gospel than that preached

by the apostles, let them be accursed." He says "that he is brave." Take the banter. No, Mr. Spurgeon has already announced most solemnly, "that his identity is with Calvin and St. Augustine, and with them he will live, and with them he will die." Which is but little less than an open declaration of war upon the dominions of the cross!

I am told that no man could have achieved so much, if not aided by a supernatural power, as this young Cicero. You had as well tell me that that beautiful, fascinating actress could not have achieved such laurels, as a crowded theatre, and a thousand groans, and wet eyes, unless the Lord had stood by her! But, thank God, the lamp is lighted. Day has dawned. The bugle-notes of war are sounding. The day of battle has come. To arms! to arms! the chieftains cry. And shall we not heed?

JAS. A. BUTLER.

Helena, Ark., Jan. 27th, 1860.

SPRING MEETING OF THE A. C. MISSIONARY SOCIETY.

In harmony with a resolution passed at the special meeting of the A. C. M. S. at St. Louis in May, 1859, and approved at the annual meeting in October last, the Executive Board have determined to call another special meeting of said Society, to be held in St. Louis, Mo., beginning on Tuesday the first day of May, 1860, at 2 o'clock P. M., and continuing until the Thursday night following.

Addresses will be delivered by Prof. Robert Graham, of Kentucky, James M. Mathes, of Indiana, and Moses E. Lard of Missouri. Besides these, we expect numerous brief addresses by distinguished brethren from different States.

Special meetings for social worship will be held morning and evening.

The growing interest in the Missionary cause leads us to anticipate even a larger meeting than that of last May.

The brethren and sisters in St. Louis extend a cordial invitation to the brotherhood every where, to come and share their hospitality. The heartiness and skill with which they entered on the work last Spring, furnish the best assurance that they mean what they say.

Brethren of the West, the Northwest, and the Southwest, let us come together in the spirit of love, and of sound mind for council, co-operation, and the cultivation of Christian friendship. Let us unite to

push forward, with increasing power, the triumphs of grace in the conversion of the world. And let as many as choose to come from remote regions be assured of a hearty welcome.

The Board desires to recommend to the churches to make collections on the third Lord's day in April, or any other suitable time, for missionary purposes, to be sent to the meeting at St. Louis.

Those who made pledges last May, redeemable within a year, will please remember that the year expires with the month of April. We trust they will be ready to pay at the May meeting.

Arrangement will be made with as many railroads and steamboats as possible, for half-fare tickets, of which do notice will be given in the Review, and in the St Louis papers.

By order of the Executive Board,
ISAAC ERRETT, *Cor. Sec.*

March 1st 1860.

DOINGS OF THE A. C. MISSIONARY SOCIETY.

We now have Missionaries in Jerusalem, Jamaica, Maine, New York, Maryland, Arkansas, Kansas, Michigan, Canada and Ohio. Arrangements are about completed for Southern Kentucky and Southern Missouri. We hope still to put others in the home fields, and if possible, send one to California and one to Texas before the present year expires.

Since the opening of the current missionary year, the following additions have been reported:

J. O. Beardslee, Jamaica, 7; E. H. Brooks, Thos. M. Rae, Eli Regal, Michigan, 29, and two churches organized; J. S. Robertson, Arkansas, 12, and one church established; George Garraty, New Brunswick, 7; in all 55. In addition to these, Bro. Garraty reports sixty Baptists at St. George, N. B., as uniting with upwards of seventy whom he had baptized in forming a Christian church; but how many of these came in at his last visit, his report did not say.

The mission church, established at Ionia, Michigan, by the Society, and which has, from the first, been self-supporting, has recently been blessed with fifty additions, and is now one of the most vigorous and influential churches at the county seat.

We trust the brethren will see, in the light of these cheering facts,

that their contributions and labors in the Missionary cause are not in vain. The work is just begun, and we hope to report still more encouraging news in the progress of the year.

ISAAC ERRETT, *Cor. Sec.*

February 1st, 1860.

P. S.—Since the above was written, we have received news of from thirty to forty additions at another new point; twenty-one at another, and seven at another.

PERSONAL.

Bro. James Challen, of Philadelphia, closed a meeting of some two weeks in Nashville, Feb. 27, with four additions from the world, and a favorable impression upon all who heard him. Pres. Carnes, of Knoxville, was with him a part of the time. It is but justice to Bro. Challen to say that he has proved himself a very efficient laborer in the vineyard of the Lord; and we are not sure but the brethren have made a mistake in failing to hold up his hands for months, in aiding to roll back the dark, death shadows which are still lingering in the wake of the ill fated apostate who fell, like Lucifer, from heaven a few years ago. No great work can be accomplished without coöperative energy.

T. F.

Bro. John Acuff, of Oaltunah, Hamilton county, Ten., under the influence of a wasting affliction of twenty years' existence, with, if not all, or at least many of his "bones out of joint", writes to us most encouragingly. Will our readers not be pleased to hear a few words from a brother who knows that he is at the verge of eternity. He says:—"What could I hope without the Bible? All would be a blank! With a knowledge of the Bible and faith in its promises, I am content. My mind is composed, firm and fixed. I look onward and upward to a state beyond that which is mortal. I have also found the Advocate a friend in my affliction. It is the paper we need. Bro. Fanning's teaching upon the subject of church organization,—officers and members carrying forward the good work, is what is generally needed."

“JOHN THE BAPTIST,”—BAPTIST VERSION.

Dr. Conant has sent out a “preliminary” version in which he says “John the Baptist” “*immersed*,” and that “the Baptist” is a part of the sur-name of John.

If this is a *feeler*, it has been given with the view of ascertaining what Christian scholars will *bear*. If the Doctor is in earnest, he is not competent to translate. We fear *party* with him overbalances the diction of the spirit. We have long doubted the ability of the Baptist or any other sect, to *give* or *receive* a pure translation of the Scriptures. Are the brethren to be deceived and swindled out of their money?

No scholar will engage in argument with the Doctor. All linguists, immersionists and anti-immersionists who fear God, will hold this effort in extreme contempt. “John the Baptist” “*immersed*!” Think of it, you that fear the Lord, and pray for men above party, to revise the Divine Oracles. Just as well say John the Immerser *sprinkled*.

T. F.

REPORT FROM ALABAMA.

BRO. FANNING:—After my leave of Murfreesboro, I came directly to Mooresville, Ala., where I spent a week. I found there one of the most lively and zealous little churches it has been my good fortune to meet any where. Our meetings were largely attended, both night and day, from other churches and the world, and the result was eleven additions to the church by confession and baptism. A deep interest prevailed throughout the community. I have never seen young converts so happy and more fully in the spirit of the gospel. More kind and Christian hospitality is not to be found any where than in the little church in Mooresville. Long will I remember my visit among this kind and Christian people. May the good Lord bless abundantly the young and old, and bring them to their final reward above.

From Mooresville I went to Moulton and spent a few days, and baptized one. I heard much of the former glory of this church, gained chiefly by your labors, but, alas! that glory has departed. They have not had a meeting, even of the church, for more than six months. There are a goodly number of brethren here, but one has gone to his “merchandise,” and another to his “farm.” With the death of the faithful and excellent Bro. McDonald, came the death of the cause.

The Lord prosper us in the good work.
Atlanta, Ga., Feb. 4th 1860.

O. P. MILLER.

REPORT FROM TEXAS.

PARIS, LAMAR CO., TEX., Nov. 5th, 1859.

BROS. FANNING & LIPSCOMB:—I commenced a meeting at Antioch, in this county, on Friday night before the first Lord's day in August last, and continued at that place one week. Adjourned to Sulphur Springs, some eight miles north, and continued there till Friday night following; thence back to Antioch, and continued there untill Lord's night. The result of this meeting was as follows: Immersed forty-one; by recommendation, thirteen; total, fifty-four.

Our coöperation meeting came off at Mt. Vernon, Titus county, in connection with the third Lord's day in August. Immersed twelve, by recommendation twenty; total thirty-two.

I commenced a meeting in Mt. Pleasant, Titus county, Saturday night before the second Lord's day in October, and continued thirteen days and nights. Immersed forty-five, by recommendation sixteen; total sixty-one.

I reached home on Friday evening. Went to Stewig's Mill on Saturday evening, preached there till Monday; immersed five, by recommendation one; total six.

I commenced at Paris, Lamar county, (from where I write,) Friday night before the fifth Lord's day in October, continued one week, and immersed three. The whole number immersed within the last three months is one hundred and six, and by recommendation fifty; total, one hundred and fifty-six. During this time I have preached about fifty times. I hear good news from many sections of our country. This is a time long to be remembered. We thank God and take courage. Praise the Lord, O, my soul.

THOS. BARRETT.

REPORT FROM GEORGIA.

BRO. FANNING:—Grace, mercy, and peace to you. Bro. Miller, of Kentucky, has just closed a meeting, or a series of meetings here. No accessions; still I hope good will result from the seed sown. The congregation here meets every Lord's day to worship God according to his own appointments, and harmony and good will prevail among them. There have been aliens in attendance at our meetings recently than for some time, and I do humbly pray some of them may be won to truth and holiness—putting on the Lord Jesus Christ and walking in him. I long to see our cause get a start in this city—a central point, a place for sounding out the word of life to other localities.

Yours in the good hope,

A. W. OWEN.

OBITUARIES.

Died at her residence, in Austin, Tex., of Pulmonary Consumption, December 24th, 1859, Mrs. Martha H. Carrington, consort of L. D. Carrington.

The deceased was the daughter of William Hickman Hill, and was born in Williamson county, Tennessee, October 23d, 1824. Having completed her education under the tuition of Elder F. Fanning, she was married to Mr. L. D. Carrington, February 13th, 1844. In the Spring of the same year she united, by baptism, with the Christian church at Columbus, Miss.; and in all her relations of life, as a wife, mother, and friend, she exemplified in all its beauties and excellencies the Christian's faith. Whether in the management of her well-ordered household, dispensing peace and happiness about the domestic hearth by the influence of her gentle and affectionate nature—in the social circle, when yet the bloom of health was upon her cheek—or while wasting away under the slow but steady progress of the Destroyer's work, she exhibited the possession of a mind of superior natural endowments, cultivated to a high degree, and a fortitude rarely found in one so gentle. In all her afflictions she murmured not, and when the hour of her dissolution was at hand, her only regret, seemingly, was the separation from her loving and devoted family—that she could not be spared to complete the training and culture of her children which she had so well begun. Truly dees "the Destroyer select a shining mark." He has taken the idol from the family, the jewel from the social circle, and from the church an exemplar of its faith, and a useful and beloved member. She has left a devoted husband and five interesting children, a large relationship, among whom is an aged mother, together with a large circle of friends, to mourn their irreparable loss. But their loss is to her "eternal gain," and "they mourn not as those who have no hope." The full fruition of the reward of the Christian is hers to enjoy; and though dead, she still lives in the influence of her example.

A FRIEND.

The relatives, teachers and friends of our deceased sister in Tennessee and Mississippi, most earnestly sympathize with the afflicted husband and children, and almost heart-broken mother. We can scarcely think of sister Martha, but as a blooming and beautiful girl of sixteen years. The Lord has promised that his children shall be "like him" in heaven. Bless his holy name forever.

T. F.

HICKMAN, KY., Feb. 6th, 1860.

BRO. FANNING:—It is with a heavy heart and a sinking of the spirit that I write to inform of the death of my father, Elder W. G. Roulhac, who died at this place, calmly resigned at meeting the dread Messenger. We shed for him the tears which affliction will wring from us, yet we know that our loss is his gain, and if there is rest for the people of God, that rest is surely his.

My heart is too full to attempt to write an obituary, but will you please publish the fact of his death in the next number of the Advocate, as many of his friends are readers of your paper.

Respectfully, your friend and brother,

JOS. H. ROULHAC.

We most deeply sympathize with the afflicted family in the death of Bro. W. G. Roulhac. We knew him well, and can say in confidence that we were acquainted with no brother who entertained a higher regard for the Saviour and his institutions than he. T. F.

BRO. FANNING:—On the evening of the 28th of January, sister Rachael Alexander, of Moulton, Ala., went to her reward. She lived but a little over two days after she was taken sick. She had reached the age of thirty-nine years and four months. She had been an exemplary Christian for more than fifteen years, baptized, I believe by yourself. As a wife and mother she had, perhaps, no equals. Her life was one of continual devotion and kindness to her husband and children. She leaves a husband who mourns her loss with the keenest grief, with a large family of children, and a circle of friends, but they mourn not as those who have no hope. She sleeps in the family burying-ground by the home of her family, where her grave may be watered by the tears of affection. The Lord bless and sustain the mourners called to bear the greatest loss of earthly blessings—a wife and a mother.

Sister Jennings, of the same place, died on the 24th, a few days before. She was the daughter of the lamented Bro. McDonald. Her age I did not learn. She died in the hope of immortality. She has gone with her father to rest from her labors, while her works will follow her. She leaves a husband, a sorrowing mother, two little children, and many friends to mourn that she has gone. The Lord comfort the bereaved with the hope of life.

O. P. MILLER.

CROSS TIMBERS, TEXAS, Nov. 17th, 1859.

BRO. LIPSCOMB:—It is a painful duty devolving on me to inform you and the readers of your excellent Advocate, of the death of our much beloved brother, Eld. Jeremiah Prather, who departed this life at his residence in this county, in the full confidence of a blessed immortality, on the 23d of October, 1859.

Bro. Prather was born in Kentucky on the 14th of September, 1803, —been a member of the Christian church for thirty years, and a zealous proclaimer of the ancient order of things for near twenty-two years. He has resided in Texas only two years, during which time he has secured the confidence and friendship of all that made his acquaintance who were capable of appreciating a truly good man. He leaves a widow and several children, and numerous friends to mourn their loss. May we be faithful to the end, and receive our reward with him in a better and happier world, is my prayer. May the Lord bless you in your efforts to do good.

As ever,

A. M. DEAN.

PINEWOOD, TENN., Dec. 25th, 1859.

BRO. FANNING:—It becomes my painful duty to announce to you the death of our beloved brother, James R. Allen, in the 23d year of his age. Brother Allen and myself confessed our Saviour before men under the preaching of Bro. R. B. Trimble, Sept. 1857, were buried with Christ by baptism, and rose to walk in newness of life. Till his death he lived faithful to his Christian duties. He died October 6th, 1859, after a protracted illness of the consumption. He bore his sufferings with patience, and died in the faith once delivered to the saints, and now awaits the rest that remains for the people of God. May we all be encouraged to live in obedience to God's commands, that our last days may be like his.

Yours in the one faith,

JAMES. M. MEACHAM.

Bro. John Brevard, of Hartsville, who submitted to Christ a few months past, in order to obtain a well-grounded hope in reference to the future, died, Jan. 7th, in the fullest triumphs of truth. Blessed are the dead that die in the Lord.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VI.

NASHVILLE, APRIL, 1860.

NO. 4.

THE REGENERATION.

Perhaps no word in the Bible, or in common use, is so frequently heard in religious discourses, or so often seen in religious publications, as REGENERATION, and we doubt if there is a word employed in the English language to express so many different ideas. It is also remarkable that many use the word with no thought whatever. On two occasions in our youth, we were violently assailed for denying something the parties called *regeneration*, and in our response, while we intimated that we might deny their view of regeneration, possibly, if they would define the word we could give either an affirmative or a negative answer. Neither could give its meaning, or even tell what he thought it meant. They intimated that it was possibly a divine and glorious *mystery* which takes place in the heart, but cannot be defined.

To say the least, there is a vagueness in the use of the word which either argues that there is no meaning to it as it occurs in the Divine Oracles, or that teachers have not generally learned its import. Is it

too much for us to say that the Lord intended it to be understood? In the first place, we are disposed to notice a few of its applications; and afterwards we trust to be able to state clearly the Bible use of the word.

1st. The Pythagoreans call the transmigration of the soul into a new body the *παλιγγενεσία*—Regeneration. Possibly all the ancients who held to the *metempsychosis* were of the same opinion. This view differs but slightly, if at all, from the speculation of many modern sects, which contend that regeneration consists in the entrance of a spirit of God into the heart.

2. Clement called the restoration of the world after the deluge, the regeneration.

3. Origen spoke of the resurrection as the regeneration. We recently noticed this view set forth in one of our best periodicals by one of our best writers. This is an ill omen.

4. The Roman Catholics, Episcopalians, and all who believe in the efficacy of infant baptism, either clearly maintain that baptism is regeneration, or that there is a mystic influence connected with the ordinance which may strictly be denominated regeneration. The idea of all, is that there is a power in baptism to either regenerate the soul—in modern style—or “take away the guilt of original sin,” in the words of Mr. Wesley. It is well known that Romanists, as early as the third century, came to the conclusion that infants are totally depraved—are guilty before God on account of Adam’s transgression, and hence the necessity of a saving ordinance—“baptismal regeneration” as it is generally termed. Such a doctrine, however, has no sanction in the Bible, and a more dangerous and damnable speculation perhaps never gained respectability. When Pres. Campbell stated in his *Extra* thirty years ago that “born of water,” the new birth and regeneration were used synonymously in the New Testament, he put a weapon into the hands of the enemy that has done incalculable injury to the cause of truth. Although he afterwards modified it, we have labored under serious embarrassments on account of so fatal a blunder.

There is still an impression in the heart of too anxious parents and cunning priests that there is a mystical regeneration in the sprinkling, or dipping the unconscious, but guilty infant.

5. Baptists agree with Romanists and Protestants, that infants are depraved—guilty—are sinners before heaven, and must be pardoned; but they maintain that there is a mystical influence of the spirit which

regenerates the child and qualifies it for death. There is quite as little authority for a secret power of the spirit to purify the guilty child by direct contact as there is for a mystic power of water to regenerate the soul. These doctrines both belong to Babylon, to mystic sects, and are indeed without foundation in truth. The two have but one parent. Frailty, mortality, and death are not sin. In plain words, the ability to sin, is not sin or sinful, consequently we hear the Master say, "of such is the kingdom of heaven." All that the unconscious babe will lack when the Lord comes, is to be clothed with immortality. Hence, sinners are told, "unless they become as the little child," they cannot enter into the kingdom of heaven.

6. A very general idea, however, of regeneration is, that it is the *new birth*, the purification of the soul, pardon of sins, or becoming new in Christ Jesus. No man living is more firm in the belief that the wicked heart must be turned to God than ourself, but becoming a Christian is not the regeneration of the Scriptures, and whoever uses it in this sense, lives with a veil over the heart. We care not, however, to notice other vague and unauthorized theories of regeneration.

7. The regeneration of the New Testament is, in the style of the best scholars, the *Renovation*, the *New Creation*, *Kingdom of God*, or *Church*, and the word has no reference whatever to any change of soul or body in order to enter the church. We thus, in obedience to very high authority, give our conclusion first, and we invite the reader to examine our reasons for it.

From an early period, there was an expectation on the earth that a new creation was approaching. Virgil, and others of like habits, spoke of a coming and glorious age, but all was star-light or moon-shine at best. Amongst the Jews there was no thought of a regeneration, only prospective; hence the word does not occur in the Old Testament. It, indeed, is found but twice in the New Testament, Matt. xix. 28, and Titus iii. 5. Previously, however, to Christ, there was pardon of sins, purity of heart, and communion with the Father, but no regeneration.

It will be observed that Christ had promised his disciples a kingdom—had said it was at hand, and they should be baptized with the Holy Spirit. Yet they had followed him some three years, without realizing the desire of their hearts, and Peter asked him, "What shall we have who have forsaken all to follow thee?" The Saviour answered, Matt. xix. 28, "Ye who have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve

thrones, judging the twelve tribes of Israel." If we adopt the denominational view of regeneration, that it consists in a new birth, purification, conversion, pardon and adoption into the kingdom, and the ordinary punctuation which makes the disciples follow Christ "in the regeneration," we must necessarily conclude that our Lord was a vile sinner, experienced "a change of heart" by direct interposition, possibly, and the disciples experienced the same in consequence of following him. No one can believe so monstrous a conclusion. The passage should read, in answer to Peter's inquiry as to what he and associates should receive in the approaching reign, "*You who have followed me, (in my temptations, see Luke 22, 28,) shall, in the regeneration, (new institution—kingdom that I have promised—the church,) when the Son of man shall sit on the throne of his glory, also sit on twelve thrones judging the twelve tribes of Israel.*" This rendering makes the regeneration a state into which the disciples were to enter when the Son of man should be exalted in heaven. Has he been crowned? We answer yes. When he ascended to heaven, the Father crowned him King of the universe. Then the disciples were to take their position on the twelve thrones to judge the twelve tribes of Israel. We have recently noticed in writers from whom we had a right to expect better things, the groundless assumption that at the day of judgment the twelve were to be seated with the Judge of the earth, assisting in judging the world. There is no such promise. The twelve were to judge—issue laws for the government of the twelve tribes of Israel. In the final day, the Son of man alone is to sit upon the throne of his glory, and he shall place the sheep—apostles, prophets, and all the good, on the right hand, and the unfaithful will be placed on the left; but there is not a word in regard to the disciples assisting.

What, we may be asked, is the intention of the Saviour in saying the twelve were to sit on thrones? We reply, the word throne is merely indicative of power, or authority, and evidently our Lord did make the twelve his ambassadors, to give the conditions of salvation to a lost world. This they were enabled to do by the spirit promised them at the ascension of the Redeemer. The Apostles were commissioned to preach, but they were to wait for the Holy Spirit to come and teach them what to say. They tarried at Jerusalem a whole week after the Saviour was taken up, and when the pentecost came, while the disciples were all seated in an upper room in the devoted city, there came a sound from heaven as the rushing of a mighty wind,—the

twelve took their thrones,—the spirit enabled them to utter what they had not previously heard, and thus in the new creation, regeneration, or church, they gave forth the laws for the tribes of Israel. That this is the true position, is abundantly confirmed by Luke xxii. 28, 29, 30. Jesus said, “Ye are they who have continued with me in my temptations,” equivalent to saying “follow me, and I appoint unto you a kingdom,” as my father hath appointed unto me, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.” While Matthew has the followers of Christ to sit on thrones in the regeneration, Luke has the same number to sit on thrones in the kingdom, or church, judging the twelve tribes. With these plain statements, we cannot see how it is possible for any to fail seeing the proper idea of regeneration.

We will examine, next, Paul’s report of the matter. He says, Titus iii. 5, “*Not by works of righteousness which we have done*”—institutions which we have made—a Jacob’s ladder, or sectarian scheme to take us to heaven,—“*but according to his mercy he saved us*”—we are now saved from past sins—“*by the washing of regeneration and renewing of the Holy Spirit.*” Here Romanists and Protestants committed the fatal error in the confounding *washing of regeneration* with regeneration itself. The bath of the new institution, cannot be the institution of which it is pronounced the bath. The leaves of the tree are not the tree; neither is the fruit of the tree the tree; and we conclude the ordinances of a church are not the church no more than are the works of a man, the man. The washing or baptism of the church—*paliggenesia*—new creation, literally translated, cannot then be the church or regeneration.

We are particularly anxious for Christians, universally, to examine this subject, and should preachers and writers generally understand the matter, we shall be saved from great confusion. We are anxious, indeed, to hear a pure speech from the disciples of the Saviour. There is no propriety in adopting the vocabulary of Ashdod, and we cannot do so without leading many of the innocent of earth into dangerous error.

T. F.

CHURCHES OF CHRIST—AMERICAN AND FOREIGN.

Some time since, we intimated that at least some of the English churches, and those far beyond—in Australia—seemed to us to adhere more tenaciously to the New Testament examples than many of the churches in America; and by the letter of Bro. S. H. Coles, from Brighton, Victoria, in the British Millennial Harbinger for March, it is quite apparent that our brethren “over the waters” think we are abandoning the cause which we formerly maintained. Our readers will please examine the communication, and then ask themselves if these things are true?

T. F.

PASTORAL OFFICE IN THE AMERICAN CHURCHES.

“I am distressed for thee, my brother Jonathan,” (2 Sam. i. 26.)

The lament of David over Jonathan, slain in the battle, is one of the most pathetic portions of the Old Testament. How gushingly does young David pour forth his manly sorrow for that much loved, faithful friend, whose love towards him was of such a character that it is written, “Jonathan loved him as his own soul”—

“How are the mighty fallen,
And the weapons of war perished.”

I am also distressed for Brother Jonathan. I do not mean the valiant son of Saul, whose blood reddened the Mountain of Gilboa. Deeply as one may be touched by his sad story, it is for a living Brother Jonathan that my present sorrow is felt. I mean our Brother Jonathan over the water; the other side of the Atlantic, as the Britons say.

To be explicit, I have read certain letters from America in the British Harbinger, and am thoroughly impressed, from what they contain, and from other statements made in past numbers of the Harbinger, that many of the American churches have retrograded from the simplicity of the Gospel.

For instance, take the following extract from the October number of the Harbinger, page 506:—“Our American churches have each its preacher, who is engaged and paid by the members, and, of course, monopolizes the speaking in the church, thereby absorbing the time and opportunity which would otherwise result in developing the gems

which lie hidden in some rude and unpolished caskets in the church.”— Why this is worse than Methodism; for that system of human policy recognizes a strong staff of local preachers, in addition to their paid men. But I would fain hope that there must be some mistake in the matter. It is difficult to suppose that *all* the American churches are thus placed in dependence on a paid preacher for their spiritual support. Surely this is not the case at Bethany, and in those churches of which our esteemed brethren, Franklin, Fanning, Henshall, and others are members. Yet this practice must have become alarmingly general, or our brother, from whose letter the above extract is taken, would not use the language he does. Speaking of the paid preacher, our brother says, “who, of course, monopolizes the speaking in the church.” Does not this statement clearly show the connection between payment of pastors and monopoly of speech?

In New York, things appear in a more favorable light, for by Letter I. inserted in the July Harbinger, we are informed that there are a number of young speakers in the church; but in the same letter it stated, that “they (the New York church) pay our Bro. Stark, *as their pastor*, 1200 dollars per year.” Thus we find the objectionable practice of paying pastors (contrary to the instructions of Paul to the elders at Ephesus) is in vogue amongst the New York disciples.

However, to return to the letter first quoted from page 506. It is stated that the American brethren, “when particularizing their chief officer, are less timid than our British brethren, to denominate him Bishop.” But why have a chief officer, and make an invidious distinction between him and his fellow-elders? For I notice there are two elders in the Allegheny church, concerning whom our brother writes — Why not call them *both* bishops? I fervently trust that the wholesome timidity of the British churches in this respect will always exist; indeed, if it were to be otherwise, the British brethren would just have to eat their own words. No one can attentively read the articles in the Harbinger on the Pastorate, without perceiving that the payment of pastors, and making individious distinction between them, involves a direct and flagrant contradiction of the principles for which the disciples both in America and England have so long contended.

Let me notice another practical objection, which is afforded by the same letter. Towards the end the writer says:—“The pastor of this church (Allegheny) has been out West for several weeks; therefore, as no brother felt qualified to address the congregation which usually

came, the house was not opened in the evening." "Tell it not in Gath." Here, indeed, is a pretty state of things—a church numbering 200 members, blest with two elders, has to close its meeting-house in the evening because their paid man was away out West!

After that, I should think, the daughters of the Philistines would indeed rejoice, and the daughters of the uncircumcised triumph, (1. Sam. ii. 20.)

I think I have a right to protest against this state of things, inasmuch I have, in conjunction with others, for some years past, proclaimed the Gospel and the things concerning the kingdom of God, in this part of the world—the colony of Victoria. We have no paid men, not even an evangelist; and yet we have seen the work of the Lord prospering in our hands.

Let me, then, beseech you, American brethren, and particularly the Allegheny church, to suffer my words of friendly criticism and remonstrance.

I can say of Brother Jonathan, "Very pleasant hast thou been unto me." How many precious truths have been unfolded, useful letters inculcated, and stirring sentiments uttered by our American brethren. I feel personally indebted to them, and therefore the more earnestly implore them not to let their fine gold become dim.

S. H. COLES.

It will be noted that the writer is almost ready to conclude that it is impossible for the brethren at Bethany, Bros. Franklin, Fanning, and Henshall, particularly, to encourage the practice of the churches hiring pastors—young men and old—to take charge of the congregations. We speak for Bro. Fanning alone, when we assure our brethren in England and Australia, that we are fully satisfied when the seniors of the congregations fail to admonish the members and take the oversight of the flock as the Holy Spirit requires, in pointing them to their labor, (Acts xx. 28) and employ others to perform what God demands of them, and what no stripling or hireling on earth is competent to perform, they flee from the fold, and abandon the sheep to wolves. We know not how to make an exception. Yet, we can scarcely hope for improvement. Church members are so reluctant to take the responsibility to which they are called, and there is such a great temptation with the idle and ambitious to make pastoral labor and preaching popular professions, that it is difficult, we fear, beyond Christian control, to persuade the congregations generally that it is their duty to

employ the talent and energy of each member to promote the cause of truth. We regret to admit to our brethren abroad, that many of the American churches are disposed to return, in fact, while they deny it in word, to the sectarian plan of letting their religious service to the lowest bidder. But we rejoice that there are not a few congregations of the saints that have not bowed to Baal, and that are determined, come what may, to observe the ordinances of the Lord's house. These prove themselves "living stones," "a holy priesthood," and rejoice in the honor "of offering up spiritual sacrifices acceptable to God by Jesus Christ."

Years ago, there were many congregations walking in the light, but the candle-stick has possibly been removed from some of them; and we very deeply regret that of late years, influences have been brought to bear, to cause evangelists, and more especially our college educated young preachers, to abandon the work of evangelist, and seek the labor of the legitimate overseers of the congregations for bread. As a result, such as do not favor this gross apostacy, are charged as being unfriendly to preachers, and as desiring to *starve* these poor miserable hirelings. Not a few have waged war upon all men, who can be bought or sold, and this whole popish and clerical system, and we expect not to lay down our arms without a terrible struggle. Indeed, we are so fully satisfied that the spirituality and safety of the cause are jeopardized by this system of things that we dare not become reconciled to it. This is the ground occupied by A. Campbell a quarter of a century ago; it is the ground we have occupied from the beginning, and until we get a new revelation and a new order of things is given by our Heavenly Father, we must continue to teach that it is the duty of the members to edify themselves in love, and that the preaching talent should be directed to the world, and to the setting in order what is wanting in the respective congregations. We hope to report a better state of things in a few years.

T. F.

THE CO-OPERATION MEETING AT FRANKLIN.

Will the brethren please keep in mind that, the next Tennessee Co-Operation meeting commences at Franklin, May the 2d 1860. Many of the brethren have in view some common interest, that will require the united efforts of the churches. Let us meet dear brethren and take sweet counsel together.

T. F.

RELIGIOUS REVIVALS.

We call attention to some rather sensible thoughts on Revivals, as quoted by Bro. D. King, of London, from a work called "The Interpreter," in answer to the question: "Are revivals dependent for their existence to miraculous out-pourings of the spirit upon particular localities?" The writer says:—

"Assuredly no such theory is needed, either to explain revivals, or to give God the glory of all that is good in them. Why can they not be regarded simply as *proofs*, which indeed they are, of the mighty power of social influences, when brought to bear, as they ought to be, *in favor* of religion, instead of being used, as they ordinarily are, in opposition to it?

"This is, as we believe, after all, *the great secret* of such movements. As the excitements proceeds, and spreads from house to house, and from breast to breast, it affects, more or less, almost everybody it comes in contact with. Attention to the subject of religion, in whatever way it may be viewed, is, then, *the rule*; at other periods it is the exception. In ordinary times, all society seems to be in league against every thing like religious *earnestness*; to display agitated feeling on such a topic is to risk being regarded with pity or with scorn; emotion, therefore, if ever excited, is instantly suppressed, and the subject of it too often rapidly cools down to the average warmth or coldness of the religious atmosphere by which he is surrounded.

"But in a time of revival all this is changed; emotion is honored—smile meets smile, tear responds to tear, and a *force*, so to speak, is generated of almost resistless character; but it is a force which partakes largely of human infirmity.

"Ought we then to clothe such movements with the miraculous or semi-miraculous character which is so often claimed for them? Could not the same power be brought to bear in favor of truth and righteousness, without the theological exaggerations of which we complain; without, in short, any *unnatural* disturbance either of mind or body?

"We think it might; since what is usually considered wonderful in periods of revival is, after all, but the *normal* condition of a rational being. The man who is insane is not the man who suddenly awakes to living convictions in relation to the unseen world, but he who habitually lives in utter forgetfulness of them. Why, then, should not this fact be recognized as fully every day as it is in periods of religious excitement? If it were so, the social principle, instead of being

as now, habitually exercised to suppress religious feeling, would be employed to promote it.

"In one sense, England is, at the present day, *in favor* of Christianity; for Infidelity is generally regarded as vulgar and disreputable. Few men would wish either their wives or daughters to form intimate friendships with avowed unbelievers. But all this is merely conventional. Nothing is more unpopular in general society than a living religious thought. Christian people have as strong a dislike to such an utterance as others. The discussion of a disputed doctrine, or a vexed question of ritualism—of a favorite preacher—of any given number of evangelical or non-evangelical platitudes, is quite another thing. These, if adapted to the particular circle in which a man at the moment finds himself, are seldom regarded with disfavor. Nobody objects, simply because nobody is disturbed by them—they are thoroughly superficial—they move no depths in the human heart—they interfere with no man's tranquility—if they excite any feeling at all, it is that of mere partizanship, which is generally acceptable when on the right side. Godliness (for we like that old word better than its modern equivalents) is on the other hand, deemed *too esoteric* to be spoken of. It is, therefore, generally treated as sceptics now-a-days treat the Bible—bowed to with an affection of respect, but regarded as far too sacred for the common gaze. Alas! that this coldness should ever be partially excused by empty phraseology, the insincerities, the sectarianism, and the bigotry which are too often mixed up with religious profession.

"But nothing can justify such a course. For who can deny that both above and beneath all outward untruths—deep down in the hearts of multitudes, there are thoughts and feeling bearing on loyalty to Christ and duty to man, which are habitually suffocated out of regard to the false delicacies which, as a rule, govern society? A Revival, as it is termed, scatters all these futilities to the winds, and in doing so, removes one of the greatest stumbling-blocks in the way of the rapid spread of Christianity. Then, may it be truly said, 'They that fear the Lord speak often one to another, and the Lord hearkens and hears.'

"What we really want is a *healthy* state of public opinion in relation to religion. Then, and not till then, will all excitement and extravagance, the result of reaction, pass away, and the 'still small voice, of God will be heard above the turbulence of the world, and in spite of the worldliness of the church.'

• HE IS TOO SEVERE ON THE SECTS.

"Thou shalt not make unto thee any graven images: cursed be the man that maketh any graven image, or molten image." So we see that God made a prohibiting law, and pronounced a curse upon the man that should make any images. How were they to proceed when they entered other nations? Says one, "Let them teach the people to worship the true God, and say nothing about their groves or images." Not so: "But thus shall ye do with them: ye shall destroy their images and cut down their groves, and burn their graven images with fire." This is very severe! Take their land and destroy their Gods. God so commanded, and so they did. And King David once asked the Lord if he would deliver the Philistines into his hand, and the Lord granted his request. David and his men burned their images. But back again, "Turn ye not unto idols, or make to yourselves molten Gods." What, think you, they ought to do when they take possession of a country having such things in it? Of course they ought not to destroy them according to the notions of some, but simply ask the people to worship the true God, and be sure never to tell them theirs is a false God. No, no, this is too severe!

But what saith the word? There was one Josiah who did a great many good things during his reign. He began to reign when quite young—only eight years old. He pleased the Lord, walking in the ways of David his father. It is said, while he was yet young, he began to seek after the God of David his father. It is said that in the twelfth year of his reign he began to purge Judah and Jerusalem from the high places, the groves, and the carved images, and the molten images. He even had the altars of Baalam broken down, "And when he had broken down the altars and groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel he returned to Jerusalem." He understood the saying, "Turn ye not unto idols, or make to yourselves molten Gods." I wonder if young Josiah was living now, and follow the command of God as closely as he did then, if some one would not lecture him because he was so severe, and tell him that he is a young man, and that he had better just tell the people how to worship his God, and let their images alone, for you might make the people mad, and they will not hear you any more. Josiah knew how to please God. He knew that the images, idols, and others remain, that the people would be likely to worship them. Hence he showed them, at the very first, that Baalam's idols were not the living God.

Again, hear young Jeremiah, "Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." Now if Jeremiah was among us, and was to speak whatever the Lord commanded—to root out, pull down, destroy, throw down, and then build and plant, he would incur the displeasure of some good Christians, because they dislike to hear a man pull down, and root out, but want him to build and plant, and of course let other people alone,—let them stay built up too. Well, well, says one, never mind what the people did, but what did Jesus and his apostles do? All I wanted in examining the prophets was to find out how God commanded, and how they spoke: "Yet many years didst thou forbear them, and testified against them by the spirit in thy prophets." Hence, God testified against the people by his spirit in his prophets. This is the way he arciently did. But Paul says, "God, who at sundry times and in divers manners, spoke in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son." How? "For I have not spoken of myself; but the Father which sent me, gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." Hence, if we find them testifying against any people, we may know that it is God's doings, and all right. Hear him. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. He then pronounces a wo against Chorazin and Bethsaida, telling them that if the mighty works which were done in them had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. "And thou, Capernium, which art exalted unto heaven, shall be brought down to hell." This seems severe, but listen. After the Pharisees had accused him of casting out devils by Belzebub, he said to them, "O generation of vipers how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. They wanted a sign. He told them they should have none only the sign of the prophet Jonas. Said he, "An evil and adulterous generation seeketh after a sign." But none should be given than only the one named. The Scribes and Pharisees accuse his disciples

of transgressing the tradition of the elders, but he shows that they have done worse by transgressing the commandments of God. Then said he to them, "Ye hypocrites, well did Esaias prophesy of you, saying, this people avoweth night unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." What, call them hypocrites, and accuse them of doing a vain thing? When he entered Jerusalem, "all the city was moved, saying, who is this?" He went into the temple, casting out the traders, overthrowing the tables of the money changers, &c., and said to them, "It is written, my house shall be called the house of prayer; but you have made it a den of thieves." Severe indeed! "Then spoke Jesus to the multitude and to his disciples, saying, the Scribes and Pharisees sit in Moses' seat; all whatsoever they bid you observe, that observe and do: but do not ye, after their works, for they say and do not." He then accuses them of devouring widows' houses, and for a pretence, make long prayers for making proselytes, and that he is two fold more a child of hell than themselves. He then calls them blind guides, hypocrites,—like unto whited sepulchres,—appear righteous unto man, but within, "ye are full of hypocrisy and iniquity." "Fill ye up then, the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Well this may seem severe, and it is, but not more so than they justly deserved, because Jesus had done many mighty works among them, showing that he was the personage of whom the law and the prophets had spoken, and when they would not hear him, he then rebuked them to their faces, giving them to understand what their condition should be. How can men object to such a course. But they refused him—they betrayed him—they killed him. It was too severe for them. He came forth from the grave and then gave commandments to his Apostles what they should speak. So we will now hear them. Peter, in his first sermon, tells the Jews that they killed the Lord. He tells them that Jesus was a man approved of God by miracles, wonder and signs, and that God had delivered him. Said he, "ye have taken, and by wicked hands have crucified and slain. After speaking on further, he says, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Christ." If Peter was now to speak that way some one might suggest to him the propriety of not being quite so severe, yet three thousand obeyed his

word. At another time he told them that they desired a murderer to be granted unto them, and that they killed the Prince of life, yet five thousand men believed the word. And again hear him. "The God of our fathers raised up Jesus, whom he slew and hanged on a tree." This time they got mad, and took counsel to slay him; yet the Apostles continued to pursue the same course. But if a preacher now tells his congregation the same facts, and happens to say any thing about the peculiar doings of those to whom he is speaking, some smooth-faced brother gives him a lecture. Hear Stephen. After giving his hearers a full history of themselves, he then says, "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye." He tells them that they betrayed and murdered the just one. This made them mad again, and they killed him for telling the truth on them. Hear Paul to the Athenians, "Ye men of Athens, I perceive that in all things ye are too superstitious, and then accuses them of worshipping the unknown God ignorantly. When he was speaking of the resurrection of the dead, some mocked: others said that they would hear him again of this matter. At another time we hear of him for the space of three months, disputing and persuading the things concerning the kingdom of God. This course created great confusion, from the fact that the craftsmen became alarmed about their craft. Paul to the elders, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock: also of your own selves shall men arise, speaking perverse things to draw away disciples after them." But if such men as Mr. Russell, Mr. ———, arise, speaking perverse things, and Bro. Franklin, Bro. Fanning; or any other brother, says anything about them, some brother thinks they are too severe on them; no, they must not be rebuked. Yet Paul charges Timothy to preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine. Hence, we have under the law and prophets the command of God and the teaching of the prophets which justify the course of speaking against the sins of the day. The prophets spoke against such things as came under their observation.

Jesus spoke against the sins and the people who practiced them in his day. The Apostles accused the Jews of being the murderer of Jesus and of various other crimes, and told the Gentiles that they were bad people, speaking even against their Gods. Yet the preacher who

simply reports what Jesus and his Apostles teach, is said to be too severe, especially if he names any of the sins of the day. He must not "pull down" nor root out, but build and plant, and let what man has put up remain. O, no! he must not tell the people that they are wrong, and above all things he must never hint that all the various denominations are not the branches of Christ's church. He better never say any thing about the body being the church, and that there is one body; and by no means must he tell how to get into that body for that will make somebody mad. Then it is shocking to hear him say that no person has been baptized only those who have been immersed. But worse than all, is to hear pleading with the sects to do away with their mourners' bench, and asking them to make the good confession. No, he must not say anything about their altars, groves, benches, their loud shoutings, nor must he call names, such as Methodists, Baptists, Presbyterians, etc., for then they will know who he is talking about, and will not come to hear him any more. Well, says one, do you want the preacher to just abuse the sect? No sir, I want him to preach the word, and show to the people the difference between God's word and man's word—the practice of the Christians, and the practice of their enemies, and do all this with long suffering. Then no thinking man or woman can become worthy, for if in error they then can see it. Yes, let us show to the people all the errors of the day—show them that the folly of such things will ultimate in their ruin. Overthrow their altars, hew down the graven images of their Gods (their creeds), and destroy their names; let this be done by the sharp sword of the Spirit—the word of God; show that such things are contrary to truth. Brethren who can not hear the truth put forth in contrast with error, are not likely to do much for the conversion of the world. Then let us all speak the truth in the love of it.

J. K. SPEER.

Spring Grove, Tenn., March 15, 1860.

Remark—While it is the duty of the minister of righteousness to expose, without reserve, error in whatever shape it may appear, we apprehend that great mischief has been done by unworthy men, such as are not sanctified by the truth, attempting so important a service. It is disgusting beyond expression, to hear uncourteous and untempered discourses against "the sects." But one who fears God, is called to expose falsehood, and the results are always good. Such an one is to be "as wise as a serpent and harmless as a dove." Were the preach-

ers of this generation sufficiently imbued with the Master's spirit, they would enter into the synagogues of the sects and uproot their altars, farces and general "rabble rousing." We must be *better men* than those around us, before we have the right to attack them. Good men are required to "cry aloud and spare not." Are we competent, brethren, as competent as we should be?

T. F.

SPIRITUAL INFLUENCE:—BAPTISM OF THE HOLY GHOST. No. 3.

Having examined the case of the Apostles, we now proceed to notice that of Cornelius. Those who teach the doctrine of abstract spiritual influence, rely much on the miraculous display of the spirit upon Cornelius to prove that people are to expect conversion by the same kind of spiritual influence at this day. Those who appeal to the miracles of the Bible to prove miracles now, assert that Cornelius received the baptism of the Holy Spirit to convert him. We state that Cornelius was a pious man before he received the baptism, but God designed to make him the subject of a miracle to convince the Jews that the Gentiles were co-heirs with them of the same salvation. In Acts x. 2, we are informed that he "was a devout man, and one that feared God." In the fourth verse, that the Lord said, "Thy prayers and thine alms are come up before God for a memorial:" and in the 35th verse, Peter declares, "in every nation he that feareth God, and worketh righteousness, is accepted of him." Now we are told, 1 John iii. 7, "he that doeth righteousness is righteous, even as he is righteous;" and in John ix. 21, "God heareth not sinners, but if any man be a worshipper of God, and doeth his will, him he heareth."

Now as Cornelius' prayers were heard, he was certainly a worshipper of God and a doer of his will; for none others are heard: and he feared God and worked righteousness, and the Lord approved of his course. And if such was the case, he had no need of the baptism of the Holy Spirit to make him better. But it is objected that Cornelius could not have been approved previously to his reception of the Holy Spirit, because it is said, in reference to Peter, that he should tell him words whereby he should be saved. Acts xi. 14. We admit that this

proves conclusively that he was in need of something to save him; but not that he needed the baptism of the spirit to convince him. The same message that was to save him, was to tell him what he ought to do. Acts x. 6. We have already shown that Cornelius was a devout man, and one that feared God; and certainly, the bringing in of new requirements did not make his former life null and void, and place him in the condition of one who found not God. If such was the case with him, it was no less so with every pious Jew at the time the gospel was promulgated; and with Abraham also, when he was called to offer up Isaac. He was righteous before, and accepted of God, but had he failed to obey the command which told him what he ought to do, his former righteousness would have availed nothing. We say, then, that though Abraham had the righteousness that made him acceptable with God, before a new requirement came in, yet after that requirement came, his subsequent righteousness and salvation depended on obedience to it. There were, doubtless, many righteous Jews at the time the gospel was promulgated among them, yet their future righteousness and salvation depended on a belief of, and obedience to that gospel. So with Cornelius, because he feared God. But that faith in God by which he stood, and that knowledge by which he learned to fear him, were evidently obtained through some other source than the gospel; for yet it had not been preached to the Gentiles—not even the gospel of the kingdom, for when Christ commissioned his disciples he said, “go not into the way of the Gentiles.” Matt. x. 5; and though a universal commission was afterwards given to “go into all the world and preach the gospel to every creature,” it was understood as intended only for the Jews throughout the world, and was so acted upon. Acts xi. 19.

While the patriarchal age lasted, people obtained God's favor through the instituted worship of that age: while the law was in force it was binding on all; but when the gospel was introduced, it became necessary for all to embrace it. Therefore, Cornelius did not need the baptism of the spirit to convert him; and though God gave it not for that purpose, he needed the light of the gospel to enable him to worship God more perfectly, and for a high and glorious purpose—that of opening a way for the Gentiles into the kingdom of God, did God bestow on him the baptism of the Holy Spirit. A purpose transcendently more glorious than that of converting one man, or of making out a case to which contending sectaries could refer, to support the

dogma of the necessity of spiritual baptism in order to conversion.

As the Jews did not believe that the Gentiles had any right to the kingdom of God, the sending of Peter to Cornelius, and the conferring on him the miraculous gift of the Holy Spirit became necessary to convince them that the philanthropy of God extended to the whole human family. Although Peter had previously feared contamination with the uncircumcised Gentiles, and went to Cornelius only on the express command of the Spirit, yet on the evidence of Cornelius' baptism he believed, and said, "can any man forbid water that these should not be baptised, who have received the Holy Ghost as well as we?"

God having introduced a plan of salvation through his Son, which though it required no new righteousness, no greater degree of love to God than was required under previous systems; yet required a further exhibition of that love, and that righteousness by a faith in new truths, and an obedience to new commands: that he who had been faithful in a few things, might show himself faithful in all things that his Lord should see fit to entrust him with. In short, as God had changed his dispensation of grace to man, and men were not to be saved through former plans, but through the new; Cornelius was acquainted with this new plan of favor, that he might conform his righteousness to its requirements, both in faith and practice.

Righteousness is righteousness, unchanged and unchangeable in all time, and under all dispensations; yet if it conform not to the peculiar laws and ordinances, which God, as supreme law-giver, sees fit to give under each dispensation, then it ceases to be righteousness, and becomes rebellion. "Ye are my friends if you do whatever I command you," says Christ.—John xv. 14. And we read, "This is the love of God that you keep his commandments."—1 John v. 3. There were then two purposes accomplished in sending Peter to the house of Cornelius and bestowing on him the baptism of the Holy Spirit, neither of which was the conversion from sin. The first object was to convince the Jews that the Gentiles had an equal right with them to the privileges of the kingdom, by conferring on them the same gifts which they had received, and thus ensure the preaching of the gospel according to the commission, and the fulfillment of the prophecies concerning the bringing in of the Gentiles; and the second was to give the light of the gospel to one who feared God and sought truth.

F. M. STRATTON.

WHERE WE ARE, AND WHAT DOING.

Having got our eye on Jesus the Lord, on the Holy Spirit revealing and illustrating him, on the apostles and prophets as they speak and act, to make him manifest, and having examined the beginning of things as the wisdom and power of Christ were appreciated by humble men in proud Jerusalem, we are earnestly intent on recommending to fellow travellers in the pilgrimage of life the safe and suitable wisdom which so happily guided as well as new-made the people who accepted it when first announced in the new name at the opening of the new age.

The contrast between the assembly of persons saved by Christ Jesus and any other assembly, moral or ecclesiastical, is a contrast too wide to describe in one essay. Names are not always accurate and true; but the names of bodies of men in the ecclesiastic world, accidentally or intentionally used by the friends who wear and own them, are remarkably accurate. For instance the Roman Church, the English Church, the Scotch Church, do not sound any more than they mean the Church of Christ. And it would doubtless be near the truth were it testified that we had in this great Western Continent an American Church stocked with what is termed "liberal christianity," duly assorted, mixed, spiced, and ready for universal use, with one-third Unitarianism prepared by Dr. Bellows, another part Social Rationalism discoloured and advertized by Dr. Parker, of Boston, and another portion compounded by Dr. Ballou, with an appendix of Anything-you-please-ism.

And why is this lawless, fruitless, saveless ecclesiastic multitude arising on this fair Western Continent? And why, in the other Continents of this beautiful world made by God, have we such vigorous assemblies labelled Roman, English, and Scotch churches? And why do arise sectional families of ecclesiastics called churches whose names are legion? The reply is in a word: Partyism, otherwise called Discretionism, with lawless will and faithless policy, resolves to act as it pleases, or as habit or convenience may dictate. Party division rests on a basis of pride; and pride is a stout offshoot of self-will or selfishness intellectually and actively compacted; and this selfishness is sin. Here our probe reaches the root. Rebellion against heaven is written upon it. These are varied statements of the reason why we so grandly hate sectarianism, partyism, expediency, or division, called by whatever name. It is opposed to the benevolence of Jesus. It is irre-

deemably against all the true interests of man. It is always unfaithful, unloving and unlovely. It spurns law. It tramples love. It strikes at faith. It despises testimony. It topples over every thing sweet, sacred, and sanctified.

The religion or church of Jesus is not responsible for the graceless policies and lawless expediences of the times. Spiritually moulded into power by the gospel, it never makes schemes, divisions, or parties. Unfaithful or treasonable men, whether in small or great companies, have no right to charge a wise and good government with their rebellion; nor can they rightfully complain if they reap the fruit of their own waywardness. Christ's government is not to be held accountable for the shifts, strifes, crooked schemes, and unhallowed absurdities which abound in the 'perilous times' of these 'last days.'

We therefore both hate and openly oppose every scheme, avowedly religious, great or little, as opportunity permits, knowing that it does and must gender strife and division; and division is opposed because it is not only selfish and repulsive, but above all we plead against it because it is forbidden of the Spirit—the Holy Spirit which reveals, illustrates and glorifies Jesus.

The church of Christ—we mean precisely what we say, not any moral, promiscuous, or half and half compact of men, but the assembly of the saved in Jesus—yes, verily, the church which the oracles describe, entitled Christ's body, is an assembly both great and grand. Made of men who are in union with the Lord of all by his pure gospel, this compact of spiritual people has been, is now, and will be a blessing in the wide world's family. It is a living power. It is a power both pure and enduring. Communities, nations, and empires have received high and holy benefit from it; and no man can number the multitudes that are yet to be blessed by its active love and consecrated energy. Light is shed, and love diffused, and hallowed liberty is spread by the redeemed of the Lord; and wherever they open out their budget, exhibit their wisdom, draw out their treasures of knowledge and grace, show their stock of heavenly virtue, honor, and joy, all in the name and at the bidding of Jesus, they enlighten, enrich, and make glad all people who will allow themselves to be so enlightened, enriched and happified. The Lord Jesus had a wide purpose to fulfill when he visited and remained in the world for a period. It is not yet all seen, but enough is seen to enlist the purest gratitude and highest praise in his great name for the excellency of his mercy and the maj-

esty of his authority. 'We love him because he first loved us.' Praise be his for ever.

But where is that portion of Christ's church that now abides and works on earth? In other words, who, in this current century, constitute the saved people in Christ, and can we know them by what they are doing? We will, with what earnestness heaven has given us, answer this question; but if any man wears a pair of glasses, or has a pocket compass made in Italy, Germany, England, or America, and reads with the one, and is guided by the other, we apprehend he may understand us just as imperfectly as he may understand his own whereabouts. Still, the query is a large one, and as important as it is large. In answering it, we may call to mind, by way of keeping up courage, that the sling and pebble of a stripling were once more effective than the weapons and strength of the mightiest Philistine; and no man of faith, well armoured in spirituals, need fear any of the giants even in these days. In this spirit, the question. Who at this moment make up the living church of the living Lord? is to be considered.

In one sentence, the assembly or church of the saved is composed of those individuals who, by Christ's manifested love, confide in Him, and prove their confidence to themselves and others by daily obedience of Him as he has expressed himself in his own oracles. Can we find any? Can we find any organization of men now in the world, who as such, have this love, this faith, and this loyal power and proof of it? The reply is, we know not any people made or kept by organized grace who are sufficiently perfect to be so measured. If any reader be acquainted with such, we trust to hear from him. We are acquainted with various parties, system-lovers, and theorized compacts of men called churches; but on looking over Asia, Africa, Europe, and America, where can we find a people organized and brothering one another as a distinct people, who stand fully on the heaven-given basis of living power and living love, and worked by the faith of Jesus earnestly, fervently, and carelessly?

We express ourselves thus to enist attention in sundry chapters of practical spirituals now neglected, but chiefly in view of the notion which has an Italian stamp somewhat protestantized, that the church is an institution in the form of a manufactured government with a certain order and number of politico-ecclesiastic officers, and requiring conformity to it. The protesters against the church of Italy are almost all touched and graced with this infected theology. If it had a tongue

it would tell us to join the church, and institution with so many ordained men and so many ceremonies, and hence be joined to Christ—be united to the church in order to be united to the Lord of it; whereas it is true that the gospel first joins us to Christ, and by reason of this union with the Lord Jesus, who is the living salvation, we are within and among and part of his saved people, who constitute his church.

A big building with or without a steeple, made of timber and paint, is not *a* church nor *the* church in the gospel and reliable meaning of the term; nor can any number of men, organized on a theory or plan be called Christ's church; nor does the Lord allow us to recognize a body of men harnessed and buckled into a system, old or new, popular or unpopular, as constituting his church; nor can we by faith affirm that companies of men working principally by their own blessed humanisms, beautifully organized and variously titled, while boasting of the sufficiency of the inspired oracles, constitute the church of Christ.

All the Lord's people are humble and faithful; and they show their humility and integrity by yielding to his will as he has expressed it. Having opened out his government in his oracles, his people study him by these, and, growing in his favor and in his spirit, walk by faith and work by love. We are grateful to Jesus for the labors of men in the past who possessed this faith and worked by this affection; and we are thankful for friends and neighbors in the nineteenth century who are moved by the same faith in the Son of God, who appreciate his wisdom, and joyfully bow to his authority. The church is not lost, though party men work and expediency men clamor and strive. There are more than seven thousand who have not bowed the knee to any one of the varieties of latter-day Baals, Golden Images, and Scarlet-colored Badges.

In view of the mongrel assemblies and mongrel men of the current age, some with a ground-work of good and finished off with what is different, others with a ground-work of evil and ornamented with what is better, we place our eye upon the description of Jesus' followers contained in the revelations inspiredly given, and from this constitutional stand-point, we call men brethren in full or brethren in part as the undeniable imprint of Christ, or the unbalanced impress of something else is to be seen upon them, not giving sole heed to the sound of names but the power of realities. We determine to know no man after the flesh, but we will know every man after the Spirit, if we know

him at all religiously. A man who is living under the government of Christ, though wrongly labelled, we account a brother; while a man with a better name, but has not the purity and spirit of Christ's government, is, with us, not a brother at all, and we neither seek nor acknowledge his fellowship.

The narrowness and lawless waywardness of partyology are, to our mind, more and still more to be eschewed and practically abhorred. Ornament and beautify a tiger as much as we please, it will be a tiger still. Catch and pet a young tiger, and it will retain its nature and grow large and ravenous. It can never be made into a conservative lamb or a docile sheep. It is an animal destructionists. In nature and practice it cannot be trusted, nor can it be tamed into better nature or manners.

Rationalism, in numberless forms, instead of heavenly faith, is one of the elements of sectarianism. In Italy we find it in one shape, mixed with traditional philosophy rolling upon the wheels of existing custom and whirling upon ceremony ponderous with authority. In Massachusetts we find the rationalistic element after another pattern, finely dressed by Parker, Emerson, and their best friends. Between these extremes, we have any variety of rational philosophy expediency, some of it coated with a sickly sweet, and more of it desperately sour to the common taste, but all of it is as spurious as it is rebellious in the sight of Him whose wisdom is perfection.—*Banner of Faith.*

CHURCH OFFICERS.

A REVIEW OF BRO. FANNING.

We invite attention to what Bro. Fanning has said of church offices and officers. He says, "the whole idea of scriptural offices and officers has become at least dim, and in most sections it has certainly been lost. To be plain and candid, we are not willing to admit there is any reference in the New Testament, that such an office may be conferred—given by imposition of hands, or otherwise, or taken away at the pleasure of men in high or low positions in the church. We confidently believe that there are no officers in the church of Christ of this character. We moreover declare that we are not satisfied that an election or ordination, or both combined ever conferred a New Testament office. Again he says, "The word office in the New Testament expresses simply and alone the particular labor of the various

members of the body." That the word office expresses labor, work, or service, is admitted, and that in a subordinate sense, all the members of the body, have an office or work to perform, but it does not follow that there are no persons in the church, selected and ordained to attend to the public administration of the church, that the ministry of the christian church is the most important item in the divine economy, must be admitted, that a community must have its officers, and that they must have official qualifications, and a constitutional authority, is as clearly an oracle of revelation, as of reason, and is confirmed by experience. When the Messiah in his personal ministry commenced his official labors, he formed a school for the qualification of his public servants, he was himself the teacher sent from God, "he ordained twelve that they might be with him, and that he might send them forth to preach." Mark, 3, 14. And before the Messiah left his Apostles, he promised to give them the Holy Spirit, to qualify them to execute the work assigned them. Society, human nature, and christianity, are still the same. Apostles are not necessary now, their mission was fulfilled, the church was founded and organized by them. Revelation is perfect and complete, but Evangelists, Bishops and Deacons, are as necessary now as in the days of the Apostles, so long as there are sinners to be converted, so long do we need Evangelists, and so long as there are churches, so long do we need Elders and Deacons, to oversee, to feed and attend to their spiritual and temporal wants, the old adage is still true, "whatever is every body's business, is no one's business." Because Paul has compared the church to a human body with its officers or functions, Bro. F. thinks that all the members of the Christian body are officers by virtue of membership, without appointment or ordination. All figures may be injured by seeking applications, where none were intended. The kingdom is compared "to leaven" and to "mustard seed." Shall we therefore infer that it is sour, round, and pungent. Most figures are designed to illustrate one or two prominent features; the leaven and mustard seed were designed to show the smallness of the kingdom in its beginning, and then its rapid growth, in like manner. Paul's figure of the body was designed to teach the unity and joint interest of all the members that there might be "no schism in the body, and that the members might have the same care one for another." Paul was not discussing the subject of church officers, but were we to admit that Paul, in this beautiful figure, had before his mind the subject of church officers, and that the mouth represented the evangelists, and the eyes the overseers, still it does not fol-

low that these officers are not appointed or ordained to their position in the body. To suppose all are officers because all have a work to do, seems to me to be an abuse of the word office. We cannot have a king without subjects; we cannot have a shepherd without a flock, and we cannot have an office without some to govern,—so we reason and so Paul teaches. When he says “obey them that have the rule over you and submit yourselves.” Heb. xiii. 17.

In our next we shall enter more particularly into the subject of church officers.

S. B. GILES.

Remark.—We will wait with patience to hear what Bro. Giles has to say upon the subject of officers as Evangelists, Elders, Bishops, and Deacons made by election and ordination, but we be unto this system, if he do not find the Scriptures to sustain it. Our Bro. will please pardon us if we should make an occasional remark as he progresses, merely to make the discussion as pointed as possible.

T. F.

EUROPEAN AND AUSTRALIAN ITEMS OF NEWS.

Having been much pleased, for years past, at the simple and unvarnished statements of our brethren who write for the British Millennial Harbinger, edited by Bro. James Wallis, Nottingham, England, we have been tempted to give an amount of space in this number for foreign news items, that will enable our brethren in America to gain a pretty accurate view of their manner of doing business. It may strike them as somewhat singular that while there seem to be few preachers in England, New S. Wales most, if not all the disciples preach, baptize, break the loaf, and even write encouragingly for the press.

T. F.

CLERKENWELL (LONDON.)

I am happy to inform you, that on the 22d of January, I immersed one who has labored as a London City Missionary for 14 years. For 20 years he had been connected with the Wesleyan Methodists—a sect possessing more zeal than knowledge, and certainly full of old wives’ fables. I rejoice now to find him by my side, worshipping God in spirit and in truth, according to the Divine plan, inasmuch as he is the very man who some years since stirred me up to the necessity of diligently studying the Word of God. He meets with the brethren and sisters assembling at 16, Great Water street, Clerkenwell, where they

now number 10. Although the church is small, the neighborhood is densely populated, even to the number of 100 families in a row of 12 houses, all living in a state of spiritual destitution. Our brother who is quite *au fait* at domiciliary vistration, is laboring now as an evangelist, visiting from room to room, arousing the people from their lethargic state, and shewing unto them the way of life.

Believing that this news will be refreshing to the churches, I write in order that my brethren and sisters may rejoice with me.

J. M. DAVISON.

CRICCIETH.

I am glad to inform you that an addition of thirteen has been to the church at Criccieth, ten having been immersed, and three restored. December 29, 1859, one was immersed; January 8th, four; on the 15th, three; on the 28th, one; and on the 5th of February, one.

W. J.

LEICESTER.

The following handbill, copies of which have been freely circulated, will convey to our readers some intimation of proceedings in this town, and the engagements of Bro. King in connection therewith:—

“Temperance Hall, Leicester.—‘The poor are not found in great numbers in those places of worship, and I have often discussed with ministers of the Established Church and members of Dissenting bodies as to the reason. It is, I think, unfortunate that we cannot, in these days of luxury and civilization, resort to the simplicity of early Christians.’—*Lord John Russell*. ‘Must we be content with that poor substitute for apostolic fellowship in the Gospel, let us agree to differ; or an evangelical alliance which, transient and incomplete, betrays a sense of want without satisfying the craving?’—*Bishop of Adelaide*. ‘It will, we think, be generally acknowledged, that neither our Lord’s day services, nor such church meetings as are most common among us, attain the end we seek.’—*The Freeman (the Baptist organ)*. ‘Something must be done, or Popery, Infidelity, and general Atheism will yet awfully increase.’—*Rev. John Angell James*.—The revival of New Testament Christianity being absolutely necessary to the union of believers and the conversion of the world, the necessity, practicability and duty of returning to Christianity as instituted in the beginning, and thus finishing the work on which Luther and others have labored and suffered, and to which a numerous host have devoted themselves,

will (D.V.) be advocated in the above Hall.—Lord's day evenings, February 26 and March 4, 6.30, Lectures by David King, author of 'Christianity, the Apostacy, and the Restoration,' Editor of Quo Warranto, &c.—Subjects: 1. 'God's Voice from Italy to British Protestants.' 2. 'The Journey from Jerusalem to Rome, and from Rome to Jerusalem.' Also, on Monday and Wednesday evenings, February 27 and 29, and March 5 and 7, at eight o'clock, on 'Christian Union' and 'Christianity as it was and is.' After the Monday and Wednesday Lectures, opportunity for questions will be given. Lord's day mornings, 10.30, Disciples will attend to the Apostles' Doctrine, the Fellowship, the Breaking of Bread, and the prayers. The Sunday Evening Lectures in the Large Hall, the others in the Lecture Hall. Admission Free: no collection."

MARLPOOL.

We have been favored with a visit from Bro. Chew, of Birmingham, and have the pleasure of stating, that three males and one female confessed the faith after his address, and have since been added to the church by immersion. Since our last communication, we have immersed four others, making in all an addition of eight. In this village the Word of the Lord is arresting the attention of sinners, converting some and confuting others. As a church we are walking in peace and love, the effect of which is seen in large gatherings from the neighborhood, the room being frequently found much too small for their accommodation. The brethren have come to the unanimous conclusion to build a room sufficiently large to meet the requirements of those who may desire to attend the proclamation of the gospel, and at the same time accommodate a flourishing Sunday School. The brethren are poor, and would gladly accept any sum of money from those who love the Lord, and desire to see his work prosper in this locality. Bro. R. Mumby, Market-place, Nottingham, is appointed to receive contributions.

MIDDLESBORO'-ON-TEES.

It is with some degree of pleasure that I now write you respecting the congregation here. The brethren being freed from recent anxiety and trouble, are in the enjoyment of peace, and are no longer in fear of strangers being disappointed by the introduction of untaught and speculative questions. As disciples we are endeavoring to edify one

another, and to hold forth the word of life. Already good fruits are seen, and within the last few weeks one male and one female have confessed Jesus, and been baptized by his authority, into the name of Father, Son, and Holy Spirit. May the Lord keep them to the day of his appearing.

J. HUTCHINSON.

NEWTON, (ASAFORD,) KENT.

On Lord's day, February 5, we baptized one into the name of the Father, Son, and Holy Spirit, who is now going on his way rejoicing. May many more become obedient to the truth in this town and elsewhere.

W. SMITH.

PORTMADOC.

Three males have been baptized and added to the church in this place, viz: one Sept. 18th, one October 2d, and one December 18th, 1859. We now number about forty. We are about to erect a meeting house, which is much wanted by the brethren and congregation. Though, to some, we may be objects of contempt, we trust that we shall be strengthened by the grace of our Lord Jesus Christ, to fight our way through this valley of tears to the eternal home.

W. JONES.

SWANSEA.

Since I wrote you last month, five more have been baptized into Christ. We attended a prayer meeting held in the Bethesda Baptist chapel, in this town, to whom we delivered a short address on John iii. 5 and Mat. xx. 19. After which, we immersed three of the above number in the baptistry of the chapel, in the presence of many spectators. The minister and church most cordially expressed their approval of our remarks on the ordinance of baptism, assuring us that they would be happy to afford us the use of the baptistry whenever we might require it. We again joined them in prayer on the Saturday evening last, and baptized one in the name of the Lord. Yesterday, Mr. Jones, the minister, immersed 18 into the name of the Father, Son, and Holy Spirit. We hope they will yet learn to observe all things whatsoever our Lord has commanded. Two English Baptist churches in this town practice what is termed "Open Communion." By request of our Baptist brethren, we published 2000 copies of a

tract on "Open Communion," extracted from the Christian Baptist and the British Millennial Harbinger, showing its inconsistency, with which the church referred to are much interested, purchasing 1000 copies for distribution. We rejoice to say, that our room is comfortably full on Lord's day evenings. Brethren, pray for us!

February 14, 1860.

E. E.

WAKEFIELD.

You will be glad to hear of success in the Lord's vineyard. A year ago the brethren residing in Wakefield, but meeting at Ossett Common, determined to open a room for Christian worship in Wakefield. We did so, and shortly after an intelligent young man embraced the truth as it is in Jesus. Since then we have had the pleasure of witnessing others make the good confession. On Jan. 28, the wives of Bros. Exley and Lockey, together with three young females, were all buried with Jesus in the waters of baptism, that they might receive, by faith in the blood of the Lamb, the full forgiveness of all their past sins, and henceforth walk in newness of life. On Lord's day, Feb. 12, another young woman was immersed into the ever-glorious and adorable names; and on the 18th of February we had the high gratification of seeing three others take upon themselves the Christian profession by putting on Jesus in baptism, for the remission of sins. One of them is the daughter of our much esteemed brother, Elder Corbridge, who, with her husband and another intelligent man, were baptized as above. We are in expectation that, before long, several more will confess the faith.

H. E.

WORTLEY.

We are progressing very well in our new room. On January 1st, we baptized two, on the 11th one, and on the 31st two others. On February 9th we baptized a woman 63 years of age, on the 14th three others, and on the 19th one. Within the last fourteen months we have baptized eighteen into the name of Jesus. There is a plentiful harvest at Wortley, if we had only laborers to gather it in. If we had Bro. King or Bro. Chew with us, we should soon have our room filled; but we do not see that it is possible to have either of them with us at present, and therefore we shall endeavor to make the best use of the instrumentality we have. Brother Chew, when here in January, baptized a brother who was speaking for us last Lord's day, and who

would be a great help to us if he resided at Wortley, but he lives ten miles distant. We hope to be refreshed often by his presence.

G. ROBERTS.

HINDMARSH, VICTORIA.

Since I last wrote, two months ago, twelve disciples have been immersed into the holy and divine names, upon a confession of their faith in Christ, the Son of God. A very pleasing feature in connection with the above is, that whilst so many are entering into the ark of the New Covenant, by the heaven appointed way, the number at the door does not seem to decrease. We discover more of Pentecost in this steady advance of the simple truth, than in the loud vociferations and ravings of modern revivalism. Men and women hear the word of God, and do it. Pardon and the gift of the Holy Spirit, the Comforter, are promised by the Saviour to all who obey him. No need, now, to plead to God to come and have mercy, for His mercy is so abundant in Christ Jesus, that whosoever accepts him as the Saviour, shall not perish, but have everlasting life. The uplifted, suffering Saviour, is to draw men to God. May the time soon come, when all man-made bonds of union and communion shall be broken, and all the zealous advocates for Christ unite on the Word of God alone.

Dec. 15, 1859.

H. WARREN.

MELBOURNE, VICTORIA.

On Wednesday, November 24, I arrived at Warnambool by steam-boats. I remained about ten days, and gave nine lectures on the way of salvation and "the things concerning the kingdom of God." Our meetings, after the two first nights, were encouraging. Night after night numbers attended and listened earnestly. A public testimony was given to the fulness of the proofs from Scripture of the principles and precepts taught in the lectures, with the single exception of dissent from the testimony, that the Jews will yet return to Palestine. The testimony was the more valuable, because made by an intelligent, consistent, pious Independent. Doubtless the seed sown will vegetate and appear fruitful.—I baptized one female, on making the good confession, on the morning of the day that I left. The church there consists now of six members, two males and four females. Both males are from Wales; one of them, Mr. Roberts, used to address large meetings in the Welsh language at home, but his English is so broken

that he does not attempt to speak in public. They are therefore under the disadvantage arising from the want of one to proclaim the gospel to the world. The distance from Melbourne is about 160 miles, which cost me, going and returning, in the cabin, £7, and takes about seventeen hours each way.—Warnambool lies high above the Pacific Ocean, which is only about a mile distant, has a beautiful bay, and much of as good agricultural land as is known in the colony. Fields of wheat were numerous on the road to Belfast, which is about 18 miles from Warnambool, and runs along at various distances, averaging probably about a mile from the sea. I do not remember ever having seen better crops of wheat than I saw in the vicinity of Warnambool. Bro. H. R. Thomas, chemist, Warnambool, thinks if any English farmer, or any wishing to come to farm, connected with the disciples, such could scarcely do better than Warnambool. He thinks such a one might benefit the church.

R. S.

MILANG (SOUTH AUSTRALIA.)

Although personally unknown to you, yet presuming on our fellowship in the Gospel, I send you a few lines. It is a pleasure to know that some progress is being made in the good cause here. In this place we number 20 members, of whom it may be truly said, that they dwell together in unity. We meet on the first day of the week, to partake of bread and wine in remembrance of our crucified but now exalted Lord, and are looking for his appearing a second time without sin unto salvation. We hold two meetings on Lord's days for proclaiming the gospel, and have abundant reasons to thank God and take courage. It is our intention to preach the word, whether they will hear or forbear. Sectarianism here is in the full meridian of its earthly glory; yet with all this, we occasionally meet with more thoughtful persons, who are willing to give heed to God's word, and attend to the things spoken therein.

G. PEARCE.

NEWTOWN, (SYDNEY.)

Since I last wrote we have received seven into the church, 4 males and 3 females; six were by immersion, and one from another church. Our Lord's day evening meetings for discussion are well attended, and very encouraging, though we meet with opposition on baptism and the work of the Spirit. We expect to obtain a more suitable place of meeting in the city.

T. GOODIN.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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MORAL INFLUENCE OF AGRICULTURAL FAIRS.

There is, perhaps, no subject in reference to which men differ more widely than the moral tendency of Agricultural Fairs. In a previous number of our paper, a writer placed them amongst institutions of the Devil; and from various productions of men of intelligence, as well as from oral statements of others, most conscientious, we are well aware that these fairs of farmers and mechanics are considered by some as worse than nuisances. One says they are the verriest sinks of iniquity, another affirms that they are intended to benefit a few; another that the design is to swindle the ignorant; another, that for drinking and rowdyism, they cannot be equalled, and to clasp the climax, scores exclaim that the whole system of contending for prizes is gambling of the worst cast.

Whilst we wish not to become the apologist of fairs, we respectfully suggest, that within the last thirty years we have attended part of the fairs in four counties in Tennessee, and these opportunities bound our

knowledge of fairs, but as limited as our acquaintance is with them, we have formed a judgement, and we regard it our religious duty to submit our conclusions to our readers.

We are of the opinion that there is good ground for all the evils we have suggested in relation to Agricultural fairs, and, perhaps, even worse things might be said of them. We have heard of a want of honor in judges making their awards, and local prejudices degrading to humanity, and we have witnessed a kind of buffoonery in masked and foolish boys quite disgusting to persons of good taste.

We would, however, suggest to our friends, and especially to our brethren who have written or spoken against fairs and those connected with them, that we have seen or heard of nothing which was at all calculated to set forth a truthful picture. But one side of the picture is seen. There is one kind of fairs that we have long thought encouraged lying, cheating, stealing, lewdness, seduction, witchcraft, and most other vices of society. We refer to church fairs, such as are encouraged, we believe, by Protestant denominations. The avowed object of these religious fairs, so far as we have learned, is to raise funds to pay for what the world calls churches, pews, cushions, buying bells and organs, paying pastor, etc., etc. It may be proper to state that the Lord has revealed a plan for raising funds—contributions as the servants are prospered on each first day—not letting the left hand know what the right does, and when we employ fairs for this purpose, we turn from the Lord, and of course are employing a worldly policy under the cloak of religion, and the whole thing is destitute of faith in God. This worldly policy, under the mask of religion, is but the essence of ignorance or hypocrisy. It deceives those without, and thoroughly contaminates those within. Let matters which are human be pronounced human, then we may avoid both hypocrisy and deception.

In these religious fairs false values are attached to articles while the most bewitching women are selected to decoy thoughtless youths and wanton old men to their respective stalls. The most unscrupulous falsehoods are uttered by these agents without compunction, and the whole farce is performed in a manner most mortifying to the truly pious. At the theatre, and horse race, there is nothing of a religious character claimed, and hence the evil is not perpetrated under a religious garb, therefore the church is not dishonored, and the world is not deceived.

Our conclusion is, that exhibitions of human wisdom, under the mantle of religion, whether in the form of church fairs or church bawdy-houses—as in Protestant Germany where harlots secure their license by baptismal certificates—are an outrage upon all that is sacred. Still there may be something good in religious fairs, and possibly we are not as well prepared to judge of their true character as we might be, but we have spoken as matters appear to us, and we think, without prejudice.

Regarding many of the Agricultural fairs, we are free to admit that from all we have heard, we have reason to believe the evils encouraged more than counterbalance all the good. The reader will, however, remember that there are sections of country in which society is scarcely competent to conduct any business in a dignified and honorable manner; and the conduct of such as can but be grovelling and perverse, should not be regarded as a measure of character for the actions of cultivated society. In plainer words, there are communities, in which it would be utterly impossible, for an Agricultural fair to be conducted on moral and gentlemanly principles; whilst there are others that could not be induced to conduct a fair or other business but in the most prudent, honorable and correct manner. The difference is in the people: *"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."*

As we before intimated, we might admit the truth of most of the charges in reference to certain Agricultural and Mechanical fairs, and yet another side of the picture would make quite a different impression. There is ample ground for charging churches with hypocrisy, theft, lying, murder, etc., etc., too numerous to specify, but does such argument prove there is nothing good in churches? Those who argue thus, exhibit shallow views on the subject, and very often their intention is to deceive the unthinking.

Our religious friends will please bear with us while we notice some of their objections to Agricultural fairs.

1st. We have been told the small premiums awarded do not justify the enormous expense incurred in preparing manufactured articles, putting stock in condition, and so forth. The real value of prizes to persons of correct views is not a matter of the slightest thought. Amongst the ancients a crown of ivy was worth more than an empire. The information elicited amply pays all the expenses. A renowned poet said 'once seeing is better than five times hearing;' and we are satis-

fied that a few days spent in examining the implements, manufactured fabrics and animals at one of our State, or well-conducted county fairs is of more value to young men than the same number of years in reading and hearing of such matters.

2. As to corruption in awards, we can only say, if gentlemen conduct the Fair, all will be right, but where people are wanting in moral integrity, of course, we cannot look for correct results.

3. Touching the charge of rudeness and dissipation, we can only answer that it has not been our bad fortune to witness much of either at our agricultural fairs. Furthermore, we give it as our solemn conviction that our State Agricultural Fairs are the most dignified, high-toned assemblies that are convened in the State. In these we contend not with religious or political prejudices; but the best of our citizens assemble to take sweet counsel together in reference to domestic and business matters. It is a little remarkable that more preachers and over-righteous religionists have miss-behaved at these fairs, and been expelled from them, than any other class. True, a gentleman is a gentleman wherever found, but judging the tree by its fruits, we could allege as great rudeness amongst the over scrupulous as with men making no high pretensions of sanctity. To be sure, we have felt proud to witness the high bearing of many religious gentlemen at these fairs, but from others, we have seen much to mortify.

4. The charge of gambling should be gravely considered. While we are not disposed to engage in a discussion of the evils of gaming, if striving to have the best of every thing and receiving a reward accordingly is gambling, we hold ourself ready to prove that it is honorable to God and man. Life is but a contest—a race, all run, but they alone who cast aside every weight and run according to rule, shall win the prize of eternal life.

In all our religious periodicals, we notice "*Premiums*" and "*Extra Premiums*" offered for the largest list of subscribers. Hundreds contend, and yet one gets the "extra prize;" and pray who considers it wrong? And shall the farmer who learns "to grow two blades of grass where one grew before," or who raises better pigs, cows or asses than his neighbor, be branded as a gambler?

5. As to the social and moral effects of well-conducted fairs, we are free to speak in terms of commendation.

Finally, we wish to repeat, that whether fairs prove moral or immoral in their tendency, depends entirely upon their conductors.

When gentlemen and Christians preside, the effects are decidedly good, but fairs in the hands of corrupt men, can but prove sources of evil, and that continually. "Evil communications corrupt good manners" the world over, and in all time. T. F.

"HIRING OUT THEIR WORSHIP."

In the Christian Union of April 7th, we noticed an editorial of more than two columns, in reference to "hiring out their worship," no doubt intended as a criticism upon our teaching, to which we consider it our duty to offer a respectful reply. The heading of the piece is "Divine Worship."

We most respectfully suggest, in the first place, to our brethren of the Union, that their practice of attacking writers from concealed batteries is certainly not fair. We seriously object to criticisms in reference to our teaching, by persons who fear the light. Give us your names, brethren, and tell us plainly what you mean? Fighting in the dark, and with back-hand licks too, seems to us unmanly, and well calculated to foster suspicions, and by no means to encourage love amongst brethren.

Secondly, the writer after laboring earnestly to cast odium upon the practice of the saints keeping the ordinances of the Lord's house, gives abundant evidence that he is satisfied we are "*not so far wrong at last*," and, in plain English, that he knows we teach the truth, but he does not like it. We will hear the writer speak for himself. He says:

"We have heard something said about churches hiring out their worship. What does this mean? Is it intended to intimate that any set of Christians *let out* to one man the privilege or right of one man worshipping for them? If so, it would seem that he ought to pay them for the privilege. Persons who *enjoy* rights are not commonly paid for that enjoyment. They pay for it to those who resign such rights. Will the brethren think of this?"

While it is scarcely respectful to call this quibbling, we cannot acknowledge it sound criticism; but it constitutes the alpha and omega

of the essay. The thing, shallow as it is, the writer repeats in various forms from the introduction to the amen, and with the exception of a few unfortunate hits at the simple worship of the New Testament, he advances no other thought. While then it is too trifling to call it criticism, we are not disposed to speak of it in terms which it richly merits.

From the beginning, there have been "*hirelings*"—men who would *let* themselves at the best bidder to perform the religious service of professors who were not disposed to "admonish one another." Jesus Christ has made it the duty of the disciples to break bread, sing and pray together, read the scriptures in the congregation, and exhort one another, but priest-craft has put it into many a sincere heart to hire men who can be bought for money to perform the labor for them. We can see nothing inappropriate in saying such persons "*hire out their worship*." The writer says, "Nothing can be more irreverent, more awkward, less solemn, more off hand or more absurd, than the manner in which the so called "elders" of some congregations conduct their worship. But this is all right in the eyes of some reformers. And the more roughly and uncouthly things are done, the better it suits their taste. Some people seem to think that cultivated persons cannot be saved—that they are unfit for the society of heaven."

Why does not the writer say at once that it is improper for the seniors of the congregation to conduct the worship? His aim is to bring the worship of the saints into contempt. The popish idea of keeping the Bible and the worship out of the hands of the vulgar—the people—runs through every sentence. It is the chief art of priest-craft to impress God's people with the idea of their ignorance, awkwardness and unworthiness, and with the very superior cultivation of the reverend clergy. Wherever the sentiments prevail, there is a downward tendency to barbarism.

We doubt if the writer ever witnessed the religious performances of elders, more "*unlearned and ignorant*" (Acts iv. 13,) than Peter and John, and yet the Lord elected plain fishermen, tent-makers, and men free from all clerical artifice, to set forth his religion. But we cannot refrain from suggesting that a set of hirelings—men assuming that plain mechanics, farmers, and men in the various callings of life, are unworthy to conduct the worship in the congregations of the saints.

As conclusive evidence that the people of the Lord are not competent to worship, the writer tells of some "elder" who in the day, read

the line, "*Glory to thee, my God, this night,*" and of another, who, after giving thanks, failed to break the bread. These examples only prove that the evangelists who planted the churches in which these awkward elders lived, had failed to exercise them in the worship, and of course they could but be awkward. Were we disposed to retort, we could relate awkward deeds of even seemingly educated preachers too disgusting for our pages.

Our critic tells us of "unnatural pronunciation of certain words" by certain elders. Perhaps he has heard much that was offensive in pronunciation, but if he is a scholar, he must know there are but few amongst us, even our preachers, capable of pronouncing good English. While we are anxious for our teachers and brethren to speak "wholesome words" and pronounce good English, we are yet to be convinced that an humble, sincere man can pronounce in an offensive manner to Christian ears. Many an ignorant African have we heard pour out his soul to God, in strains which could not fail to reach the heart.

Last of all, the writer speaks of "Eastern congregations that have felt the sad effects flowing from the unlimited liberty of speech on the part of the male members." He adds, "Those who have done the mischief have been chiefly foreigners—radicals at home—who greatly annoy congregations that do not want to hear them," etc. We do not deny but foreigners, and natives too, may, in many places, have exhibited a degree of "forwardness" productive of much evil; but might not the same be predicted of scores of impertinent preachers? Yet it is no argument that we should not have preachers, and not at all conclusive against God's sovereign people offering up spiritual sacrifices—"the fruits of their lips" holy and acceptable to the Lord.

Were we not opposed to every thing like retaliation, we might venture to suggest that the writer of the essay may possibly be much opposed to the people of God managing their own affairs, but he possesses not the nerve to openly avow it, and yet at heart, he is bitterly opposed to such "unlearned and ignorant" men as Peter, John, James, Jude, etc., etc., leading in the worship. Peter made a greater blunder than the "elder" who forgot to break the bread, or he who in the day, sung "*Glory to thee, my God, this night,*" and we are not sure that the writer has made a greater blunder than either, in his contradictory, irreverent and ignorant attack upon the citadel of truth. We most respectfully ask our brethren who manage the Louisville paper, either to publish our replies to these "*under ground*" attacks upon our teaching, or to give us the writers' names.

T. F.

CHRIST THE CENTRE OF CHRISTIANITY.

CHRISTIANITY is a grand system of reconciliation in its first, middle and last parts. Taken as a whole, it far outstrips the Patriarchal or Jewish economy. It is divine, yet simple. It is God-like, yet adapted to the wants of man. It has for its objects the conversion, reconciliation and redemption of man, who bears the image of Him who created all things, from sin, taken in all of its most heinous aspects. It proposes to fit man for his eternal home—to lead him triumphantly through this sin-stricken world down to the grave, and vouches to man a resurrection from death and an admission into the mansion and habitation of the everlasting Father. But what, or who is the centre of this superlatively grand and transcendently great economy? It is not Moses, through and by whom God delivered the Sons of Abraham, Isaac and Jacob from Pharaoh's inhuman slavery. It is not he who ascended to the top of Sinai, heard the thunderings, saw the lightnings, and heard the voice of the Eternal; then passed through the wilderness, ascended Pisgah's rugged heights "and viewed the landscape o'er." He closed his eyes on all worldly objects, and experienced "A death-like sleep, a gentle wafting to immortal life." Neither was it, nor is it any of the prophets of old who taught and learned God's people. Nor is it he whose voice was heard in the wilderness, saying "Repent ye the way of the Lord, make his paths straight." No, neither Moses, the prophets, nor the Immerser is the centre of the Christian economy. For Moses truly said unto the fathers and prophets, "shall the Lord your God raise up unto you, of your brethren, like unto me; him shall he hear in all things whatsoever he shall say unto you." Go yonder to Bethlehem, see that "bright and morning-star" in the East—the infant Redeemer. Look there in the manger at the first born of Mary wrapped in swaddling clothes. Hear the angel say to the afrighted shepherd, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." The half is not told, "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Kind reader, what thinkest thou of the babe of Bethlehem? perhaps you cannot accept, for the centre of the Christian system, one who was denied the privilege of making his first appearance in the fashion and costume of the nobility. Then follow me while I point out his God-like character. Go up to Jerusalem, and behold good old Simon take the Lord's Christ up in his arms and bless God, and say, "Lord, now lettest thou thy servant depart in

peace according to thy word; for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel."

Who is this we find sitting in the midst of the doctors, both hearing them and asking them questions? Is not this the Lord's Christ? Hear him say, "know you not that I must be about my Father's business." Surely this is Emanuel! Who was that who came to Jordan unto John to be immersed? Was it not the Son of God? Let the Revealer of secrets speak after John had immersed him, "Lo, the heavens were opened unto him and he saw the spirit of God descending like a dove, and lighted upon him: and lo, a voice from heaven, saying this is my beloved Son in whom I am well pleased." Shall I now stop? Will you not accept God's Son for the centre of the Christian economy? Reader, are there any doubts about the matter now? Shall I say more? Then hear the voice again, "This is my beloved Son in whom I am well pleased, hear you him." This is not to make known the fact that Christ is the Son, for such was revealed at his immersion, but made known to the world that he was to be heard, not Moses and Elias. Then two things are made known, one that he is the Son, the other that he is to be heard. But if this does not satisfy, then go with him, see him turn water to wine, heal the sick, unstop the deaf ear, loose the stammering tongues, open the blind eyes, dispell the sleep of death, and bring up the resting dead. Then go to the garden of gethsemane, hear him say, "O my Father if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And was he not spitted upon and buffetted? Did they not put a scarlet robe on him, and a crown of thorns? yet he murmured not, but said "Father forgive them, they know not what they do." Look up to Calvary, there hung the Babe of Bethlehem, the only begotten of the Father—the Lord's Christ. He died; all creation was shrouded in darkness, the sun hid his golden face, the moon would not reflect her silvery rays upon the dreadful sight; old earth trembled, why? because him by whom all things were made was dying. Oh! dreadful world. He is taken from the cross and placed in the sepulchre. "What now? He had said that he would rise the third day. Did he do it? So teaches the scriptures. Behold Mary Magdalene in company with the other Mary at the sepulchre. Hear them say "who shall roll us away the stone from the door of the sepulchre?" They saw the angel that did the work and were afrighted. The angel told them not to fear,

"for I know that ye seek Jesus which was crucified. He is not here for he is risen, as he said, come, see the place where the Lord lay." Said the angel, "go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him." The women started as ordered, and as they ran they met Jesus who told them, "go tell my brethren that they go into Galilee, and there shall they see me." Go to Galilee, the appointed place, and there you find his disciples gathered around their Lord. Hear him say "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit." Will not this do for a starting point? Is not this the centre? Will not Jesus, the babe of Bethlehem, the acknowledged Son of God, the person who did miracles and worked signs among the people, conquered the unseen world, came up from the strongholds of death, brought life and immortality to light, answer as the centre of a glorious system, around which revolves all inferior lights. Yes, as the sun, placed in the midst of the heavens, is the centre of the solar system, and which revolves the primary planets with their secondaries, receiving from him light, which, in their course, they despond to the attendants of other worlds, giving freely of that which they have received. So is Jesus the sun of righteous, the centre of the Christian system around whom the Apostles with their secondaries, such as prophets, evangelists, pastors and teachers, revolve; yes, when Jesus was crowned in the heavens he shed forth light—the Holy Spirit upon his disciples who were to "go into all the world dispensing light—preaching the gospel. The Apostles acting as revolving planets and opaque bodies reflected not their own light, but the light which emanates from the true "Light." They taught as they were commissioned, they spoke as the spirit gave them utterance. And as we only get the light of the sun by reflection after he has passed beneath the Western hills, that is when the sun is out of direct view we get the rays of the sun only from the opaque planets as they reflect them. The sun's rays are not direct, but through or by planets: so we said the sun of righteousness has passed out of direct view into the holiest place, and there constituted Lord and Christ, receive light from those upon whom he shines or shined, he being out of view gives to his apostles light and they dispense it to all the world. So the light or spirit comes not direct to us from Jesus, but from him to the Apostles, and from them to us. Hence we conclude that he is

the centre of the Christian economy, the only Redeemer, Mediator, Priest, Potentate, and King. The sun in his rising culmination and going down, as we say, gives off his light directly, but when down he uses other means. And so with the Sun of Brightness from his rising (his immersion) to his crucifixion gave off light—forgive sins, after passing out of sight, other means are used—the Apostles' commissioned to preach immersion to blind and loose.

J. K. SPEER.

IMPORTANT RULES FOR UNDERSTANDING THE SCRIPTURES IN REFERENCE TO THE HOLY SPIRIT.

1. Many things are attributed to the Spirit which are only applicable to the church.

This rule is deduced from the following facts: John and Christ and Peter promised the baptism or gift of the Holy Spirit. (Matt. iii., John xiv., xv., xvi., Acts i. ii.) How often are these promises, in the preaching and praying of this age, applied to the world! The blessing of the church promised to the world in order to its conversion! Thus directly contradicting the Saviour who said, "Whom the world cannot receive!"

Paul, speaking of the things which God hath prepared for them that love him, says, "But God hath revealed them unto us by his spirit." (1 Cor. ii.) The contest shows that the Apostle is speaking of the "mystery" of God revealed to the Apostles by the inspiration of the spirit. How often is this chapter applied to the world! The spirit "whom the world cannot receive" is given to the "natural man" to enable him to understand and believe the gospel.

In the 11th chapter, speaking of spiritual gifts, he says; "But the manifestation of the spirit is given to every man to profit with all." 7v. This passage is often wrested from the context, which shows that the Apostle is speaking of the spiritual gifts of the church, and applied to the world to prove the universal operation of the spirit.

2. Many things are attributed to the spirit; which are applicable to the world.

My spirit shall not always strive within man." (Gen. vi. 3.) "Testifyest against them by spirit in thy prophets." (Neh. ix. 30.) "He will reprove the world of sin, and of righteousness, and of judgment." (John xvi. 8.) How absurd would it be to apply these scriptures to the saints and the church? But not more so than to apply the preceding to the wicked or the world.

3. Many things attributed to the spirit are the result of his direct influence and internal presence.

"But the Comforter, which is the Holy Spirit, 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." Jno. xiv. 26. "And they were all filled with the Holy Spirit, and began to speak with other tongues as the spirit gave them utterance." Acts ii. 4. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. v. 5. "But if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11. "But ye have received the spirit of adoption, whereby we cry Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God." xv. 16. "The spirit also healeth our infirmities—the spirit itself maketh intercession for us with groanings which cannot be uttered." 26v.

Many other proofs and illustrations might be given, but these are sufficient. Any effort to introduce an intervening agency between the spirit and the subject of his divine influence in these and all similar passages would be most absurd. Such an interpretation would destroy the miraculous and moral influence of the spirit pertaining to the primitive church.

4. Some things attributed to the spirit are the result of intervening agency employed by him.

This rule is just as true and obvious as either of the three preceding. The following facts authorize the rule. God said, in reference to the fleshly and wicked antediluvian world, "My spirit shall not always strive with man." Was the spirit in that wicked world? How absurd the thought! How, then, did the spirit strive with it? The history given by Moses and Peter shows that Noah, as a prophet and preacher of righteousness, was the intervening agent between the spirit and the world. Gen. vi., 1 Peter iii., 2 Peter ii.

Christ promised the spirit to his disciples, "whom," said he, "the

world cannot receive." But this same spirit, when he came to the church, was to "reprove the world of sin." Now if the world "cannot receive the spirit," how did he reprove the world of sin? The historic facts answer the question, and establish the truth of our rule. The spirit was given, not to the world, but to the church. The church was filled with the Holy Spirit and spoke to the world as the spirit gave her utterance. The world heard the church,—was "pricked to the heart," and enquired what they must do. The church answered and promised "the gift of the Holy Spirit" to all who received the answer. Acts ii. Now if facts prove any thing, they certainly prove that the spirit reproved the world of sin through the intervening agency of the church.

How did the spirit reprove the Samaritan world of sin? The spirit did not fall on any one of them till sometime after their conversion. Acts viii. The facts of the history show that Philip, the evangelist, was the agent of the spirit in their conversion. Barnabas and Saul were sent forth by the Holy Spirit through the agency of the church at Antioch. Acts xiii.

Nothing can be more certain than that the church is the divinely authorized, and divinely qualified embodiment of the Holy Spirit in order to the conversion of the world. How absurd to hear the church praying to God to send the spirit into the world to convict and convert it! Better pray for the church to be filled with the spirit in order that she may "preach the word,"—the living, powerful and converting word with more zeal and perseverance. But we proceed to another rule.

5. Man is sometimes said to do certain things to the spirit, not because the spirit is in him, but because he is in his agent.

Jesus, by the Holy Spirit in him, proclaimed the great proposition that he was the "the Messiah, the Son of God," and confirmed it by miracles. Some of the Jews said he performed his miracles by the prince of devils. He then charged upon them the sin of "blasphemy against the Holy Spirit,"—the unpardonable sin. Matt. xii. Was the spirit in them or in Christ? How often do we hear the preachers warn sinners not to resist the Holy Spirit in them lest they should commit the unpardonable sin. What wreckless interpretation!

Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Spirit," and to his wife, "How is it that he have agreed together to tempt the spirit of the Lord?" Acts v. Did they lie to,

and tempt the spirit in themselves, or in Peter, his agent? The devil was in them and the spirit in Peter.

Stephen, full of the Holy Spirit, charged the sin of "resisting the Holy Spirit" on those wicked Jews who resisted his preaching. Acts 7th chap. It would be useless to reason with a man who would contend that the spirit was in those murderers. Yet we have many such even among the preachers. Their fathers resisted the Holy Spirit in the prophets, and their children are now resisting the spirit in the apostles and evangelists. Hence it is a fearful thing to resist a messenger of God. All who regret the testimony of the reports of the apostles, resist the spirit as given by the Father and the Son.

6. The things attributed to the spirit are twofold in character, miracles, or moral.

There is but one baptism, mission, or gift of the spirit, but the fruits, manifestations and gifts of the Spirit after given, are many. Some of them are miraculous and some moral. Confounding these with the gift of the spirit, and with each other, is the source of much confusion and error in this age. The Holy Spirit was given to all faithful disciples as the common blessing of the Christian age. His moral fruits were also common to all the faithful. But there was great variety and diversity in regard to miraculous powers and spiritual gifts.

Paul, in one chapter, (1 Cor. xii.) gives us nine varieties of spiritual gifts—wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues—and several classes of extraordinary ministers—apostles, prophets, and teachers. In his epistle to the Ephesians, he gives the following arrangement: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ, till we all come in the unity of the faith," etc. Eph. iv. Now whoever apply these similar passages indiscriminately to saints and sinners—to any and every body in this age, is certainly, to say the least, much confused in his own mind, and, if a popular preacher, is well calculated to confuse his hearers.

But many scriptures speak of the moral fruits of the spirit, and in seeking to correct those who pervert the miraculous, we should be careful not to pervert the moral ourselves.

The church at Jerusalem were instructed by the apostles to select seven men, "full of the Holy Spirit and wisdom," to attend to tables. Acts vi.

Ananias was sent to Saul that he might receive his sight, and "be filled with the Holy Spirit." Acts ix. The churches walked in the fear of the Lord, and in the "comfort of the Holy Spirit." Acts vi. 31. Barnabas was a "good man, and full of the Holy Spirit of faith." Acts xi. "And the disciples were filled with joy, and with the Holy Spirit." Acts xiii.

Now if these and similar scriptures have reference to something miraculous, then there is no gift of the Holy Spirit in this age. But it is mere assumption without proof, to say that deacons must be full of miraculous powers! To be filled with the Holy Spirit is not more miraculous than to have "the love of God shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. v.

7. The gift of the Holy Spirit is conditional, but the conditions are not always stated in connection with the promise.

Hence some argue from the following promises—the universal and unconditional gift of the spirit: "I will pour out my spirit upon all flesh, for the promise is given to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Acts ii. Now if such reckless interpreters would read the context and parallel passages they might be reclaimed from their moral insecurity. Christ said, "he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." And John adds, "Thus spoke he of the spirit, which they that believe on him should receive." John vii. Peter said "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." He afterwards said that "God had given the Holy Spirit to them that obeyed him." And Paul says, "Receive ye the spirit by the works of the law, or by the hearing of faith"—that we might receive the promise of the spirit through faith. Gal. iii. From these testimonies we learn that the word of God must first dwell in the believing and obedient heart as the condition and means of the indwelling of the Holy Spirit.

And from all the above we learn how vastly important it is to be calm, rational, candid and critical in understanding and applying the scripture. Our own salvation and the salvation of many others may depend upon the manner in which we receive and present the truth. In love for all, we respectfully submit the above seven rules, together with their proofs and illustrations.

J. J. TROTT.

Christian Mission, C. N.

THE CO-OPERATION MEETING AT FRANKLIN, TENN.

(From the 2d to the 7th of May 1860.)

We have attended most of the Coöperation or Consultation meetings in Middle Tennessee for more than twenty-five years, and we are disposed to believe the one which closed at Franklin on the 7th inst., affords promise of many more good results than any other in which it has been our good fortune to participate.

Brethren from quite a large number of churches were in attendance ready to aid by their instruction and advice. In addition to our Middle Tennessee representatives, Bro. W. W. Nance from West, and Bro. W. D. Carnes, Pres't. East Tennessee University, were with us in the fulness of all needed blessings to render valuable service.

The reports from the churches were full and rich beyond expression. It is evident most of the members cease not to assemble themselves together on each Lord's day to teach and admonish one another; they sing and pray together, and sacrifice to God by putting into his treasury as they have been prospered. Ten members now report ability to participate in the service, where one could do so a few years ago. This is certainly a healthful indication. As the brethren become better acquainted, their personal prejudices give way, their knowledge of the truth increases, and their love to each other abounds.

When we know each other as brethren, we can love as the children of our Heavenly Father. Whilst we are not disposed to flatter, we can but express the firm conviction, that no churches of Jesus Christ on earth, are advancing faster in knowledge and wisdom and the graces of our holy religion, than those represented in our Tennessee coöperation. Yet we have no ground for boasting. We ought to do more. We hope the time is not very far distant when every congregation in the State will rejoice in these gracious communings with the saints in coöperation.

Amongst other very important matters, we are pleased to call attention to the movement made, and making amongst the brethren with reference to educational facilities to the rising generation, particularly the orphan, and the child of the servant who gives himself to the Lord's cause.

We trust to see many more at our meeting in Columbia, commencing on Wednesday before the first Lord's day in November next, at 10 A. M. Forget it not, brethren, and come prepared to tell all you are doing, and to confess all deficiencies.

T. F.

THE UNITY AND IDENTITY OF THE MESSIAH'S BAPTISM AND GIFT OF THE HOLY SPIRIT.

In this speculative and theorizing age many unscriptural distinctions, in reference to the Holy Spirit have been introduced. Hence we have the world mission of the Spirit, the church mission of the Spirit, the extraordinary gift of the Spirit and the ordinary gift of the Spirit.

Now, if the baptism of the Spirit, the promise of the Father, the gift of the Holy Spirit, and the promise of the Spirit, have reference to one and the same universal, common and perpetual gift of the Holy Spirit, then what becomes of all those modern distinctions? Is the baptism of the Spirit promised by John and Christ, one thing, and the gift of the Spirit promised by Peter, another thing? Let us look at the facts.

1. John promised the Messiah baptism of the Holy Spirit. Mat. 3d ch.; Mark 1st c.; Luke 3 ch.; Jno. 1 ch.

2. Christ frequently speaks of and promises the same gift of the Spirit. As "rivers of living water," which John interprets as the Messiah gift of the Holy Spirit on Pentecost. (Jno. 7; 58, 39.) As the Comforter, the Spirit of truth and given by the Father and sent by the Father in the name of Christ. (Jno. 14 ch. As sent by the Son from the Father. Jno. 15 ch. As being sent and coming to the disciples. Jno. 15 ch. As "the promise of the Father," the baptism of the Holy Spirit and the Holy Spirit coming on the disciples, and all this to be realized in Jerusalem on Pentecost. Acts 1 ch.

3. Luke and Peter speak of the baptism of the Spirit on Pentecost as being "filled with the Holy Spirit," the "pouring out of the Holy Spirit," "the promise of the Holy Spirit," received from the Father by the Son, and "shed forth," by Christ upon the disciples. Acts 2 ch.

4. Peter promised "the gift of the Holy Spirit" to the Pentecostian converts, and assured them that "the promise was to them and their children, and to all that were afar off, even as many as the Lord should call." Ac. 2 ch. What promise? The promise of the Spirit to "all flesh," the promise of the Father, the promise of the baptism of the Spirit by John and Christ, and "the promise of the Spirit" shed forth by Christ on that glorious day. Surely it requires double spectacles to see in all this any distinction between the baptism and gift of the Holy Spirit.

5. Luke speaks of the Samaritans as having "received the Holy Spirit." Ac. 8 ch.

6. Luke and Peter describe the gift of the Holy Spirit to the Gentiles as follows. The Holy Spirit fell on all them which heard the word. On the Gentiles was poured out the gift of the Holy Spirit. Which have received the Holy Spirit. (10 ch.) Baptism of the Holy Spirit. God gave them the like gift. Giving them the Holy Spirit. Acts 11 and 15 ch.

7. The Holy Spirit came on the disciples at Ephesus. Ac. 19 ch.

Now what do we learn from these historical facts in reference to the gift of the Holy Spirit? That the Messiah baptism and gift of the Holy Spirit are one and the same thing. Baptism of or in spirit is figurative. John, Christ and Peter use the figure in reference to John's literal baptism in water. Hence there is but one literal baptism of Christianity, and that is water baptism. The literal of baptism in Spirit is the gift of the Holy Spirit.

This gift of the Holy Spirit is the Messiah gift of the Spirit. The Father gave the spirit till Pentecost, since that glorious birth day of of the christian age the Spirit has been given by the Son. "The world cannot receive" the Messiah gift of the Holy Spirit, Hence all controversy about the unbelieving world receiving the Spirit in order to faith is worse than useless. The Spirit is promised to all disciples in all time. All who receive the word can and do receive the Spirit. The faithful reception of the word is the moral qualification for the reception and enjoyment of the Spirit. Many signs and wonders were sometimes connected with the gift of the Holy Spirit in the primitive age. Hence the miraculous sounds and sight on Pentecost, which were never respected. Hence the gift of tongues and other miraculous powers connected with the primitive churches, sometimes connected with the imposition of hands, but not always. Some have strangely confounded the "spiritual gifts" with "the gift of the Holy Spirit." The gift of the Holy Spirit was the Holy Spirit given to all. The spiritual gifts were distributed according to the will of God. The spirit was the perpetual guest of all disciples, spiritual gifts were only occasional manifestations. The spirit was to abide with the church forever. Spiritual gifts were to fail. They have failed, but faith, hope and love still abide.

The church was and is the agent of the spirit in the conversion of the world. Christ authorized and commanded the church to convert the world, and then qualified the church for the important work, by giving her the spirit. The church without the spirit never did and

never will convert any one. But just as soon as the church was filled with the spirit then the world began to be converted. The word of God is the means by which the church receives and enjoys the spirit, and the means by which the church converts the world. The word is not the spirit but where the word is not, the spirit cannot and will not dwell. How important then that the church be filled with the word in order to the full enjoyment of the spirit and the conversion of the world. How strange the prayer to send the spirit into all the world to do the work of the church. Better pray for the church to be filled with the Spirit that she may go into all the world and do her own work. What say you to the above.

J. J. TROTT.

Christian Mission, C. N., Jan. 1, 1860.

EDUCATIONAL CONVENTION AT FRANKLIN, TENN.

We invite special attention to the proceedings of the Educational Convention held during the Coöperation meeting at Franklin.

By the agreement of a few brethren, an invitation was given to the disciples of the Saviour in coöperation, to meet in convention with the view of calling attention to the subject of education, and at 2 o'clock, Thursday, May 3d, quite a large number convened, and called Bro. Dr. Thompson, of Williamson, to preside, and Bro. F. D. Craig, of Rutherford to act as Secretary. Many of the brethren expressed themselves freely with regard to adopting measures for establishing schools at an early date, in Tennessee, which shall unite, if possible, the talent and influence of the brethren, and satisfy the wants of our friends who have children to educate.

The following Committee was appointed to submit an address to the Convention with reference to the objects of the movement, embracing such a plan as they might regard suitable for accomplishing all the purposes contemplated, viz: Thos. Stalker and J. Harlan, of Sumner; T. Fanning and D. Lipscomb, of Davidson; J. Hill and Dr. J. N. Hall, of Rutherford; G. W. Cone, of Bedford; W. D. Carnes, of

Knox; James C. Owen, David Hamilton and Dr. E. Thompson, of Williamson.

At a meeting held on Friday, May 4th, over which Bro. Harlan presided, and Bro. Stalker acted as Secretary, the following very brief address was submitted by the Committee, with plan appended.

EDUCATIONAL ADDRESS.

To the Disciples of Jesus Christ—GREETING:

BELoved BRETHREN:—The want of suitable institutions in Tennessee, under the direction of the Disciples of Christ, for the education of their own children, and of such friends as may favor their views, has long been most sensibly felt by all who have given the slightest attention to the subject; but it is fondly believed by many, that the time, in the good Providence of God, has arrived to make a vigorous effort in uniting their means in such schools, male and female, as shall fully meet the demands of the brotherhood, and prove monuments worthy of their highest ambition. With this object in view, the following plan is respectfully submitted for the consideration of the brethren generally, and such friends of education as may think with them on the subject of human improvement.

PLAN OF SCHOOLS.

1. Inasmuch as there are brethren of talent, learning and influence in Middle, East and West Tennessee, laboring in the cause of education, who, to say the least, are not coöperating in this great work, the first object should be to unite, as far as practicable, the efforts of the brethren in two schools in Middle Tennessee. One of these should be for the education of boys and youngmen, in every department of useful learning; and the other should offer the very best physical, intellectual and moral advantages to girls and young ladies. As it is by no means the purpose of the parties engaged in this enterprise to underrate, in any respect, the labors of such as have been, and are now engaged in schools, or do any thing to their injury, it is proposed, that for the purpose of opening schools at an early date in which all the friends of our holy religion can cordially unite, steps shall be taken in the first place, for controlling the property of Franklin and Minerva Colleges, provided the parties interested will sell on such terms as the Board of Managers, hereafter to be selected, shall consider fair. But the final loca-

tion will be made by a vote of all the stockholders, after fifty thousand dollars of stock shall have been secured.

2d. The means for procuring site, preparing suitable buildings, purchasing apparatus, library and cabinet, and conducting the schools, shall be raised by subscriptions of stock in shares of one hundred dollars each, payable, the first instalment, as it may be called, by the first day of January, 1861, and the balance in four equal annual installments from that date, and by donations.

2d. The whole business of securing funds, preparing buildings, and managing the schools, shall be under the direction of a board of eleven managers, all of whom shall be stockholders, seven of whom shall constitute a quorum to do business, till suitable charters shall be obtained or adopted.

4. The capital of the company shall not exceed two hundred thousand dollars, and no stockholder shall own more than one hundred shares.

5th. In arranging the details of the schools, the Board of Managers or Trustees, shall make provision for paying such dividends on stock, in educational facilities or otherwise, as the business may justify.

6th. All stock shall be subscribed and donations made upon the condition that the plan shall embrace a department for the education of orphans, and the children of ministers of the Gospel of Jesus Christ.

7th. Two-thirds, at least, of the Board of Managers or Trustees, shall be members of the church of Jesus Christ; and a meeting shall be held for their election so soon as stock to the amount of ten thousand dollars shall have been subscribed. They shall hold their places for one year, or till others are elected in their place.

The Address and Plan were unanimously adopted.

Able addresses were delivered on the importance of the movement by various brethren, and those particularly by Bro. Carnes, President of East Tennessee University, Bro. D. Lipscomb and T. Fanning, were listened to with the deepest interest.

Bro. Carnes gave assurance that he was willing to serve the brethren in any manner which might seem most advantageous to the cause of God.

Bro. Fanning stated that from a property interest in Franklin College, which no longer existed, he had long felt much embarrassed in his appeals on the subject of education, but he rejoiced in the privilege

of engaging with his brethren in building up schools which could scarcely fail to exert a powerful influence over us as a people. If the schools contemplated, he said, should be conducted with the view to honor Christ, and bear down the speculations, glorious must be the results.

The following agents were appointed with instructions for these to appoint others, should they find persons suitable: Thos. Stalker, D. Lipscomb, W. D. Carnes, Dr. John W. Richardson, T. Fanning, H. D. Bantau, R. B. Trimble, O. T. Craig, Wade Barret, J. K. Speer, E. G. Sewell, F. H. Davis, Reese Jones, and T. W. Brentz.

Adjourned to meet at Franklin College, Wednesday, June 6th, it being the annual commencement day of the institution.

JOSEPH HARLAN, *Chairman.*

T. STALKER, *Sec'y.*

Franklin, Tenn., May 5th, 1860.

CHRISTIAN LOVE.

BRO. FANNING:—I desire to present through your invaluable Advocate, a few thoughts to the brethren on this subject. I do not expect in this short essay to advance any new ideas on the subject of Christian Love. It is one of the grandest and most momentous principles contained in Christianity. It is one of the great fundamentals taught by our Saviour and his inspired Apostles, and should occupy the minds and attention of all lovers of Jesus. Love is a principle that dwells to some extent in the heart of man, and he possesses the power within himself to cultivate, and train this principle to the purifying of the heart; and when 'tis not thus cultivated and trained, hatred and malice rules therein. And it is useless for me to say that a man is not a Christian while his heart is filled with hatred and malice toward his fellow being; for this is known to all who are acquainted with the word of God. Christian love does not merely consist in Christians loving one another; but they must love their enemies also. If any man love not his enemies, he is not a lover of Christ; not because Jesus is an enemy to him; but because Jesus says, "If a man

love me he will keep my words;" and he says, "Love your enemies, bless them that curse you, do good to them that hate you," etc. Yes, my brethren, we must love those who despitefully use us and persecute us; we must love and pray for the salvation of their souls. But remember we are not all required to love their wicked ways; but we should hate and condemn them, and wholly "abstain from all appearance of evil." Neither should we love the world or worldly things; for "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Christian love does not encompass the things of the world, but excludes them, and embraces the things that are purer and of more value in the sight of God. Love, my brethren, endureth much and suffereth long, and in it is union, and in union there is strength; then let us "love one another with a pure heart, fervently;" that we may "be of one mind," and being of one mind, we may vanquish infidelity. Oh, how important that we "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in the love; endeavoring to keep the unity of the spirit in the bond of peace." Then, could we say, "Behold how good and how pleasant it is for brethren to dwell together in unity."

It is a well known fact, that just so long as Christians engage in bitter strife and contention, envyings and speaking evil one of another, as done to some extent, the world will continue to mock and say, "see how these Christians war and hate." It is evident that while such a state of things prevail among the people of God, they cannot have that influence upon the world which they would have if they would fulfill the law of love. Then let us love as Christians should, that the world seeing our true love may be influenced and constrained to say, truly there is a reality in the religion of Jesus Christ, and thus, many who are enemies to the cause of our Redeemer may be induced to believe, and repent of their sins, and rejoice with us in the love of our Lord and Saviour. O, can we not, and will we not obey the holy commandment of Jesus by loving one another as he has loved us? "This is," says Jesus, "my commandment, that ye love one another, as I have loved you." And again he says, "Ye are my friends, if ye do whatsoever I command you." Now, my Christian friends, if we are true and faithful friends to our Saviour and his cause, we will demonstrate it by keeping his commandments. It is an inevitable truth

that we cannot be Christians without obeying each and every command of our Lord, and since he has so strictly enjoined love upon all Christians, we must, in order to have our names registered "in the book of life," and in order to have a right to the name Christian, let Christian love reign in our hearts. Love is a heavenly tie that binds the souls of men together here on earth, and in heaven it binds them to the King of glory. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." O, love! what a jewel thou art that worketh no ill to thy neighbor, but bringeth peace and good will to all men. It was love that induced the Son of God to descend from the shining *courts of glory*, and suffer the most excruciating pain and die the reproachful death of the cross, all for a lost and ruined world. O, what power there is in love! Without love toward God and man, it is impossible for us to ever enter the heavenly land. Then let me entreat all who desire to live forever with God and the Lamb, to lay aside all hatred and malice, envyings and strife; and let love be without dissimulation, and be kindly and affectioned one to another with brotherly love, in honor preferring one another." Remember, brethren, that without Christian love we are not lovers of Jesus. Then will we not increase and abound in love one to another, and toward all men, for by so doing we will obtain the *pearl of great price*—ETERNAL LIFE?

J. B. KIMBALL.

SUFFERINGS OF CHRIST.—A QUESTION.

DEAR BRO. FANNING.—Much as I dislike to intrude on your very few leisure moments, I feel as if I cannot refrain from asking for instruction on a very important subject. Allow me to call your attention to Paul's declaration to the Colossian brethren in the 24th verse of the first chapter. I can understand the whole clause from the 21st verse to the close of the chapter, with the exception of that verse relative to Paul's "filling up that which is behind of the suffering of Christ in his flesh" etc. Does this intimate, even slightly, that in the perfect sacrifice of the atonement, there was any deficiency to be supplied by man, even though that man were such a one as Paul?

There are no Christians in this vicinity, except brother and sister

Gibbons, with whom I am acquainted. I have it in view to try to get up a Sunday School, as there are many young people who need instruction in the wisdom that is from above, in this neighborhood. Should I be successful in creating any interest in the teachings of the New Testament, I can then see a probability of fulfilling, even here, my intention of obtaining subscribers for the Advocate. But sectarians can scarcely be induced to read it—so far are they from subscribing for it, till they are first somewhat instructed in the gospel.

I am, affectionately, your sister in the Lord,

D. M. PRIEST.

Barnes' Store, Tishomingo county, Miss.

Reply.—Our sister will permit us to suggest, that while her view that the atonement is a sacrifice well pleasing to the Father, is quite orthodox, we doubt if it is scriptural. The word atonement is found but once in the New Testament, Rom. v. 11. Paul says "We receive the atonement." Hence it is not a sacrifice to make an atonement which God will, or did not receive; but whatever it may be, we receive it. It is our *reconciliation* to God, and not a sacrifice to appease the wrath of a revengeful God, or pay a debt to justice in the place of the sinner. If Christ paid the debt, or, as we often hear it, suffered the punishment due to the sins of the elect in their "law-room," then it will be impossible for a single one of them to be lost; and if he suffered in this sense for all mankind, then universalism is true beyond doubt. But the scriptures teach that our Saviour died to open up a way in which all the obedient could be saved.

We understand Paul, Col. i. 24, to say, "Dear brethren, I now rejoice in the sufferings, which I endure on your account, and fill up the afflictions remaining to me as a Christian, (those common to all the followers of Christ,) in my flesh for his body's sake, which is the church." While this reading may be a little too liberal for a critical translation, it seems to us to be correct, and in the midst of error, almost indispensable to the intention of the Apostle. We certainly cannot entertain the idea that Paul's sufferings were intended to fill up the measure which Christ failed to endure, to make what is erroneously called the atonement. This is a heathen doctrine incorporated in Romanism, and transmitted through Protestants to the nations of earth. It makes God our Father a master, and Jesus, his well-beloved son, pour out his heart's blood to make atonement to his father, "reconcile

God," as the creeds have him, or put him in good humor with the world. Whereas, the scriptures teach that "God so loved the world that he gave his only begotten Son that whosoever believeth in him, should not perish but have everlasting life."

T. F.

THE CONDITION OF THE CHRISTIAN WORLD.

BY A SISTER.

It is the humble, peaceable body, instituted by the Saviour, composed of those who have given up the world to devote themselves to the subjugation of themselves in conquering every evil inclination, and mortifying every lust of the flesh; leading a peaceable life; doing all the good they can, in the name of Jesus Christ, not for the praise of men, but in private, not letting the left hand know the doing of the right hand, who are not of this world, whose greatest privilege is to obey God and keep his laws; and whose delight it is to read his word, and meditate on his mercy and goodness, and from whose heart arises the thankful song of praise and sincere prayer; whose character is so well known, and whose real faith is seen in practice so unmistakably, that worldlings cannot be mistaken in what they are doing when they profess to obey the Lord and become his servants. They will see the law of the Lord illustrated in the conduct of his children, and will not need to be taught as to what they are to sacrifice and deny themselves in coming into the kingdom of Christ. Is this the character of Christians as they appear to-day?

In glancing around according to my opportunity, I see great men of education and refinement, zealously doing all they can to promote the interests of their own party,—emulating each other in the erection of splendid churches, (idolatrous temples. T. F.) which serve as a test of the liberality and generosity of their members, the names of whom are heard the oftenest who have given the most. Charitable institutions erected by those who pay their money, have a two-fold consolation that their names are on the list, and satisfying their conscience that they have done a good deed without putting themselves to any inconvenience and trouble, whose exceedingly great refinement makes it a virtue to love the beautiful, and to cherish the pleasant; whose

highest ambition is to progress with the times, to increase in numbers, power and wealth, and at last attain to a perfection that is not described in the apostles' writing.

Proud, boastful, covetous, and ambitious appear many of the men, whilst very many women have become worshippers of fashion and folly.

The question has been often asked, shall this state of things continue? Shall I never see the bride—the lamb's wife—clothed in white without spot or wrinkle, and ready for the bridegroom? that I may hope the time will not then be far distant when he shall appear.

A. L. H.

THE PROPER SCRIPTURAL VIEW OF BAPTISM.

BROS. FANNING & LIPSCOMB:—For the benefit of those who charge us with laying an undue stress upon the ordinance of baptism, I have thought for some time of writing to you of too cases that came under my observation during the last year. On the first Lord's day in August, I preached at a school-house called Rooty Branch, in Sullivan county, Tenn. At the close of the discourse, a lady by the name of Clayman came forward, made a public profession of her faith in Christ, and demanded baptism. Having learned that she was a member of the Missionary Baptist church, and knowing that they teach that all persons should have a knowledge of the remission of their sins before baptism, I asked her why she desired again to be immersed. She stated that she had been immersed by the Baptist without being instructed as to its design, and had not realized the blessing that the gospel promised, and must remain unhappy if I refuse to baptize her, being not yet satisfied, (having never immersed any person) I said to her, we are not to understand that baptism is for the putting away the filth of the flesh, but for the answer, or procuring of a good conscience. She replied, I know that and nothing can give that good conscience without attending to the appointment understandingly.

I could scruple no longer, remembering that Paul commanded those baptized with John's baptism, to be baptized when they learned the good and the right way. I baptized this Baptist lady in the name, and by the same authority.

The other case alluded to, occurred in November at Boon's Creek, Washington county, Tenn. This person is by the name of Jenkins. The case is substantially the same as the one related, and to give it in detail would be taxing the patience of the reader to read the same history over again.

These persons withdrew from the Baptist church, as they state themselves, for no other cause than that they had not that preparation of heart that the gospel requires when they were baptized into that communion.

This, with thousands of other cases that might be given, ought to be sufficient to satisfy the most skeptical in reference to the correctness of the ground that we occupy. The gospel is so plain upon this subject that it seems strange that any one could misunderstand its meaning.

Your brother in the Lord,

SAMUEL H. MILLARD.

"THE WIND BLOWETH WHERE IT LISTETH."

RUSK, TEXAS, April 9th, 1860.

BRO. FANNING:—A controversy arose yesterday in our Bible Class in this place on the passage of Scripture, John iii. 8, "*The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.*"

I would be glad to see your exposition of the above Scripture. We have no organized church here, and but few members. Our Bible Class is made up of several denominations, but I am using all my powers and influence to divest the truth of sectarianism in the Class.

Yours in the hope,

W. H. MULLINS.

Reply.—We profess not to give *expositions* of Scriptures. They are themselves the expositions of our Heavenly Father's will, and we are simply to believe what the word of God says. The greatest embarrassment, is the want of a fair translation. No doubt the king's translators intended to make the Saviour say that the spirit operated upon us as the wind operates upon the trees of the forest. Indeed, this is the

general view of modern religionists. This system of things places men not far above the vegetable kingdom. This seems to be the idea in all modern revivals, where religion is "got" from heaven.

Our only remedy is a correct rendering of the passage. We would read it, "*The spirit* (pesuma, not animos) *inspires* (not as Jews and Heathens supposed, at a particular place) *where he pleases, and you hear his voice* (the word of God) *but you cannot see* (tell by observation) *whence it cometh and whither it goeth: so is every one begotten of the spirit.*" The idea of being *born* of our Father or of the spirit is incorrect. We are begotten of God our Father, or quickened by his spirit.

T. F.

LEND HELP TO ATLANTA.

ATLANTA, GA., March 17th, 1860.

BRO. FANNING:—I write to ask you to present through the columns of your paper, a request in behalf of the brethren at this place, to the brethren abroad to help us by their prayers and by their contributions to erect a suitable house of worship. We have no such house as a place of the size and importance of this demands. And believing we can accomplish much good by having one—we being unable to build it ourselves—would ask our brethren to aid us.

Hoping your sympathy and assistance in our behalf will be enlisted in this call, and wishing you peace in the Lord, I am, very truly,

Yours in hope,

A. G. THOMAS.

Brethren who are disposed to aid in this good work will please send their contributions to Bro. A. G. Thomas at Atlanta, Ga.

T. F.

"CHOSEN BEFORE THE FOUNDATION OF THE WORLD."

Bro. W. D. Bonds, of New Hope, Marshall county, requests our teaching in reference to Eph. i. 4, 5, and 12. The verses read: "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to him-

self, according to the good pleasure of his will, that we should be to the praise of his glory, who first trusted in Christ."

We understand the apostle to teach, that before the foundation of the Christian age—Peter called pentecost "the beginning,"—the Jews, and Apostles particularly, were chosen in Christ and God before the establishment of the kingdom destined for their adoption as heirs of his son. In the 12th verse the idea is repeated. Paul clearly shows that those who first trusted in Christ, were to be to the praise of his glory. The notion of any decree in reference to man before his creation, is highly preposterous. The word *world* in the 4th verse has reference to the age of Christ.

T. F.

PINE BLUFF, ALA., March 5th, 1860.

BROS. FANNING & LIPSCOMB:—I am inclined to write you items with reference to my labors and our prospects in this part of the "sunny south," for the information of the brethren in other parts of our good country. For the interest that I feel in the progress of pure Bible religion in all parts of our country, leads me to suppose that the brethren in other parts would be glad to know our prospects in this country. And I am sure it will be gratifying to you to know with what success we are having here, is the result of the preaching of "Christ and him crucified," for I am determined to know nothing here (in my labors for the cause) but Christ and him crucified. I have planted myself on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. You may then easily imagine how much I feel attached to those brethren who have buckled on the armor of the Gospel, and who contend so boldly and fearlessly for the Bible and the splendid institutions taught therein. In these days when there are so many restless spirits, who, while they profess to take the Bible alone as their man of council, nevertheless seem to be unable to find in the Bible, all that is necessary for the prosperity of Zion, and are, therefore, willing to go into Babylon and purchase some of the second hand machinery of that country, and are therewith impeding and marring the beautiful and perfect work that the Christian institution, as developed in the New Testament, was designed to accomplish. I say that in such times, it is truly refreshing to one who

desires to see the beautiful building of the Lord kept free from the corrupting and contaminating schemes and devices of men, to read the productions of such men as Fanning, Lipscomb, and Franklin, breathing as they do, the very spirit of the New Testament; and to hear of their manly defence of Gospel Christianity. Hence you may infer that the Gospel Advocate and Review always come to me as welcome messengers.

I have for the last month been preaching "the word" on the south side of Alabama river; and mostly at places where we had not been heard before, or if we had, it has been so long that the majority of the citizens had never heard. I preached three discourses in Haynerville, where Bro. Fanning may remember having preached several years since, which, I believe, was the last discourse preached by our brethren until I went there. The people every where seem inclined, and even anxious to hear us, and where I have been, the people have commenced "searching the scriptures to see whether these things are so," from which we may expect a good result.

I preached near this place on Saturday to a small audience, and again on yesterday at 11 o'clock (Lord's day) to a very large audience, larger, I am informed, than was ever seen there before; and I never had better attention from so large an audience. I addressed them from the 1st and part of the 2d chapters of Hebrews, at the close of which, two having heard "God speak by his Son," came forward and confessed that he is the Christ, the Son of God, and I had the pleasure of immersing them in the afternoon. One of them is the wife of our esteemed Bro. Adams, the other the son of one of our brethren. Our prospects are brightening every day, and the time is not far distant when quite an abundant harvest will be gathered. The laborers are few, however, "pray ye the Lord of the harvest, that he may send forth more laborers into this field." The Lord bless you!

Your brother in Christ,

W. H. GOODLOE.

OBITUARIES.

"Yet man is born unto trouble as the sparks fly upwards." Job v.

We deeply lament the loss of our much beloved sister, Ellen Moore, who departed this life on the 22nd December last. Sister Ellen was

the wife of Bro. J. P. Moore, and daughter of our much esteemed Bro. Wade Barrett. She left a good husband, and seven sprightly children, besides numerous friends, to mourn her irreparable loss. Her disease was much complicated, seated principally in Typhoid fever.

Sister Ellen was born on the 7th of April 1822. She was immersed in the Lord in the Spring of 1840. She was married to Bro. Moore in 1844. No one's history, doubtless is more replete with loveliness than her's. She proved to be a Christian child, a Christian wife, a Christian mother, and a Christian neighbor. She bore her sickness with Christian fortitude. She sung songs of Christian hope; and died the death of a Christian. Indeed, we all sorrow for her, not as those who have no hope. Truly can I say, we all hope that sister Ellen has gone to enjoy a mansion in the New Jerusalem, where we all hope one day to meet her, and to dwell with her in mansions of eternal rest at the right hand of God our Heavenly Father.

B. H. BILLS.

Springfield, Mo., Jan. 29th, 1860.

LINDEN, TENN., April 15th, 1860.

BRO. FANNING:—It becomes my painful duty to announce to you the death of our much esteemed and beloved brother, G. W. Shelton. He departed this life on the 17th of December last, in the sixty-fourth year of his age, after a short illness of five or six days of typhoid pneumonia. He bore his illness with patience and now awaits his reward. Bro. Shelton was a member of the church about sixteen years. He stood firm in the faith once delivered to the saints. He was respected by all who knew him. For myself, I held him in esteem as a Christian gentleman, devoted to the cause of his Redeemer, and consistent in all his ways. He was always kind and obliging towards those he considered worthy, and harsh toward none. He was a devoted husband and father, and will be much missed by sister Shelton and her large family of children who are left to mourn his loss. May they honor him by honoring the Saviour, in obeying from their hearts the form of doctrine made known in the new and everlasting covenant, and become co-heirs with him in the joys of unfading bliss; and may we all gather strength, and renew our diligence to walk in the commandments of God our Saviour, that our death may be like his—calm.

W. B. EASLEY.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VI.

NASHVILLE, JUNE, 1860.

NO. 6.

WRITING OVER A FALSE NAME—COURSE OF THE "CHRISTIAN UNION."

Without seeming to feel unnecessarily serious, we consider that it will be but an act of simple justice to ourself, to enter our protest against the course of the *Christian Union*, published by Bro. L. A. Civile, Louisville, Ky., and edited by a committee whose names are concealed from the public. For this procedure, apostolic example is urged. The purpose, it is said, is to let the paper stand or fall upon its own merits. This may sound well to the unthinking, but it is more specious than real.

Our special ground of objection is of a personal character. Months ago, a fictitious writer asked in language sufficiently respectful, to claim our attention what we meant by "*Human Institutions?*" We answered to the best of our ability. The writer replied that he "could have no controversy with *him*"—meaning ourself. This language being susceptible of the worst construction, we felt grieved and offended. We wrote to the publisher for the name of the writer, but he refused; the masked editor pleaded the authority of the witnesses of Jesus

Christ, and so the matter yet stands. Our brethren in and about Louisville and elsewhere, who assume this dignified position, will please bear with us, while we briefly notice the authority upon which they profess to act.

Did Matthew, Mark, Luke, John, Paul, Peter, James, or Jude write under a false name, with the view of letting his production stand on its own intrinsic merit? No one supposes that Matthew, Mark, Luke, or John did so? Each was most careful at the outset to identify himself in his treatise. Did Paul prefer this mode of proceeding? It is believed he wrote fourteen epistles, in thirteen of which, he introduced himself as "Paul, a servant of Jesus Christ," "Paul, an Apostle of Jesus Christ," "Paul unto the church," "Paul, a servant of God," and "Paul, a prisoner of Jesus Christ." But these unknown writers may tell us that Paul wrote the letter to the Hebrews without a name. Suppose we were to admit the truth of the declaration, shall one example out weigh thirteen? We do not affirm, at present, who wrote the letter to the Hebrews, but we hesitate not to declare that whoever composed it, did so, with the fullest assurance that his name and character were well known to those he addressed. Hear the writer "pray for us," and yet the *us* not known? "But," he adds, "I beseech you to do this, that I may be restored to you the sooner." Still will it be said they were ignorant of the writer? Listen again. "I beseech you, brethren, suffer the word of exhortation, for I have written a letter to you in few words. Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you." Heb. xiii. 18-24. We ask if any candid man can conclude, with these quotations staring him in the face, that the writer of the Hebrew letter was unknown to the people addressed?

The other letters begin, "James, a servant of God," "Peter, an Apostle of Jesus Christ," "The Elder unto the elect lady," to "Gaius," and "Jude, the servant of Jesus Christ."

What infatuation could have taken possession of our friends of the Union to lead them to conclude that the writers of the New Testament acted, without letting those addressed, or for whose benefit they labored, know who they were, is to us quite unaccountable. Our objection, then, to their course is two-fold. In the first instance, they place the inspired writers in a false attitude before the world; and secondly, if there existed the semblance of truth in favor of their position—an assumption which places them on thrones with the Apostles,

issuing forth their productions for the lost tribes of earth, is an egregious blunder, and a miserable burlesque on all that is sacred.

Having thus given our candid conviction as to the sacredness of their high but empty pretension, we beg leave to speak of it, as it appears in the sight of men and before God.

The very fact of involving the character of a brother or fellow-creature under a false name, is ample cause for blotting from the heart the least and last remains of all brotherly love and gentlemanly respect. With gentlemen, indeed, it has always been, is now, and always will be unpardonable; and with professed Christians, such a course destroys Christian union, and bursts assunder every desirable bond of society. God himself is displeased. We want no association with any being in the universe, who will dare approach us under a mask, and we say in much kindness to our brethren who projected the Union, under the promise that they would furnish a weekly, fully adequate to the wants of the times, that they have deceived themselves, and without a radical change, the brethren cannot, and will not read their paper.

While we ardently desire to be permitted to labor in the fear of God, shoulder to shoulder with all Christians in the promotion of the Saviour's kingdom, we desire no fellowship whatever with men who will suffer themselves to write or speak of persons without telling us who they are, and what they want. If the Union is determined to persist, its friends will repent when it is too late. We cannot trust ourselves with men under a mask; and if we cannot journey through life with brethren, true, frank, independent, and responsible in all their ways, we would greatly prefer walking alone, or not walking at all. A world without *men* and *women* is not desirable. Demons mutter and whisper in the dark—not men. But we doubt not the good sense of the brethren generally, will frown down the very ill-directed efforts of our Louisville and other friends who have flattered themselves that they possess the right to stab in the dark. The Saviour said "Men love darkness rather than light because their deeds were evil." "But he that doeth the truth, cometh to the light, that his deeds may be made manifest that they are wrought in God."

T. FANNING.

CHURCH DISCIPLINE.

There is evidently an error of most dangerous tendencies prevailing in many churches in regard to action towards transgressors. It is most plain, there are two orders of offences,—one personal, and the other against the cause. The Saviour said, (Luke xvii. 3-5,) "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." At this announcement, the Apostles, in their hopelessness regarding one who should offend so often, and turn, saying, "I repent," exclaimed, "Lord, increase our faith." The connection shows they desired their faith increased in any one who would offend so often, and yet ask forgiveness.

Both, private and public sins are described in Matt. xviii. 15-17, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

The bringing the private offence before the church, makes it public. This private matter may be forgiven, not only seven times in the day, but seventy times seven. Not so, however, when the cause is suffering.

We will take a case or two for illustration. Paul, in speaking of a worse than heathen fornication, that "one should have his father's wife," said "Ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you." There was no room for pardon in this instance. The thing was so monstrous, the servant of the Lord said, "Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This was to be done for the health of the body of Christ. He adds, "A little leaven leaveneth the whole lump. Purge out, therefore, the old leaven that you may be a new lump."

Take another from the same connection. "If any man that is called a brother be a fornicator or covetous, or a railer, or a drunkard, or extortioner, with such a one no not to eat. Put away from among yourselves that wicked person." 1 Cor. 5th chap.

We admit that a man who is overtaken in a fault should be forgiven. (Gal. vi. 1.) A man, for instance, may possibly be so far overtaken as to get drunk, or swear and lie, as did Peter, but a single act forms not the character. Peter, though, had to be converted, and he who but once in his life gets drunk, must be forgiven in order to enjoy the Father's smiles. But the habitual swearer or drunkard is quite another character. He who has repeatedly and habitually been the subject of intoxication, must be put away. The health and salvation of the body of Christ demand it, and no promise should weigh a feather, till the fruits of reformation are seen. The same subject was before the Apostle when he said "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." The same matter was before him, when he said "Forgive him that hath caused grief, and comfort him, lest perhaps, such an one should be swallowed up with overmuch sorrow." 2 Cor. ii. 7. There are two points clearly pointed out in these scriptures. First, the member who has brought reproach upon the cause, in order to the preservation of the health of the body, must go out. Secondly, he must not be countenanced as a Christian, but admonished as a frail brother in the flesh, and every laudable effort should be made to recover him from the snare of the wicked one.

Our brethren who have spoken or written to us in reference to the inebriates, and other transgressors, in the churches, may see from these remarks, our solemn conclusions. Put away from among you, beloved brethren, every brother who walks disorderly; and when you see one such fallen, pity him—labor with him, and when he is thoroughly converted, try him again, but as one has often answered, even in this, "*hasten leisurely.*"

T. F.

FRANKLIN COLLEGE COMMENCEMENT FOR 1860.

Much to our regret, sickness prevented us from attending the commencement exercises, June 6th, but we are happy to learn that there was a very large attendance, and the six graduates acquitted themselves well. May they prove by their devotion to truth and righteousness, the value of the acquisitions they have made.

T. F.

A VOICE FROM ARKANSAS THAT WILL AND MUST BE HEARD.

BRO. TOLBERT:—We are calling back many from their crusades who had buckled on their sectarian armour for the speedy death of heretics. The "A. C. Review" of April 24, reports six thousand from the world, one hundred and twenty-eight from the Methodists, and eighty two from the Baptists, etc., all recently adopted into Shiloh's family.

Dr. Pierce, of Georgia, has been *pierced* with an *idea* that the flesh and blood appliances of Methodism have crowded the Methodist church with so much of the *gross material*, that the *animality* of the church has crushed out the *spirituality*. He must be slow of heart, and dull of vision not to have caught this glimpse sooner!

Last Lord's day I made my debut, on a new theatre, by invitation. I suppose that the little Cicero of the Circuit, caught the *alarm*, and at 10 o'clock, he addressed my congregation in his house. The house was drawn to its last tension, and about fifty out-door.

When I reached the door, I caught, in my visual line, a *blank* face standing before the pulpit with a picher of water in hand. I heard him enunciate, "I baptize thee, sister ———, in the name (by the authority) of the Father, Son, and Holy Ghost." And he let slip at the head of this dull nimph, a sluice from the mouth of the vessel.

He said, "I baptize thee." Baptise means immerse. He did not immerse her; and therefore, I labeled this No. 1. He said that pour was baptism, this No. 2. He said he played this *farce* by the *authority* of High Heaven, this No. 3. For heaven no more authorized this *infidelity*, than he did this unbeliever to bottle sun-beams, and bridge the Atlantic with moonshine!

When the farce was fully played, I asked this young Burke, who was

"Born for the *universe*, but *narrowed* his mind,
And to *party* gave up what was *meant* for mankind,"

if he would announce that in five minutes, I would address the house? He referred me to two bipeds of the *homo genus* kind, whom he denominated *Elders*! They *eked* out, "You cannot preach here." All saw the collision between this *triumviate* ecclesiastic! and a dark disgust followed.

A patriotic man, of seventy-five winters, arose and said, "That he desired to test the question of privilege in behalf of the stranger; all

therefore who desired to hear him, say I." The whole house, save three, voted affirmatively. The preacher and his elders voted no, and of course they were negative men. I took the stand, congratulated myself that I had been duly elected, "American" as I am, by a democratic vote, and pledged a constitutional administration. My inaugural you can read, 20th chap. John.

Among other things, I showed that baptism without immersion is like a guinea without gold. Told the house that once the Hon. T. S. Grimpke wrote to a Baptist Divine for the best work on baptism. The honest preacher sent him a copy of the New Testament, for which G. lauded him much. Put this book alone into the hands of inquirers after the "ancient land marks," and a Jordan dip will be the result with the honest.

There is not a Pedobaptist this side the sun, moon, and stars, and upon this green earth, who is willing to trust his child with the New Testament alone, upon the question of baptism. The glosses must come! Immersionists have never written a book in defence of the New Testament baptism, but written always to oppose creed baptism.

When I closed, sundry requests were made for me to preach for the neighborhood. Some tendering me private houses, others declaring that public houses should be furnished.

"May my right hand forget its cunning," ere I would neglect such people.

Bro. F., say to my brethren to spare each other disgraceful controversies, and to stand shoulder to shoulder, like grey hounds in the pass, straining on the start against the King's enemies. This is God-like, the other demon-like. May heaven shield thee.

JAMES A. BUTLER.

Helena, Ark., May 12th, 1860.

PROSPECTS OF THE GOSPEL.

From almost every section of the country the reports are cheering. Many are honoring the Saviour wherever the gospel is preached in the love of it. Within a few weeks, between fifteen and twenty have yielded at Franklin College, and are now rejoicing members of the family of God.

We need more earnest, humble laborers. The cause is the best in the world, but it is not self-moving. The machinery is to be put into motion, and kept in mind by faithful men.

T. F.

CO-OPERATION MEETING.

FRANKLIN, WILLIAMSON COUNTY, TENN., May 2d, 1860.

According to appointment previously made by the disciples of Jesus Christ, in coöperation at Ebenezer, Davidson county in February last, Seniors, Evangelists, and members, assembled at Franklin to-day at 10½ o'clock A. M., from the churches as follows:

No. 1. FRANKLIN—F. H. Davis, Evangelist, A. W. Moss, John Kirkpatrick and others.

2. LEIPER'S FORK—R. B. Trimble, H. D. Bantau, Henry Smith, Evangelists, Elder J. Southall, W. A. Rogers, and others.

3. OWEN STATION—Eld. J. Owen, lady and others.

4. BOSTON—Eld. Seth Sparkman.

5. FRANKLIN COLLEGE—T. Fanning, E. G. Sewell, T. Goodall, Evangelists, J. T. Callender and S. P. Nicks.

6. EBENEZER—N. W. Carter and John Hill.

7. UNION—Eld. J. Harlan, B. W. Thompson and lady.

8. MURFREESBORO—Eld. J. W. Hall and F. D. Craig.

9. HARTSVILLE—Thomas Stalker, Evangelist.

10. THOMPSON'S STATION—Elders D. C. Hamilton, Dr. E. Thompson, and Thomas Bond.

11. ROBERTSON'S FORK—Wade Barrett, Evangelist.

12. LYNNVILLE—J. K. Spear, Jr., Evangelists.

13. SALEM—David Lipscomb, Evangelist.

14. CROSS ROADS—G. W. Cone, Evangelists.

Also with us, Prof. W. D. Carnes, whose membership is at Spencer, but resides in Knoxville, East Tenn.

Bro. F. H. Davis was called to act as Chairman during the deliberations of the meeting, etc. Bros. A. W. Moss and W. A. Rogers to act as Secretaries.

REPORTS, ETC.

Bro. F. H. Davis, of the Franklin congregation, reported the congregation as being in a healthy condition, meeting regularly to attend to the worship on Lord's days, also meeting during the week for social worship—growing in knowledge if not in numbers. Quite a number of the brethren possessing the ability and willingness to engage in the public worship on Lord's days, also attend to Sunday schools on Lord's day mornings, and that some of the brethren attend to family worship, coöperating with Leiper's Fork and Thompson's Station, in keeping an efficient evangelist in the field.

Bro. W. Rogers reported the congregation meeting at Leiper's Fork as being at peace and in good condition, not forsaking the assembling themselves together at some point, owning only $\frac{1}{4}$ of the house, on every first day of the week to attend to all the ordinances of the Lord's house, as being capable of doing their own worship—having brethren able and willing—commanding more respect, and doing much better than we did before we commenced meeting weekly and worshipping for ourselves. But their is a great deficiency in family worship.

Bro. J. C. Owen reported the brethren at Owen's Station as meeting regularly on every Lord's day, unless in very inclement weather; attend to there worship, including the contribution; find no difficulty of meeting the demands made on them as a congregation from that source. The brethren, generally, manifesting a willingness in assisting in the worship. But think the brethren are not doing their duty in the neglect of family worship.

THOMPSON STATION.—Reported the congregation meeting regularly on Lord's day—attending to the ordinances—drawing their means to defray evangelizing expenses, with other incidents from Lord's Treasury, and when a deficiency exist, they meet the demands by the brethren contributing to meet the demand. At peace and harmony, growing in grace and the knowledge of the truth.

Eld. Seth Sparkman reported the disciples meeting at Boston as having sustained an Evangelist for the last two years, in holding forth the word of life to those that were destitute, are now without an Evangelist. Meet regularly on every Lord's day to worship—some brother taking the lead, and at the close of the exercises, it is announced what other brother is expected to teach on the next Lord's day, which plan seems to work well. At peace, etc.

Bro. T. Fanning stated that the brethren and sisters of Franklin College congregation meet weekly to attend to all its ordinances; find no difficulty in raising a sufficiency of means, thus far, through the medium of the Lord's Treasury to meet all current expenses, including those necessary for evangelising purposes; and that the heads of families generally attend to family worship. Reported the brethren at peace among themselves and others.

EBENEZER.—Bro. John Hill reported the brethren as doing much better since forming a determination to meet regularly on the first day of the week to break the loaf, etc., a thing attended with some difficulty heretofore, as they have been in the habit of meeting some of

them at Rock Spring, and owing to peculiar circumstances, all the brethren cannot be persuaded or impressed with the importance of doing so; quite a number meet, however, weekly to attend to the worship. Reported whenever there was a deficit in the Treasury, it was made known to the brethren, and soon necessary expenses were met by them.

UNION.—Reported by Eld Joseph Harlan as meeting regularly, and attending to all the ordinances, including the contributions.

MURFREESBORO.—Reported by Bro. J. W. Hall; brethren meeting regularly on the Lord's day, attending to all the Lord's house—contributing as the Lord has prospered them; sustain Evangelists from that source alone, also meeting all demands; find no difficulty; praying liberally; have a number of brethren capable of attending to the worship; not at all dependent on Evangelists to do the work for them; are in a healthy condition.

ROBERTSON'S FORK.—Reported by Eld. Wade Barrett as not meeting regularly on the first day of week to attend to the ordinances, but meet once or twice per month; are in the habit of supporting Evangelists by the subscription plan; coöperate with other congregations in evangelising.

HARTSVILLE.—Bro. Thomas Stalker, Evangelist, reported the congregation at Hartsville as meeting regularly to worship; attending to all the ordinances; The brethren contributing as the Lord has prospered them—raising a sufficiency of funds for all church purposes. In a healthy condition, growing in knowledge; generally attending to family worship; attend to schools on Lord's days, and social worship during the week.

SALEM.—Reported by Bro. David Lipscomb as meeting regularly to worship and keep the ordinances, except the contributions which is not attended to regularly.

CROSS ROADS.—G. W. Cone, Evangelist, reported this congregation of disciples as meeting on the first day of the week regularly—sometimes attending to the contributions, but not always. Also reported the congregations as wishing to coöperate with the brethren in doing good.

LYNNVILLE.—Reported by J. K. Spear, Evangelist, as being engaged in coöperation with various other congregations; as generally in a healthy condition. And urged with some sensible remarks the importance of the regular assemblage of disciples to worship, attend-

ing to all the ordinances. But owing to the congregation being reported personally, for which he labored, by Eld. Wade Barrett, he did not further report.

SPENCER.—Bro. W.D. Carnes reported his membership as being with this congregation. Although being in Knoxville, he expressed himself as highly pleased with the reports made by the brethren, and as agreeing to the manner of worship or order observed by the brethren in his locality, helped much by his good advice and ripe scholarship.

Bro. E. G. Sewell, Evangelist for the Coöperation, gave an interesting statement of a portion of his labors with the congregations meeting at Murfreesboro, Crippled Creek, Woodbury, Lebanon, Silver Springs, Rock Springs, Owen's Station, Thompson's Station, Knob Creek, Buck Grove, and other points, reporting these congregations as meeting regularly to worship, consequently in a healthy and flourishing condition; reporting a number of additions at some of these points during his labor among them.

Bro. Thomas Stalker, Evangelist for the Coöperation, stated that he had confined his labors mostly in the vicinity of Hartsville, Sumner county. Has, however, visited the following points in his evangelizing efforts: Lafayette, Dixon's Springs, Carthage, Epperson's Springs, or near that point, and Ebenezer; finds the disciples generally meeting regularly, worshipping for themselves; and when he has failed to get them to do so, he has turned his attention from them to those that would.

Brethren H. D. Bantau and R. B. Trimble, Evangelists, also gave a short history of their labors, and found the congregations generally in a healthy condition. And Bro. Bantau urged the brethren to give some attention to Columbia, Maury county, stating that there was some good sisters there wishing to do their whole duty as Christians. Bro. Trimble also urged the brethren in their evangelical labors to make an effort to instruct the colored population, giving it, as his opinion, that they were too much neglected by the evangelists.

A number of questions were discussed by various brethren present. The most prominent of which was that of "Ordination," and "What Christian courtesy is due between the churches of Christ." Brothers Cone, Bantau, and Lipscomb having failed to report on the latter question as requested. On the first question—that of ordination—quite a number of brethren took part, coming generally to the conclusion, that ordination or consecration would include the imposition of hands, which

imposition could not, with propriety, be dispensed with. Also that relations are different and obligations more imposing afterwards than before. Although it is the Christian's duty and privilege to act, previous to any such setting apart, by fasting and prayer, and imposition of hands. And after such consecration, the whole time of the person thus ordained, should be devoted to the work whereunto they are appointed, repudiating wholly the idea of the imposition of hands by any body—as imparting any gift or ability they did not previously possess. The design being to direct the labor in a different channel, or to the employment of time, etc.

On the question of courtesy due from one congregation to another the brethren generally seemed to be satisfied that the same courtesy that was due Christians or disciples to one another was due from congregations to another. And whatever act or course of conduct, if persisted in, that would be provoking or be insulting by one disciple toward another, individually, would be equally so by one church of Jesus Christ toward another, in a congregated capacity. And that congregations of Christians bear to each other the same relations that one disciple bears to another. Each disciple is amenable particularly to the church of which he is a member. But he is under some obligations of courtesy to all other Christians. The different congregations of Jesus Christ in the whole world, compose what is called the church of God, and one of these congregations are not entirely independent of all other churches of Jesus Christ, but should respect and consult, if necessary, with each other on any question in which the church of God has any interest. And when one member of a congregation has been withdrawn for any immoral conduct, and goes to another signifying a wish to become a member, has the right to do so unquestionably, by confessing his sins; and it is the duty of such congregation to receive him; but not otherwise, without insulting the congregation that had previously dealt with him. Furthermore, the same law of God, coupled with man's submission, that will put a person in the church, with man's refusal to submit, will put him out.

The question of Contribution was also discussed at some length by various brethren present, agreeing with almost entire unanimity, that all the funds necessary to defray the expenses of evangelical labors, the necessities of the poor saints, and all incidental expenses ought to be raised through the medium of the Lord's treasury alone, by each disciple contributing on the first day of the week as the Lord has pros-

pered him; and if this plan is carried out of weekly contributions, funds sufficient for all practical purposes will be raised. Only two brethren seemed to differ from this view—Bros. Barrett and Bantau—affirming that the intention of contribution originally, was to meet the necessities of the poor saints at Jerusalem—and not for Evangelists as such.

It was also suggested that the congregation of which Bro. Carmack is a member, be consulted about the propriety of sending him in the field as an Evangelist, if his health would permit. Also that Bro. R. B. Trimble be requested to spend his time, not otherwise employed, in evangelising within the bounds of the Coöperation.

The Coöperation further called the attention of the brethren to their duty in sustaining Bros. Sewell and Stalker already in the field.

Bro. F. H. Davis was also requested to labor to the extent of his ability, which he intimated he would do so soon as he had closed some business affairs that demanded his attention.

Bro. W. D. Carnes was requested to prepare a written essay on the instruction of the youth of the country, to be read at the next Coöperation meeting.

Bro. R. B. Trimble was also requested to prepare a similar essay on the best mode of instruction for the colored population, to be read at next meeting.

After which the meeting adjourned to meet in Columbia, Maury Co., Tennessee, on Wednesday before the first Lord's day in November next, at 10 o'clock A. M.

W. A. ROGERS, *Secretary*.

CONSOLATION TO CHRISTIANS.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate of the Father, Jesus Christ the righteous. 1 John ii. 1.

This is the language of John, the beloved disciple, to those whose sins were forgiven, verse 12. Surely it is a source of consolation to Christians to know that they have an advocate, even Jesus the righteous one. While encumbered by dull mortality, we are all very liable to be overtaken by sin, for in the preceding chapter John says, “If we say we have no sin, we deceive ourselves, and the truth is not in

us." Then how consoling the fact, that although we may run into forbidden paths, there is one through whom we may approach our Heavenly Father in humble prayer and obtain forgiveness of our sins. In the first chapter, we are also informed, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What gratitude do we owe to our kind Father for his condescending love! He will hear the petitions of his erring sons and daughters. In the language of the poet,

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer
O, Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hath trod;
Lord teach us how to pray."

The Bible teaches us very explicitly, that God will grant the petitions of those who keep his commandments. Then, in the language of "Paul, let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16. From the fact that we have heard some express fears that they had not that degree of humble boldness that should possess the devoted followers of the Lord Jesus Christ, it may not be amiss to call the attention to the following scriptures, which I fondly hope will find a dwelling place in the hearts of the wavering, and enable us all to come boldly to our kind benefactor, that we may be strengthened by might in the inner man. Give heed to the following: "Now we know that God heareth not sinners: but if any man be worshipper of God, and doeth his will, him he heareth." John ix. 31. Next, we call attention to the consoling language of Peter: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." 1 Pet. iii. 12. Again, "And whatsoever we ask, we receive from him, because we keep his commandments, and do these things that are pleasing in his sight." 1 John iii. 22. From these scriptures, we are forced to the happy conclusion that God doeth care for his children. Then, when we commit sin, let us repent and confess them before our Father in heaven, and in humble prayer ask his forgiveness. He will not only pardon us, but will give us those things we ask, if we keep his commandments. Being fully assured of these things, how careful should

we be to walk humbly before our God in all lowliness and meekness. To every brother and sister in Christ, we would suggest the importance of being more prayerful. Let us, like Daniel of old, pray three times a day. We are taught that the prayers of the righteous avail much, and we are well assured that much has been accomplished by prayer. If prayer ever was needed more at one time than another, surely now is that time. To be convinced of this, we need only look for a moment at the elements at war, in both the political and religious worlds. Let us, dear brethren in Christ, cry mightily to our God, that we may have more happy times—that infidelity may be driven from our ranks—that the rulers of our land may so rule, that we may lead quiet and peaceable lives. Let us strive to be lights in the world—to refrain from evil, and to serve God in spirit and truth. The day is coming when we must stand before the judgment seat of Christ, therefore, let us keep ourselves free from the sins common to our age, that when we are called from time, we may be admitted into the paradise of our God where there are pleasures forever more.

In Christ,

T. M. SWEENEY.

MIDWAY, TEXAS.

BISHOPS.

BRO. FANNING:—The subject of Bishops or Seniors, and their duties, have been matters of much consideration, and have called forth many remarks and long essays from many brethren. Whole columns of newspapers have been filled up about bishops and their office. No one, however, as far as I know, has undertaken to show the coincident character of bishops and brethren. And consequently many seem to have come to the conclusion that bishops and preachers should be much more holy and sinless than Christians in general,—in a word, they should be sanctified in the methodistic sense.

Those who will put themselves to the trouble to examine the following scriptures, will, perhaps, change their notion. We will take the items as given by Paul to Timothy, first epistle, chap. iii.

1st. A bishop is to be “blameless.” Paul teaches the Christians at Philippi to “do all things without murmurings and disputings, that

you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world."

In this point of qualification, there seems to be no difference, for the bishop of Ephesus and the Christians were all to be blameless or without blame.

2d. The bishop must be the husband of "one wife," as we presume no one will contend that Christians in general may have more than one wife at the time, and bishops only one; and as God gave to Adam but one, showing therefore that he intended man should have only one, it is unnecessary, therefore, to argue this point farther.

3d. The bishop is to be *vigilant*. Paul exhorted the bishops at Ephesus to be vigilant or watchful. Peter taught his brethren to be "sober, to be vigilant, because your adversary, the devil, walketh about seeking whom he may devour." 1 Pet. v. 5.

4th. The bishop must be *sober*. We have seen from the quotation from Peter, that all Christians are to be sober; so Paul exhorted the Thessalonian Christians. 1 Thes. v. 6, 7.

5th. The bishop is to be a man of good *behaviour*. Paul taught Titus to teach the old women to be of good behaviour. The connection shows that all were to be possessed of the same characteristic.

6th. The bishop is to be given to "*hospitality*." Paul teaches the church at Rome to be given to hospitality, and the Hebrews to be careful to "entertain strangers." Rom. xii. Peter also says "use hospitality, one to another. 1 Pet. iv. 9. If bishops are to be liberal, the Christians in general are not to be covetous, but follow the example of the bishop, or rather the example of the great benevolence of the Saviour in his love toward the world.

7th. The bishop is not to be "*given to wine*." So Peter wrote to his brethren to be *sober*. A drunken bishop would present a strange example to the flock, so would a drunken Christian be an anomaly.

8th. A bishop is not to be "*greedy of filthy lucre*," or resort to unchristian methods of getting gain. We have seen that all Christians are to be possessed of hospitality and good behaviour. If bishops are not to pursue an unchristian course to get gain, it follows as a natural conclusion, that the Christian is to be governed by the same rule, for he is to be an example to the flock. 1 Peter v.

9th. The bishop is to be *patient*. Paul taught the church at Rome to be patient in tribulation. Rom. xii.

10. Titus was to put them in mind to speak evil of no man—to be no *brawlers*, nor does Paul allow the bishops to be brawlers. Tit. iii.

11. The bishop is not to be *covetous*. Paul informs the Corinthians that the covetous shall not inherit the kingdom of God. 1 Cor. vi. 10. Then the Christians are no more allowed to addict themselves to this, the most insidious and accused sin, with which the church was ever infested, than the bishops.

12. The bishop is to rule well his family, having his children in subjection. Paul taught the Ephesian Christians to “bring up their children in the discipline and instruction of the Lord.” (Revised version.) Solomon said “train up a child in the way it should go, and when he is old he will not depart from it.” When the children are well instructed and trained, they will therefore be well ruled.

13th. The bishop is to be a man of “*good report*.” The Philippian Christians were taught by Paul to be of good report.

We have followed the parallel characteristics of the bishops and the Christians, and found them to agree in every point with two exceptions, first, the bishop is to be a man of age or experience; secondly, apt, or able to teach, which all Christians cannot do to the same extent, and yet all are required to be able to give a reason of their hope to every one that asketh them, with meekness and fear. No one should be satisfied with just a sufficiency of New Testament information to get into the church; but if we would not fall far below the Christian character as set forth by the divinely inspired penmen, we must grow in grace and the knowledge of our Lord and Saviour Jesus Christ, and thus become men and women in Christ Jesus, instead of always being babes, with the rebuke staring us in the face, “when ye ought to be teachers, ye have need that some one teach you the first principles of the oracles of Christ.”

G. W. CONE.

Bell Buckle, Bedford county, Tenn.

“BE ZEALOUS.”

Without zeal according to knowledge, nothing worthy can be accomplished in this life. We are often much astonished at the difference of achievements of men possessing apparently equal mental ability. The cause is obvious. One is zealous—labors in good and bad weather—and strives ardently to do good. The other waits for good days, fear his health,—in a word, is idle, and does nothing valuable.

We know not what we can do till we try; and oftentimes, not till we try several times. Columbus by perseverance discovered a new world, and many a pennyless youth, by zealous application, has become a statesman, and man of high renown. Preachers who give themselves to the work, never fail of success, and the humblest in the congregation, by continual effort, overcomes remarkable impediments, and even astonish themselves in their success.

When we have faith as a grain of mustard seed, we can say to this mountain depart and be planted in the midst of the sea, and it obeys us. "Blessed are they who seek after righteousness, for they shall be satisfied." Beloved in the Lord, let us be zealous. T. F.

RECONCILIATION.

The germ of all the erroneous doctrines and practices upon the subject of reconciliation is a misconception of the character of God. The Pagan world misconceiving the purpose of the sacrifices of the patriarchal and Jewish ages, supposed God was an angry, implacable being, only to be appeased and propitiated by sacrifice, penance and bodily torture. This idea has been perpetuated through the polluted stream of tradition and is prominent in every human system of religion in the world. There yet lingers much pagan theology in the hearts of men; hence it is very easy to persuade them that God must be pleased with their weeping, mourning and agonizing, and through the prayers of the preachers will become reconciled. It had been so long the leading idea of religion among the Gentiles, that they were unwilling to part with it. But such doctrine could find no countenance in the church so long as the teachings of the Apostles were respected. They rebuked every attempt to introduce it into christianity as a corruption of the gospel and dishonoring to our merciful Heavenly Father, who is in Christ reconciling the world unto himself. Not until the Romish Apostacy was its corrupt and neutralizing influence felt upon the word of God. It has imperceptibly led men from a correct knowledge of God and intelligent obedience of faith to ignorance, superstition and idolatry. The protestant sects inherited the error with its corresponding practices from the mother of sects, and though they teach that God is love, that he is full of mercy, long-suffering and willing to pardon and abundantly bless all who will come unto him, in their practice

they contradict it all, and represent God as a cruel, revengeful being, who suffers his creatures to sorrow and afflict themselves in the deepest gloom and despair for days, months and often years, ere he will relent and extend mercy. The Apostles took the humble position of ambassadors for Christ, and represented God in Christ, with outstretched arms of mercy, sending an embassy of peace, reasoning with men and calling upon them continually to change their rebellious dispositions and practices and be reconciled to Him.

But men have presumed to change this order, and now sinners are collected together and the preachers are called upon to send an embassy to heaven to entreat God to be reconciled to them in which the King of Zion, whose high prerogative it is to grant to men terms of reconciliation, is assigned no higher position than a mere porter to gain audience with the Father. A new mediation different from that of Christ is set up as necessary to acceptance with God. A new set of ambassadors are inaugurated in an earthly court, to pray God in their own authority to be reconciled to men. Hear one of the ambassadors who received the word of reconciliation from him who holds all power in heaven and earth. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Has Christ commissioned an ambassador since Paul? Not one. Why then do men call their systems orthodox, which contradict him in teaching that God must be reconciled to men. The old pagan idea of propitiating God is of such ancient parentage, and occupies so prominent a position in the human systems that to dispense with it would leave them without a center. Take it away and we would hear no more of camp-meeting and revival excitements. Preachers would be deprived of their priestly honors, the Bible exalted to its true position in the minds and hearts of men, and suffering humanity rejoice in the light of the gospel, the word of reconciliation.

The only plea that can be made for the practice of petitioning God at the altar, for the pardon of sinners, is that it seems more appropriate in the wisdom of men, that they should be pardoned in that way, than in obedience to the gospel. Why does it seem so? Because their eyes are blinded and must be so long as they look at religion through the wisdom or philosophy of earth. The very fact of its according with the wisdom of men, is a strong argument against it, when we take into consideration the fact, that God has brought to naught all the

wisdom of this world, that he that glories may glory in the Lord. Human systems take the honor from God and give it to men. "They being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves to the righteousness of God."

Though God is displeased with the wicked continually, it is on account of their sins, and when they turn from their rebellion and obey the gospel, angels rejoice in heaven. God is well pleased and grants them the pardon of all their sins and comforts of His Spirit. This is Heaven's wisdom—God's embassy of peace and word of reconciliation which by the gospel is preached to sinful men.

T. GOODALL.

Franklin College, June 14, 1860.

OUR SCHOOL POSITION.

We have given twenty-four consecutive years of our life, with our partner in affliction, to the teaching of youth, and sixteen of these have we acted as President of Franklin College. For several years, however, we have earnestly desired to resign our office to another, and we are happy to say that we confidently believe we have found in Bro. W. D. Carnes, President of the East Tennessee University, one eminently qualified to take the care and oversight of the Institution, which we have spent the vigor of our manhood in establishing. Our purpose is to continue to teach to the end of our pilgrimage. We may have charge of a department in College, but our wish is to maintain such a connection as will not interfere with the main operations of the school were we disposed to be absent for months. Our ambition is to give more of our time and energies to study, writing and the preaching of the word. We have to regret, however, that our worldly responsibilities, at present, seriously interfere with our intellectual and spiritual obligations. We hope that a very great length of time will not be needed to at least partially relieve ourself from our most serious embarrassments. We desire to see our brethren in various portions of the earth, ere we go hence; and our continued prayer to heaven, is to enable us to be useful to our fellow creatures.

T. FANNING.

RELIGION OF CHRIST.

It is indeed a sad mistake to suppose that the religion of Christ is suited only for the sick, the aged, the feeble—that it is only needed by us when sorrows, afflictions and storms of disaster and the monster death threatens us. Strong as are its comforts and consolations in these hours of sadness, speaking hope, joy and peace to the anxious soul, it is not here alone that we need the Christian religion—it is not here alone that its hallowing and purifying influence is most demanded. Poor indeed is that conception of the christian life, that takes it from the busy scenes and stirring activities of the health and vigor of manhood. God intended that we should live the Christian life, if we hope to die his death. He intended that if we would enjoy the consolations of the Gospel in hours when we feel worthlessness of all things earthly, that we labor in his service while in health and full of energy.

How few professed christians let the Gospel have any thing whatever to do with their daily lives. Go to their homes, their stores, their shops, their farms, witness their daily life and see whether there are stamped upon all that they do and say, broad deep and undeceiving marks of holiness and purity. Can we tell the very moment we enter the house of christians? Are there no sure signs which say unerringly, here dwell peace, harmony, contentment and love, that here prayer, thanksgiving and praise daily shed their blessed influence on our homes, our lives, our conduct, just such as belong to the world? Is there nothing to distinguish us the disciples of Christ, save a sort of lifeless, unfeeling attendance with the church on the Lords day. Is this the best evidence we can give of the Christian life—of the power of the Good Spirit of God in our hearts? Surely such is a poor shameful return for the love that has been manifested for us. Tis but a vain mockery of real Christian life.

There is no condition of life where the christian religion does not come fitly and powerfully with its peaceful and purifying influence. We may be wealthy and surrounded by all that the most cultivated taste could desire, but what a mellowing and refining grace does the Gospel throw over the scene. Instead of being a castle of hoarded treasures of the miser, such a home becomes the centre of the warmest Christian benevolence, whither want and misfortune and suffering will often go for relief and never leave without a lighter heart and more cheerful countenance. We may be poor, christianity has power to make hum-

ble homes the abode of purest joys. Be we learned, honored, refined. Christianity adds to and adorns the highest condition of life and gives a surety of honor which nothing can destroy. Wherever we are, whatever our condition, the Christian religion is worth every thing to us. Life and health fail, wealth passes from us, honors and ranks and titles are as uncertain as the breath of the throng, but the Christian religion stands sure, permanent and unchanging, unfailing amidst all calamities and disasters. Shall we not then, brethren and sisters, honor it more highly—appreciate more fully the priceless riches of its blessings, and so walk as to feel that we are entitled through the mercy of our Father to claim some of His enjoyments.

W. L.

THE WORD OF GOD.

How little are we disposed to be satisfied with the simple teachings of the Word of God. Our constant disposition is to seek for something mysterious and untaught. The Gospel of Christ to the open, unprejudiced and honest heart, is a matter of the greatest simplicity. Surrounded with no mystery, cloud or doubt, it comes to us as a story of the most earnest and meekest life. It tells of the humble babe cradled in the manger, it tells of homage of the wise men led by the star to his humble abode, of the quiet, obedient, yet remarkable childhood, of (in the midst of all his submission to his parents) an intelligence far beyond his years, it tells of his temptation, his life of good deeds, his teachings in parables, his sufferings, his trial, his death, his burial and resurrection and his final commission and glorious ascension to his fathers throne. This is the plain tale of his eventful life, which stands as the foundation of the glorious plan of man's redemption. How different is it from the senseless systems which men endeavor to bind upon the people.

It does not require the wisdom of a Webster to comprehend this simple matter of life and death. What sane creature in this land is there that cannot understand that Christ died for the sins of the world, and that salvation is freely offered to all upon clear and explicit terms. It needs not the aid of Reverends or Rabbis or Doctors of Divinity to expound this simple matter. The plain, honest heart of the sincere man or woman in the humblest life, can comprehend it as fully as the

wisest philosopher. It speaks to the heart of the humble in no vain and senseless jargon, but in words of sympathy, entreaty and love, such as come home to the heart and move its tenderest chords.

Much of the preaching of the day utterly fails of its purpose, simply because it moves not a chord of the human heart. Learned, labored criticism and disquisitions will permit men to slumber on in utter indifference, where a single gushing utterance bursting forth in overflowing tenderness would strike home to the stoutest heart, gain the victory almost without an effort. We all love strong, able arguments in defence of the truth, but let us not forget this is not all, or even half of the power of that Gospel which comes to us as the manifestation of the highest, purest and deepest love. Those beautiful and touching scenes in the life of our Saviour have not been recorded merely to fill out the sketch. They present us pictures which move the hardest heart. Who can go with the Saviour to the hut of the poor—who can stand with him beside the bier of the widow's son—who can see him at the grave of Lazarus—hear him in the Garden of Gethsemane, pour forth the anguish of his soul in prayer—who can hear him speak the comforting word to his beloved mother, "woman behold thy son!"—who can hear the words from the parched lips to which his enemies had refused the cooling draught, "Father, forgive them, they know not what they do."—I say, who can let these scenes be presented to them, and not feel that here, indeed, is a power that the world never could give? These, too, are matters which the humblest heart can realize and enjoy as fully as a Newton himself. How simple, impressive are these lessons of heavenly wisdom, and with what heavenly balm and solace do they come to weary and sinful souls!

W. L.

FRANKLIN COLLEGE.

The Sixteenth Annual Commencement of this Institution took place on Wednesday, the 6th of June. We have never known a more favorable day, and all passed most pleasantly. The audience was large, comprising many brethren who had never before visited the College. Addresses were delivered in the forenoon by THOS. A. HEAD, JAS. ALEXANDER, J. S. MCCORKLE, L. P. SWAIN, THOS. W. DAVIS and J. J. SCOTT, all of Tennessee, and a degree of Bachelor of Liberal

Arts was conferred upon each. Immediately after the conferring of degrees, the Assembly repaired to the College Dining Hall and partook of refreshments prepared for the day.

At two o'clock, P. M., Bro. F. M. Carmack, delivered a chaste and thoughtful address before the Alumni of the Institution, upon what he termed the "*Curse of the Sun*." The address will be published and will well repay the reader. At 2 o'clock, the audience was entertained by the Essays of Young Ladies, which were listened to with most marked attention. No one of the Young Ladies had completed the full course of study required, in order to the high honor which it is the custom of the Institution to confer. Yet their essays evinced much thought and their style of reading was warmly approved by the most competent judges. We feel no disposition to boast, but we beg leave to assure our friends, that the past session has been one of great satisfaction to us. We have never known so little disposition to dissipation and so large a proportion of the students earnestly striving to improve. With such students to commend the Institution abroad, we have the fullest confidence of success.

With equal and even greater satisfaction could we speak of the young ladies, suffice it to say, with the experience of the past, and prospects and arrangements for the future, we have every encouragement to press on in the work, and strive to discharge faithfully every obligation of the exalted trust. Other announcements will be made in due time. Session will open September 3d, 1860.

W. L.

TRUE AND FALSE WAYS.

DEAR BRO. FANNING:—The work of the Lord is progressing in our western States, overthrowing sectarianism, and dispelling the mists of theological speculation, and the fogs of Babylon. Spiritualism is falling away. It is a vapor and not of sufficient density to obscure the light of the Word, or to remain long. The blessed old book is a lamp to our feet, without the aid of inward light received through demons. Thousands are yielding obedience to the King of Kings, being constrained by the gospel facts, and it makes the true Christian's heart rejoice to see the progress of truth and the decline and decay of the numerous parties—the representatives of mystic theology—the essence of error generated by uninspired men, fettered by the decrees

of councils and synods, from whence false religion has emanated in a thousand varied forms—obscuring the light of the gospel, destroying its power, changing its ordinances and its laws, superadding theories and doctrines of men—binding men in bondage to creeds and confessions of faith, requiring them to preach error. All creeds being different is plain proof that some of them are wrong, and the fact that these creeds are continually changed is positive evidence that they contain not the doctrine of the Bible. The fact is, they are the work of men and all wrong. But the truth is prevailing in its primitive power and glory—prophetic of the decay of false religion and decline of sectarianism: and its few remaining advocates may sing in doleful strains the requiem of its departed glory. While theories and doctrines of men will moulder away amid the ruins of theological systems. How beautiful is the whole scheme of redemption by Christ, in all its parts, and how simple and plain; and yet how darkly have men veiled it, and obscured its elevating, transforming life-giving power and beauty, by their own ungodly ambition, and depraved reasoning; well may it be said to be clothed in sack-cloth. But there is a brighter day approaching—when the church of Christ fully developed shall emit its light, illuminating the world by its effulgent glory known and seen of all men, and by it all darkness will be dispelled, and all, in whom the light of divine truth dwells, will flow into the temple of the Lord attracted by the glowing light ever beaming from it.

I think that the quickest way to bring about unity in the church is to preach the Gospel as at first proclaimed, and at the proper time it will appear. Convince the world and parties that the church of God is the true “Christian Church” and then they will flow into it. And we must do this by preaching the truth—not opinions—and by a Godly walk. Pastoral teaching has been sadly neglected, owing in part to opinions gaining the ascendancy in the hearts of some young teachers, but more particularly to the fact that our brethren have been compelled to employ too much of their time in repelling the misrepresentations. But the work will go on in triumph. There is much to encourage our Ministers and Editors in a work for the elevation of mankind; besides an immortal crown, the undying love of thousands, and their prayers shall be the boon of those who are engaged in the work the most glorious—resulting in the most magnificent rewards.

W. W. STACY.

Greeneville, Floyd Co., Ind. June, 1860.

DOOR INTO THE KINGDOM.

BRO. LIPSCOMB:—I have recently read several articles from brethren on this subject. One contending that Baptism is the door and another as confidently contending that Christ is the door into the kingdom. I think, dear Bro., there need be no controversy upon this subject if we will read the 10th chapter of John carefully and prayerfully.

You will please indulge me a few thoughts upon said chapter. You will soon perceive that Jesus spoke two parables in said chapter, (read 6th verse,) you will there see that we cannot understand the 2d parable without comprehending the first. He says, "the Shepherd entered by the door into the sheep-fold." What door? Ans. John was to prepare a people for him. John was his harbinger or fore-runner, or in other words, his Porter. Christ entered by the same door that the sheep entered by—thus showing that John's Baptism was of Divine authority, which all pretended Christ had failed to do—therefore they were thieves and robbers. They "climbed up some other way," Now the 2d parable: Jesus says, I am the door of the sheep—not the door into the shepherd—but the door of the sheep. We ask into what? Ans. Into his kingdom. "By me if any man enter in he shall be saved and shall go in and out and find pasture. This pasture was not found in the fold that John prepared, but by the authority of the Lord they had the privilege or power of entering where this pasturage was to be had, or in other words, they could enjoy "refreshing seasons from the presence of the Lord, and could set together in heavenly places in Christ Jesus."

Did all that John made ready, enter into this delightful state? No, no, verily. But who did? Ans. He came to his own and they received him not, but as many as did receive him, to them he gave the power to become the sons of God, even to them that believed on his name." John 1, 11-12.

Those of John's disciples who rejected the Messiah were denied the privilege of entering his kingdom, because they believed not on His name when he did come. All that believed entered his kingdom by his authority—hence He is the door to the privilege and enjoyments of his reign. The question will be asked, does baptism occupy the same position in the Christian economy? I answer, the same precisely. Baptism is the door from the kingdom of Satan or sin into the place where God pardons sins. Who enters by this door to the pardoned place? Ans.—the believer. The matter stands thus, Baptism with its

prerequisites, places the sinner where God has promised him pardon or remission—God then pardons or remits his sins—the Lord adds him to the faithful. Now he can enjoy the refreshing season from his presence, and partake of all the immunities of his reign. The Lord then is the only door to these blessings. With these thoughts, I will add no more. May the good Lord give us all his blessings, and may we come to God by Him is my prayer, as ever,

A. M. DEAN.

Timber Home, Texas, June 1860.

THE NAME CHRISTIAN—THE CAUSE OF GOD SUPERIOR TO THAT OF MAN.

Dr. A. Clark says "*Christian* was the first *general* appellation of the followers of the Lord." Query—What was the second appellation? Not Methodist, surely, for the Lord had no hand in this name. The Roman Catholics claim to be the church,—and the Episcopalians are the church,—and the Mormons are the church, etc. These infidel assumptions place Christ in a bad predicament. They force on him too many consorts! Let them show their identity by induction. What does Boman Catholic mean? Catholic means *universal*, Roman means a citizen of Rome. Roman means *local*, and Catholic *general*, then we have in old mother, a *local, general* church! or, a general local church!

But Clark says, "When all return to the spirit of the gospel, they will probably resume the name *Christian*, again." This means that the sects have departed from the spirit of the gospel, which is the meaning of the gospel. What of the Protestant Episcopal church? Protestant means one of the party which adhered to Luther in 1529, and protested against a decree of Charles V., and the Diet of Spire, and appealed to a general council. Episcopal is the English representative of *Episkopos*, which means overseer. Church is from *Ekklesia*, which means assembly—the congregation—called out. Then the Protestant Episcopal church signifies a congregation of *overseers* protesting against a decree of Charles V., etc.

The Methodist Episcopal church means a congregation of overseers, all acting by method. Wesley's Codicil to the E. C.

The Baptist church means a congregation of baptizers, and holds most tenaciously, that none shall baptize "but regularly ordained preachers." That is, that all are baptizers, but only a few shall baptize! These are jewels in the crown of contradiction!

So, gentle reader, just run all those sectarian names through your philological mill, and when the brand, shorts or second, and the flour, all come out in one promiscuous whole, just label it a trick and fraud played off by the "man of sin," upon the church of Christ.

But the war now, being waged upon these old dominions by the great spirits of the parties themselves, indicate a bright future for Zion. Dr. Pearce says, "That they have crowded so much of the animality into the Methodist church as to crush out the spirituality of it." The great Methodist Taylor of London says, "That this church had a mission, but she has spent her force, and that the age has higher demands than she is able to meet." Cummins and Buckbee, both men of Baptist renown, "declare against their church creed, and in favor of the Bible alone."

What does this shaking among these sectarian dry-bones mean? It means that the Bible is at last a freeman, and entitled to all the privileges and immunities of any other citizen. It means that the sun of Priestly usurpation over the consciences of God's sacramental host has set to rise no more forever. Then let the wail of sectarian go up; there is no solace for her, for her first born (the creed) will not be spared.

Bro. F. I am in receipt of "Lamar's Organon," and Bro. Walter Scott's "Great Demonstration." And after the rebate which obtains upon all things earthly, when weighed and measured by the celestial standards, I find these works most utile.

Bro. Walter is now ready for the other side of Jordan²; for the child of his hope is born, and a comely boy is he.

In fine, these men wrote at the right time, and on the right themes. And blessed is he who owns the works.

Query.—Will J. R. Graves *find time* to answer Lamar's inductions on John's baptism? in which he has shown so plainly that John's baptism is not Christian,—that the "blind shall see, and the deaf hear."

The day of great agony is upon the Baptists. When the lawyer showed a hundred and one reasons why the Dutchman, Vanclandinghammer, was entitled to a divorce from his old consort. "Yes, dat be true, Mr. Wind Seller, (calling the lawyer a wind seller, or one

who made his bread by selling wind,) but I *lives mit* Kiz so long, I hates to part mit her." But the lawyer, upon the facts and testomnies of the case, showed the legality of the divorce. Kiz was the wife of another man.

Sarah Barkclay's little Book is a casket of gems. And let me say to those Christians who have neither time nor inclination for books, that A. Raines' little book, "Christ's Church Identified," will zest his taste, and brush the cobwebs from his brain.

J. A. BUTLER.

GOOD REPORT FROM TIPTON COUNTY.

TIPTON COUNEY, TENN., May 12th, 1860.

BROS. FANNING & LIPSCOMB:—Bro. J. A. Carter, formerly of Lauderdale county, now of Woodville, Gibson county, has just closed in Covington, our county seat, a very interesting meeting, which continued for nine days. Our young Brother C. had preached in Covington some four times before this meeting, and, as is usual on such occasions, many strange reports were circulated concerning this new doctrine. Some said this new preacher was a Universalist,—others that he did not believe in the Devil, and others that he must be a *Campbellite*, as he preached so much about *baptism*.

On the first Lord's day in March, I went to Covington to hear this new preacher, and to my great joy, I heard him boldly and fearlessly proclaim the old Jerusalem Gospel to a large and very attentive audience in the Episcopal meeting house. Through the influence of the Clerk of the County Court, Bro. John T. Douglas, a deacon in the Baptist church, our young preacher was permitted to deliver his first address in Covington in the Baptist Meeting house, but some of the Baptists objected to his preaching in their house again, because they said the Campbellites had broken up some of their churches where they had been allowed to preach in their houses.

Bro. Carter not being allowed to occupy the Episcopal house again, a Trustee of the Methodist church very kindly consented to let him preach in the Methodist house at his appointment in April. At this meeting, a protracted meeting was appointed to begin on Friday night preceding the fifth Lord's day in April,—all anxiously expecting Bro.

Holmes at the meeting. Some of our Baptist friends sympathising with us, we were permitted to hold our protracted meeting in their house. Bro. Holmes not attending our meeting. According to a previous appointment, Bro. Carter, on the afternoon of the Lords day, organized in the Court House, a church of five disciples only. When our meeting closed on the first Lord's day in May, there were 29 members of the church,—two from the Baptist, one from the Episcopal church, fourteen made the good confession and were baptized for the remission of their sins, not because their sins were remitted, and twelve disciples who reside in the vicinity of Covington. At our next meeting some five others are expected to unite with us. During this meeting our young Bro. Carter delivered some dozen addresses, generally speaking two hours or more. He is a very zealous speaker, a bold and fearless champion of "the truth," and considering the strong prejudices against us, I think the truth has certainly gained a great victory in Covington.

A daily hack runs from Covington to Mason's Depot on the Memphis & Ohio Railroad. This Depot is thirty-six miles from Memphis. Brethren who wish to visit us in Covington, can find a safe conveyance daily from the Memphis & Ohio Railroad to our pleasant village. We desire help from the brethren who will visit us.

We think the Advocate is richly worth one dollar, and we claim no reduction in price, if we should swell our Covington list to one hundred subscribers. We will make no promise, but we will try to do something more for the Advocate.

Bro. Fanning, can't you visit us this summer?

Yours in Christ,

C. A. SADLER.

DECEASED—The subject of this notice, our esteemed Bro. Elder Geo. W. Trimble, whom we knew for years as a sincere christian, was born Feb. 4th, 1790, confessed Christ and was immersed by Elder James Holmes, Sept. 15th 1851, and died in the full assurance of faith, April 14th, 1860.

Bro. Trimble, was the father of Bro. R. B. Trimble, who is evangelically engaged in the ministry of the word, and he leaves other deeply afflicted mourners to pour forth their sorrows at his loss. Our Bro. lived out the measure of his three score and ten years, and feared not as to the future. Blessed be the Lord for the hope of the gospel.

T. F.

REPORT FROM MARION, ALA.,

Bro. J. C. Mooney, of Marion, Ala, under date of May 9th, 1860, writes:

"The cause here is in a condition decidedly more prosperous than it has been for many years. Under the powerful preaching of Bro. Goodloe many have been added to the fold, and the dark clouds that seemed to hover over Christians in this land, have been partially dispelled, whilst the familiar acquaintance of Bro. Walthall with the law of the spirit of life in Christ Jesus, his efficient labors and untiring zeal, and his Godly conversation have evinced to us that his mission is divine. It is seldom the case that the laborer's life and teachings so exactly coincides. We appreciate the "loan," and desire it to be permanent. Other brethren have labored here, and the cause has thus received an impetus which we fondly hope will be lasting.

LEWISVILLE, ARK., Feb. 13th, 1860.

BROS. FANNING & LIPSCOMB:—I have just returned from Falcon in Columbia county, where we held a meeting the second Lord's day in this month. Although the Methodist held opposition meetings, the people was noble enough to give us a respectable hearing, and our labor was not in vain. One respectable young lady broke through the opposition, and submitted to the authority of our King. But a short time previous to this, her too other sisters and another young lady obeyed the Lord—all with cultivated heads and hearts. May the Lord bless them abundantly, and may they prove a blessing to the cause they have so nolly espoused.

The first Lord's day in this month we had one valuable accession at this place. Opposition is strong, but the cause is the Lord's, and will prevail if its friends will only do their duty. May the Lord bless us all and make us more humble and devoted to his cause. May you long live to plead for the truth with both tongue and pen, and that success may continue to crown your efforts.

Your brother and co-worker for the truth,

J. S. ROBERTSON.

OBITUARY.

BROS. FANNING & LIPSCOMB:—Our much beloved sister, Mary Ann Yancey, consort of Wm. H. C. Yancey, is no more. She died on the 11th day of March at her recently adopted home, near Dover, Pope county, Ark., after a short but excruciatingly painful illness. She was born in August, 1838. Her father and mother both died when she was but an infant. I taught the little orphan, Mary Ann Hicks, her letters and the rudiments of an English education in a country school; and I remember that I was forcibly impressed with the womanly deportment of the little girl. She became the wife of young Bro. Yancey the 14th of May 1856. Obeyed the Lord in August the same year, since which her life has been an exemplification of the Christian religion. Three families, young and full of hope, left the farm from which I write for the far West in September last. Bro. J. T. Medearis and wife, Bro Wiley Medearis and wife, and Bro. W. H. C. Yancey and wife, each headed one of the families. The obituaries of the first two sisters have already appeared. Sister Yancey is the last of the three sisters in the Lord. How little did we think, when we took them by the hand as we then expected for the last time, that each one of them, then in the vigor of health, would so soon be called to the mansions of the dead. Who ever saw a similar circumstance? Three families started together. The three wives, young, healthy and full of promise, each a sister in the church, and all dead in so short a time, and not another member of either family, though each composed of several persons, is dead but them. Sister Yancey often, in her last hours, sought to stay the tears of her friends by the assurance that death had no terrors to her. While she would have been willing to have lived with her devoted husband and children, yet she trusted in God, and rejoiced that death would soon end her sufferings. She leaves a devoted husband and two children, (one of which was but a few days old) with many friends to mourn her departure. But we sorrow not without hope, for "we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, *
* * wherefore [let us] comfort one another with these words."

Your brother,

T. W. BRENTS.

Liberty Valley, near Richmond, Bedford co., Tenn.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 7.

MESSIAH'S GOVERNMENT.

The entire field of human thought embraces but two departments—the department of *matter*, and the department of *mind*; these two make up the entire universe of God. Man possesses these two elements to a limited extent in his own person: he is himself composed of matter and mind. There are two kinds of *power* adapted to these two departments: namely, physical or mechanical power, and moral or motive power. God and man have both employed these two kinds of power; differing widely in degree, but the same in kind. God has revealed himself as a great physical and moral ruler. By physical power he rules the physical universe; by moral power, the moral universe. The various terms we apply to power, are only subdivisions of these two general kinds. Divine power and human power are not two kinds of power. If God slay a man by electricity, and one man slay another by gun-powder, the kind of power in both cases is the same; namely, physical. So, if God persuade a man, or an angel per-

suade a man, the power in kind is the same; namely, moral. Moral power consists in the strength of the ideas, usually expressed in words or their equivalents; hence, the word of God is said to be 'quick and powerful.'

Words are the representatives of ideas; and hence they are used for ideas themselves, as *malicious* words, *insulting* words, *comforting* words, &c.; but it is the *idea* that is held 'malicious,' 'insulting,' or 'comforting,' and not the abstract words. In this sense, 'the gospel is the power of God unto salvation to every one that believeth.' (Rom. 1: 16.) It is a universal truth that men act from *motive*, in all their accountable actions. I believe this is held true by all our courts, and by all men of common sense. Then it seems manifest that if men are brought to perform any action or deeds by a power beyond the power of *motive* they are not accountable for such deeds; but are mere machines, so far at least, as they are made the subjects of such influence. Conversion, in the Bible, is therefore attributed to the *law*, to the *word*, to the *truth*, &c. David says, "The LAW of the Lord is perfect, converting the soul." Ps. xix. 7. Jesus says, "And ye shall know the truth, and truth shall make you free." John vii. 32. The angel from on high said, "Who shall tell the words, whereby thou and thy house shall be saved." Acts xi. 14. The disciples are the only people known to me who suffer the disgrace of believing the last three texts. Do the sects believe that the law of the Lord converts the soul? No, indeed, they believe and teach that the special operation of the Holy Spirit converts the soul. Do they believe the truth makes men free? By no means: to use the words of Dr. Jeter, they believe it is done by an influence 'distinct from, and above the truth.' Do they believe Cornelius and his family were saved by the words which Peter spoke? Certainly not: they believe they were saved by the copious out-pouring of the Holy Spirit.

In a system of rewards and punishments like that of the Messiah, four things seem indispensable to a *moral* government:—1. Faith must come from *testimony*. 2. The subject must act from *motive*. 3. He must form his character by his *own works*. 4. He must be judged, and rewarded or punished, according to his deeds. Most men will formally confess these four propositions; still the popular theory of 'spiritual influence' in conversion, actually denies them all. But we will enquire what the Bible says on these points:—

1. *Faith comes from testimony.*

"God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." Acts xv. 7. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized. Acts xviii. 8. "So then faith cometh by hearing, and hearing by the word of God." Rom. x. 17. I regret that our opponents do not believe with Paul, that 'faith comes by hearing.' They believe 'faith comes by feeling;' or rather that faith comes by the operation of the Holy Spirit; hence the practice of praying down the Holy Spirit on unbelievers to give them faith.

If faith is put into an unbeliever in that way, he is no more accountable for his faith than he is for his lungs; or for anything else that God has created within him. That doctrine destroys man's accountability and saps the foundation of God's moral government over him.

2. *The subject must act from motive.*

"By faith Noah being warned of God of things not seen as yet, *moved with fear*, prepared an ark to the saving of his house." (Heb. xi. 7.) Faith in some sense may, perhaps, be said to be the principle of action; but it strikes me, that which 'moves' to action must be, properly, 'the principle of action;' and Paul says, "Noah moved with fear, prepared an ark to the saving of his house." *Motive*, then, is the principle of action; and by faith we obtained the motive. Moses also acted from motive; "for he had respect to the recompense of reward." Heb. xi. 26. They who obeyed the Gospel on Pentecost had a motive; 'remissions of sins.' Acts ii. 38. The great motives of the Christian warfare are '*glory honor, and immortality.*' This Bible truth, although in harmony with common sense, is utterly at war with the modern theory of conversion. That theory does not allow that man acts from motive in regeneration; for it does not admit that he acts at all, but is passive. There is scarcely any point in which the Calvinistic churches are better agreed, than in the dogma that *man is passive in regeneration*; even Arminians only claim that the sinner is 'willing' God should perform the act on him; and yet they suspend future rewards and punishments on an act in which man has no agency!! The sects contend that God re-creates the man by the *same power* by which he created him at first; and of course man did not act from motive in being created at first; nor is he more accountable, (on their plan) for the second creation than the first.

3. *He must form his own character by his own works.*

"But in every nation he that feareth him and worketh righteousness is accepted with him." Acts x. 35. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness? God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. vi. 16-18. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter i. 22.

If these scriptures do not teach that *men form their character by their deeds*, it is difficult to conceive how that proposition can be stated in human language. These texts teach, 1. That a man must work righteousness in order to be accepted with God; but the sects teach that he is accepted by faith alone, before he can work righteousness at all. These texts teach, 2. That we become the servants of God by obeying him; but the sects teach that we are made the servants of God by the special operation of the Holy Spirit before we can obey him acceptably. These texts teach, 3. That we purify our souls by obeying the truth; but the sects teach, that God purifies our souls by the direct agency of his Spirit, before we will obey the truth. And yet in the same breath they tell sinners they are 'forming characters for eternity!!!' According to orthodoxy, man is born in the world with a sinful nature:—Adam forms his wicked character for him, and the Holy Spirit forms his good character; so that he has no more to do, in reality, in forming his own character than the potter's vessel has to do in forming itself;—and he is therefore just as accountable as the potter's vessel.

4. *Every man will be judged, and rewarded or punished according to his works.*

"Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Ye see then how that by works a man is justified, and not by faith only." James ii. 21, 24. "And shall come forth, they that have *done good*, unto the resurrection of life; and they that have *done evil*, unto the resurrection of condemnation." John v. 29. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave

up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. xx. 12, 13. "For we must all stand before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

It is certainly one of the greatest wonders in human depravity, how a pretended believer in the Bible can look these and other like scriptures in the face, and then say, *a man is justified of God without works of any kind!!* The doctrine that makes man's salvation to turn, not on *his own deeds*, but on God's deed performed on him by the Spirit, sets aside God's clearly revealed rule of judgment. The question in that court will not be, "What has the Judge done?" but "What has the prisoner at the Bar done?"

The disciples teach that THE HOLY SPIRIT CONVERTS SINNERS; but they understand, He does it, as the scriptures say, by the "gospel, which is the *power of God* unto salvation, to every one that believeth;" and not by physical power.—*Banner of Faith*.

HERESY AND SCHISM.

One of the most fruitful sources of religious error is the application of peculiar and restricted meanings to words different from which the inspired writers applied to them. Such has been the case with the two words which we have under consideration. The great prominence that modern schoolmen gave to doctrines and tenets, give rise to the ecclesiastic definition, viz; "*Heresy is some erroneous opinion or doctrine obstinately persisted in.*" It is thought that no man is very dangerous while he has correct opinions and preaches the right doctrine, though his whole course of life and the object of his preaching may eventually be heretical and destructive of all Christian intercourse. Under this delusion the worst of factionists have been encouraged to the great destruction of the peace and influence of the churches of Christ.

Heresy is an anglicised word, and means sect, faction or party, and sometimes discord and contention as the fruits of sects, without regard to doctrines or opinions. The term *schism* literally means a rent ap-

plied to a body of people it denotes division or alienation, not on account of faith or doctrines, but of undue attachment to men as leaders. It is alienation of heart and affections which, if not restored, must result in the destruction of outward union and Christian intercourse. No conscientious man ever made a schism or heresy in the body of Christ. It is always the work of ambitious men seeking their own honor and interest, 'and not the things of Christ.' Heresies, strifes and divisions are classed among the works of the flesh, and all who seek to make parties by arraying churches against each other or part of the members of a congregation against the others, by urging men and questions upon them merely to get them to take sides, are heretics. Paul being judge, fleshly men without the precincts of the kingdom of God, and after the first and second admonition must be rejected. Paul attributes the zeal of sectaries and partisans to a love of self rather than a love of the truth. "Mark them who cause divisions and offences contrary to the doctrine which you have received, and avoid them, for such persons serve not our Lord Jesus Christ, but their own bellies, and by flattery and fair speeches deceive the hearts of the simple." Such men usually preach themselves, make no scruple to sound their own praise—boast of their own piety and soundness in the faith,—the great battles they have fought,—and the members they have proselyted. Such spirits have caused all the *heresies* and *schisms* in the Christian Church. They have been almost invariably pastors or salaried men of the clergyman order who made preaching a lucrative profession. "A man's foes shall be they of his own household." The worst enemies the church has ever had were preachers who laid claim to extraordinary piety. Under this cloak, hypocrites, liars and thieves, grievous wolves, in sheep's clothing, have imposed upon the brethren and made merchandise of their souls. Still our preaching brethren have been freer from such things than any others. They have generally, without the fear of synods, conferences or associations, stood up in defence of the truth every where for the love of it, and but few have shown a factious or party-making disposition. They have usually been plain, honest farmers, mechanics and fishermen who aspired to nothing but to preach the gospel in apostolic purity and simplicity. But we fear the practice of the churches in many places of encouraging the preachers to hire themselves out as pastors, if persisted in, will destroy this order of things and frustrate the whole purpose of reformation. Our Colleges begin to be looked to instead of the

churches, as the places where the preachers are to be made. Unfortunately many young men leave college fashionable clergymen, and their first idea is to find a congregation that will give them salaries to make speeches for them on Sundays. Such a course tends to destroy the independence and spiritual life of the churches, and encourages the preachers to leave the simplicity of the gospel for the ostentatious show of learning and talents to please men. It lays the foundation for rivalries and partialities to arise, and for men to labor through fleshly, selfish and worldly motives to attach disciples to themselves, which will result, as it has in many places, in schisms and heresies. The Romish heresy, the mother of sects, who has filled the earth with her progeny to the third and fourth generation had quite as humble an origin. But now she boasts of being mistress of the world, and her head as the successor of the humble fishermen of Galilee in the office of holding the keys of the kingdom of heaven, appointing institutions and enacting laws for its citizens. Already the modest clergyman begins to speak in terms bordering on contempt for the Apostolic teaching, that the members of the churches should conduct the worship, admonish, instruct and edify each other without a preacher. This is the result of lust for power and clerical honors, and is the very germ of schisms and heresies. It is incipient popery, which, if carried out, would take the Bible from the vulgar or common people; then they would soon be unfit to confess their sins and would have to pay a confessor to pray them off. If Paul was here he would say, as he did to the Corinthians, "I fear lest, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity which is in Christ." What has corrupted the Church? A dislike for the simplicity of Christianity and love for something more grand and imposing. Designing men usually take advantage of this weakness of human nature to gain position and honor in the church; and it often becomes necessary that a schism or heresy be made—that those who are not of Christ go out, that the approved may be made manifest. It is wisely fixed that incurable corruption should work out in this way. We need not become over alarmed at hearing of parties and sects; they will arise occasionally so long as there are evil men and seducers in the world. But when men prove themselves to be such, we should be careful that their influence proceed no farther.

Since sects have filled the earth with hatred, violence and murder, surely the disciples should look with distrust upon every one who is

willing to wound the cause of Christ to advance individual interest. The only course of safety is to walk in love, guided by that wisdom which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Let the churches continue steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and prayers, in admonitions and exhortations, and send preachers to the world and the weak congregations to preach the gospel and set in order the things wanting, and we will have peace and prosperity.

T. GOODALL.

WILL MY EDUCATION EVER BE FINISHED?

Education is one of the themes that is now most discussed.—The poor man strives to give his children an education, and it is the same with the rich. The poor man takes his children from the plough—from being hewers of wood and drawers of water—sends them to study books, and thinks they are becoming educated. The improvement derived from taking care of horses, cows, sheep, hogs, and poultry—from learning the business of the farm is not so important. He thinks that it is not Education. They must study books—fill their minds with the ideas contained in them, and this gives them the qualification desired. It seems to be the common idea that girls, as well as boys, must go through books for several years, and at the end of the time they will be educated.

It is not agreed upon by all, what course is best. The learned differ in their opinions. It is the settled conviction of many persons, that when the Ancient Languages are patiently studied—patiently turned and trenched, they form the loam that best fertilizes the mind of man. Others believe that Mathematics only trains and developes the intellect as it should be. Mr. N. P. Willis was in France some years ago, and concluded, when standing in a crowd of Frenchmen who were chattering and jabbering like magpies, that a knowledge of the French language was the only true education, and with that impression bearing upon his mind, he advised his countrymen and women to study that tongue very earnestly. He told them that verbs and exercises were tiresome, but if they persevered, they would find their use, should

they ever visit the land of the fast talking Frenchman. Girls often say "When my education is completed, I will do so and so." Most of us think that a time will come when we shall have acquired such an amount of knowledge, that we will be able to lay aside books, and be educated women. Many think so, who knows nothing that renders them agreeable and pleasant, who can do but little for themselves or others. They have studied books—have been at school, and their friends, and they themselves, think they must be educated. Is it not possible for persons to go through volume after volume, and then not be educated in the true sense of the word? The word Education comes from a Latin verb, which signifies to lead forth, to draw out, to train. If this is the case when we speak of persons being truly educated, we should mean that all the powers of mind and body have been led forth—have been drawn out. Will merely going through books have this effect? It will certainly lead forth some of the faculties, but will cause others to lie dormant. Indeed, this constant poring over books disqualifies many for all physical exertion, and without this, the body becomes feeble and enervated. The mind sympathises with the body, and both are incapable of having their powers drawn out—led forth—trained. Is it the office of Education to fill the mind with knowledge, facts and information, as a cistern is filled with water brought in buckets from another fountain, or is it the opening up of its own fountains? Are there not, as it were, hidden fountains that may be traced to their sources—that may have all obstructions removed, and be led forth to fertilize and beautify, to make streams burst forth in the desert, and the desert rejoice and blossom as the rose? Is Education, as I asked before, a filling up of the mind, or, is it a drawing forth from within? Is it not a bringing into exercise all the powers of mind and body? Cannot the body be educated as well as the mind? May it not become feeble, inactive, ungraceful, unmannerly, unhand-some for want of having its capacities led forth by a genial influence: or may it not become strong, active, graceful, easy, and beautiful by such a training as will call forth all its powers, and awaken all its energies? Persons may be instructed without being truly educated. They may have their minds full of knowledge from books, and still have but little knowledge of the faculties that are needed every day for the common purposes of life. Remarkable examples might be given, but I will only mention one. Neander is known as a man whose head was filled with the love of books. He was a Professor in

a College in Germany, was a Church Historian, was revered for his great learning and many able qualities, but in common affairs was a very child. He could not walk the streets of his own city without losing his way. His sister, a plain, common-sense woman, who thought like Solomon, that "much study was a weariness to the flesh," had to lead him about. Without her guidance, there is no knowing where his philosophical abstractions would have carried him. It might be a matter of discussion which of the two was the better educated. The study of books alone does not bring forth those qualities which render men and women gentle, good, and pure. It does not bring out all those sweet emotions and lovely dispositions which make earth a paradise. Edgar Poe had studied books; his intellect had been filled with the beautiful thoughts of the Ancients and Moderns, but his heart—his moral powers had not been cultivated. He let his gentle wife die of starvation while he was indulging in the most maddening dissipation. He went to the house of a lady he expected to call his second wife, and committed such outrages that it was necessary to summon the police. The Editor of the Edinburgh Review says "He imagines that the lowest abyss of moral imbecility and disrepute had not been reached until Edgar Poe came." This man's intellect had been filled with the knowledge of books, and had been led forth to produce poems that all must admire. I think no one can read his "Raven" without pleasure, or hear him talk of the "Tintinabulation of his Bells" without almost fancying that he hears it.

I have given examples of persons whom I have called instructed but not educated. I cannot refrain from saying something of a man I think must have had all his powers of mind and body "drawn forth"—must have been truly educated. His name was Arnold. He was President of a large school at Rugby, England. In his course of education, "the fear of God was the beginning of wisdom." He next inculcated gentlemanly conduct, and lastly, intellectual ability. It was not so much his effort to instruct as to draw fourth. He tried to awaken the intellect, and thought that the main movement must come from within the pupil and not from without. He thought that all should be done by him, and not for him. He preached to his boys on Lord's day, and labored with them during the week. One of his pupils says of his preaching, "His voice was as soft as the notes of a flute, and as stirring as the call of a bugle." It was not the cold, clear voice of one, out of danger, giving advice to those who were sinning

and struggling below, but the warm, living voice of one who was fighting for us, and by our sides, and calling to us to keep to him and to one another. This pupil visited the school after Dr. Arnold's death. He took the seat in the chapel he had occupied years before. His heart was full of memories of his school life and his teacher. He would have given treasures to see him for five minutes, to tell him how he loved and revered him, and how, by God's help, he would follow his steps in life and in death. His system had an influence on the schools of England that has not been lost. The spirit of the educated survives the grave, and though dead, still lives, speaks, and inspires. He died in 1841, and left hundreds whom he had taught to believe in himself, and his Maker, to mourn him. I think such a man must have been truly educated, and conclude that a person is so when he has all his capacities for usefulness and goodness developed. He is not educated if he has the genius of Milton, the power of Locke, the posey of Burns, the easy following style of Goldsmith, or even the pompous elegance of Johnson, unless his mental gifts are graced by the will, and power of doing good—unless his moral powers have been led forth on missions of peace and love to his fellow-beings.

I might speak of physical education, as it is first and most important of all. Without this, persons who devote themselves to books, lose their energy, and the lamp goes out just when they think they have well trimmed it to give light to those around. In ancient times the body was educated if the mind was not. The young engaged in active sports that led forth all their powers. They ran races, boxed, wrestled, leaped, and jumped in every direction. They began early and this training was continued till mature age. Everything was included that could render them capable of bearing fatigue, and hardships. The young man who was most expert and active, had a light wreath placed on his brow, which was done amidst the acclamations of thousands, and he was afterwards held in the highest esteem by his countrymen.

In England, I have been told that students engage in some sports of ancients. English boys are taught to box, and in case of difficulties, they use their fists instead of pistols and Bowie knives. They often walk ten or twelve miles and deem it a light journey. The English ladies, too, walk a great deal, and take the children with them. The German student throws his wallet over his shoulder, and with his flute or violin to amuse himself and the natives, wanders over hill and val-

ley studying Geology, Botany, and other branches of natural science to be learned in the woods. A writer upon the subject says: "In America, the student bends himself over his books with his feet perhaps on the mantle-piece. He studies a little and nods a little. When too far overcome by the gentle influence distilling over him, he owns himself conquered, and takes a good, long nap with the hope of feeling better when he awakes. A hearty dinner comes next, and he has to nap again. The time spent in napping and nodding is made up of many precious hours. He not only loses this, but his energies are enfeebled, and many have but little capacity, for the usefulness necessary in the active scenes of life. There are of course, exceptions to general rules. I would ask if it is ever proper to say "my education is completed?" Can it be possible for a girl fifteen or sixteen years old to say truthfully, "I have finished my education." If she has studied at school for a few years, can she imagine that her powers of mind have been developed, and that there is no more need of exertion? Miss Edgeworth, in one of her tales, speaks of an old lady who always visited Miss Rosamond after she went home in vacation, to inquire when her education would be done with. Miss Rosamond's mother was not of the opinion that it could ever be finished, and always answered "never while she lives." I suppose, of course, that it was the idea of the writer, as she made her own education the business of life. Persons of experience say that a long life may be spent in educating one's self, and even then, perfection is not attained.

Newton, when an old man, said that he felt as "a child who had only been playing with pebbles on the shore of the great ocean of truth." If such a man felt he had done but little, how should the most of persons feel? Is there any room for being vain of the small amount of knowledge that can be acquired in youth? I think not, and I have heard it remarked that when persons assume such on account of superior advantages, it shows a great want of proper training. In reading the life of Dr. Johnson, one is struck with his humility. He was considered the first scholar of England, and yet he spoke of his deficiencies—of his want of accuracy. When we reflect upon what we learn and what we do, we should know enough to make us humble. We would certainly feel so if we could compare the knowledge attained by ourselves with that which has been acquired by others, and with that which we may still make our own. Mrs. Virginia L. French writing for the Southern Homestead, ridicules the idea of a girl "fin-

ishing her education," and says she will never send her daughters to a school where it is pretended that girls are "finished off." She thinks that ease, grace, elegance true education must come from all the associations of life that call forth the powers and lead them into active exertion. I do not perhaps give her words, but her ideas. Books, I think, form only a small part of our education. All the everits of life assist in it. The sweet and lovely things of earth, the buds and blossoms, the soft showers of spring, and its dewy freshness. The influences of loving friends—of the Christian religion—the blessings that surround us train, educate, and form our characters. Then there are the clouds and the storms, the dark days and the sad ones, the sorrows and the sufferings to teach the soul and lead it forth to trust in God, and to act for the good of the world. In the words of a good writer, "The infant eye has its master in the sun. The ear is attuned by the melodies and harmonies of the wide and boundless creation. The goings on of the heavens and the earth are the courses of lessons. The shows that are painted on the dome of the sky and on the uplifted mountains, on the spreading plains and seas are its pictured diagrams, Immensity, Infinitely, Eternity are its teachers." But to go back. If education consists in filling the mind with knowledge—in drawing out all its powers for usefulness and goodness, can a young person say "I have finished my education?" I think if we have proper views, we will consider that at school we have only laid a foundation on which to build in future life. Our teachers do not consider us educated. They advise us to go on and never be weary. Their counsel is, that we should make constant effort to continue our education not only by gaining knowledge, but also by such a course of conduct in the duties of life as will develop our moral powers and increrse our physical ability. There will always be something to do that will assist in the development of our faculties—something that will call forth energies of which we ourselves have not, perhaps, been conscious until the necessity came, which made the performance of duty necessary.

We never expect to speak of "having finished—of being educated." There will always something to learn. There will be powers of mind and body that may be improved and led forth to greater perfection. There, too, are all the graces of the Christian character that we may make our own. This cannot be done at once. It takes long to acquire the elegance and grace arising from the full possession of a meek and quiet spirit. We have to toil for what is useful and good. Labor is

the price of all that is worth possessing. God has given it as the principal educator, as the means of leading forth the physical powers, and I might say moral and intellectual. Without mental labor persons will never become intellectual. Without moral labor the affections will not be led forth to make life sweet by all the kind and gentle actions that flow from them. Labor gives to the cup of existence all its zest—all its relish. It cannot be called a curse. The thorns and thistles of earth have been greater blessings than all the flowers of Eden. Poverty and affliction may be numbered among these. The powers of man have been tempered to iron hardness by their sharp admonitions. They have called forth his energies and resources—have taught him to know himself, to help his neighbor, and to look to his God for help when he needs it. His strength has sprung up stronger and fresher under clouds of trial and suffering. His soul has been braced, and his body made firm by the keen cold winds of adversity. Out of darkness cometh light, and from the cold frosts and bitter snows have bloomed all the beauteous flowers of Spring.

ELLA R. HILL.

FRANKLIN COLLEGE, June 8th, 1859.

EDUCATIONAL.

A number of the members of the church of Christ, in Tennessee, have deeply felt the inadequacy of the facilities offered in our midst for educating their children and wards, under what they believe to be proper moral and religious influences,—believing as they do, that no Christian parent or guardian can feel indifferent to the moral and religious training to which his children or wards are subjected during the period of life in which the mind and heart are receiving the impress which is to give them character for time and decide their destiny for eternity.

They are also firmly convinced that our location is one which imposes additional responsibilities upon us, which, as true lovers of our holy faith, we cannot fail to meet. It is a truth, manifest to every observing mind, that Tennessee—especially Middle Tennessee, various reasons, is destined to be, and even now, is fast becoming the great educational centre for the South and West. It is apparent,

too, that if facilities for educating the children of our brotherhood and the youths of our land under the influences of the Christian religion are not offered in our midst, they will be educated under other and less favorable influences. Therefore with a view of meeting this want of our brotherhood and the demand of our position, and with the view of extending the knowledge and the influences of the Christian religion in its divine simplicity, and in the beauty, fullness, and perfection of all its parts, a number of the members of the church of Jesus Christ met in Franklin, Tenn., May 5th, 1860, and formed themselves into a joint Stock Company for the purpose of building up two such institutions as would afford such advantages as are desirable. They adopted the outlines of a plan as published in the May number of the Gospel Advocate, and then ajourned to meet at Franklin College, June 6th, 1860. A goodly number of the brethren and friends met. The objects of the meeting and plan of operations were presented. The amount of stock having been subscribed which was requisite to the election of a Board of Managers, the following named persons were elected as a Board: Seth Sparkman, Jas. C. Owen, David Hamilton, O. T. Craig, of Williamson county, John Hill, and John W. Richardson of Rutherford, A. W. Potter, of Maury, Thomas Stalker, of Sumner, J. A. Anthony, of Wilson, Alexander Fall and David Lipscomb, of Davidson county. The Board organized by the election of Dr. Jno. W. Richardson, permanent Chairman, and David Lipscomb, Secretary.

The plan of schools as adopted,—for the purpose of affording a speedy opening of the schools, and that no individuals might be injured—having directed the managers to purchase Franklin and Minerva Colleges, provided they could be purchased upon terms which the Board should consider fair; negotiations were immediately opened with the proprietors, respectively, of the two Schools, with a view of effecting the purchase. The result of these negotiations has been the purchase by the Board, as a temporary location, of Franklin College, with the lands, buildings, library, apparatus, and other appurtenances, at a very reduced price, to be paid in three equal annual installments, the first, on the 1st of March 1861—all bearing interest from the time possession of the place is given. The Board failed to effect a purchase of Minerva College, as an estimate was placed upon the property far above the amount the Board felt itself at liberty to give. The members of the Board much regret their failure to pur-

chase this property, as they are thereby prevented offering, for the present, such boarding facilities for a female school as they desired. For the present the Board is enabled to open a male school at Franklin College, with such a female school as the buildings, heretofore occupied by Mrs. Fanning's school, will admit, which will accommodate but a limited number of pupils. These schools will open on the first Monday in September next, under the superintendence of W. D. Carnes, President, late President of the East Tennessee University at Knoxville, Wm. Lipscomb, Prof. of Languages, and N. B. Smith, Prof. of Mathematics, with such assistants as they may find necessary, and on such terms as they may arrange with a committee of the Board appointed for that purpose. Under their guidance and control, the Board heartily recommend the institution to the Christian brotherhood and the public.

The subscriptions of stock handed in to the Board at the Franklin meeting, 7th of July, amounted to seventeen thousand nine hundred and fifty dollars, with several lists to hear from. The hearty and earnest response of the brotherhood and friends to the proposition, so far as it has been presented, for building up in our midst institutions offering enlarged facilities and superior advantages for educating the sons and daughters of our brotherhood and friends is a sure evidence of the deep-seated and wide-spread conviction of the necessity of such institutions, and is also the sure guarantee of the certain and early success of our movement.

The next meeting of the Board of Managers and of the stockholders takes place at Franklin College on the third of September next.

DAVID LIPSCOMB,
Sect'y. Board of Managers.

TEACHER WANTED.

BRO. FANNING:—Could you send us a first class Female Teacher, full of music, mathematics, and a little fashionable French for parlor purposes? I am requested to seek out a competent female (*feme sole*) for a fine neighborhood, in twelve miles of Helena, and ten miles of my residence. We don't want a picture woman, but one of sister Fanning's best.

If we can have the order filled, send me the *pedigrees* and price, and I will attend to the arrangement, and write definitely instantler.

J. A. BUTLER.

SINGULAR QUESTIONS.

In the American Christian Review, for June 12th, we notice a few questions presented for discussion, at a Ministers meeting in Carthage Ohio, which are so novel in their character, that we are disposed to publish them and make some respectful suggestions in reference to them.

1. *"The way to conduct a Protracted Meeting to the best results."*
2. *"The way to conduct ourselves towards other denominations."*
3. *"The best method of settling church difficulties?"*
4. *"The responsibilities of the church and her ministry?"*
5. *"The duties of Pastors of Churches?"*

D. S. BURNETT,
GEO. CATT,
J. M. HENRY,
THOS. MUNNELL.

SUGGESTIONS.

The brethren whose names are subscribed to these questions, are men of unquestionable talent, and we consider Bro. Burnett our best pulpit orator; yet there is something quite singular in them. We presume the brethren will not call them scriptural interrogatories. We cannot well resist the conclusion, that, there is a disposition to send a flag of truce into the enemies camp. Have the brethren who have so long been sticklers for the authority of the word grown tired, and are they ready to say to denominations, give us quarters, and we will speculate with you and be as you are? We make no charges, and we regret the apparent necessity of calling attention to such matters.

Let us look briefly at the questions.

1. The way to conduct a protracted meeting? We ask our brethren for authority for any meeting which they are disposed to call "protracted." What kind of a meeting is it, brethren? Is it a meeting to teach the world the manner of becoming christians? You have the instruction, "Preach the Gospel, he that believes and is baptized shall be saved." Paul dwelt "two whole years in his own hired house," in Rome, "and received all that came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence." Here we have both the matter of preaching and the manner of conducting meetings for the world's conversion.

We object to introducing questions in reference to which there is no room for debate. The scriptures are replete with instruction regarding every meeting that should be held.

2. The way to conduct ourselves towards other denominations? It is mortifying, indeed, to see such a question in the columns of a respectable paper amongst us, and over names most honored. Yet, after rejoicing these many years that we are no *heresy*, no *sect* or *party*, we are to put down as another "*denomination*." This is a plain admission that we as a denomination or sect like others, should meet together and discuss the treatment of our sister sects. Hence all that has been claimed regarding the church of God is idle—we have accomplished nothing, and we should now study how to co-operate with "*other denominations*."

What do you mean Brethren? Are we but one of the "*denominations*?" Prove this, and we will prove that God has no church, and that religion is a farce.

3. "The best method of settling church difficulties." The simple fact that the brethren presume there is a *good*, *better* and *best* way of settling difficulties, and we have a right to discuss them, philosophise, and adopt such *wise* conclusions as may suit our fancy, is a plain admission that there is no authority in the scriptures, and every one has a right to make or adopt such a plan as he may like. By losing sight of the Bible and the church of God, the cause of the Saviour is often clothed in sackcloth and sits in the dust. It will always be the case till we learn that christians have no choice in matters of authority. The man that is a falsifier, thief, drunkard and habitually wicked, must be put away, in order to preserve the body in health. When men forget law, and appeal to feeling—sympathy, the cause suffers. A false sympathy strengthened Ferguson and Collinsworth to do much mischief in Tennessee, and we have more than once witnessed a sympathy for drunkards—not drunkenness that brought the church into reproach. We have known occasionally, heroes and martyrs made of men, mean and despised, simply because by falsifying and deep hypocrisy, they impressed such as would encourage them, that they were persecuted and were suffering grievous wrongs.

We say then to our brethren, that we find no room for debate or even discretion in settling church difficulties. The law and the testimony must govern. If one has sinned, he must bring forth fruits worthy of repentance in order to restoration, and those who keep

company with him recognize him as a christian, or do anything in opposition to the righteous action of christians, connive at wickedness and are really enemies to the cross of Christ. Why brethren, then philosophise in regard to matters of law and authority?

4. Touching the examination of the "Responsibility of the church and her ministry, we would respectfully intimate that every thing is a subject of authority and there is no room for debate.

5. If the brethren mean by "Duties of pastors of Churches," the duties of such shepherds, overseers or pastors as the Spirit made in the days of the Apostles, there is no ground for controversy, but if they refer to a class of pastors not recognized in the Bible, there may be room for much vexatious disputation. Will the brethren be specific and tell us plainly what they expect to accomplish by the examination of such unscriptural questions? We would be glad to publish all they have to say on these matters.

T. F.

THE PURE HEART.

There is exceeding vagueness in the meaning of the phrase, "*Pure Heart*," and hence the general confusion amongst teachers of religion regarding purity. It is, perhaps, more often employed negatively, than positively. The innocent are pronounced pure, when in fact, they have accomplished nothing worthy, but they are said to "do no harm." We cannot become qualified for heaven, by doing no harm. Something more positive is required, than to merely abstain from evil. We must "work out our salvation with fear and trembling."

Not long since we heard a brother for whom we have great respect, deliver a discourse with the view of proving that, he had made quite considerable advances in his scriptural knowledge touching the purity of the heart. The purpose seemed to be to satisfy his hearers that the heart must be made pure, in some sense, before one enters the kingdom of the Saviour, or is baptized. He quoted "seeing ye have purified your souls in obeying the truth," and rather triumphantly enquired, "Brethren does baptism purify the heart?" From this and diverg other points made we were led to infer that, our brother, had either made important discoveries on the subject of the pure heart, or was laboring under a serious mistake, and to better satisfy ourself and others we propounded the following plain question: What do you mean,

Bro. B., by the *pure heart*? Do you employ the words in the sense of our Methodist, Baptist, and other partizan friends who maintain that by the direct action of the Holy Spirit, "the soul," in their style, "is regenerated, purified, cleansed and freed from sin before obedience to the Gospel?" Our brother very promptly replied that he did not believe the soul is pardoned by the single act of faith, or by the direct influence of the spirit before submission to Christ. He meant to say that the moment the sinner trusts the Lord with all the heart, his whole soul, mind and spirit are revolutionized,—are quickened and made alive. But the reader will observe there is no new discovery in this. For nearly or quite half a century, the brethren have taught that faith is the condition of a change of feeling, heart and soul, on the subject of religion. The good seed sown in the honest heart quickens it and leads the soul to reformation and submission to the Redeemer. But we ask the candid, if the Scriptures authorize us to believe that faith or the spirit frees the soul from guilt without the obedience of faith. This is a matter of great moment, and should be studied with much care.

T. F.

A DISCUSSION.

From "*a sermon on Campbellism*," by the Rev. L. P. Crenshaw, we learn a discussion will open at Hopkinsville, Ky., on the 2d Monday in August, between Rev. L. P. Crenshaw and Elder W. T. Moore, of Frankfort, on the following subjects, viz:

PROPOSITION 1st. In conversion there is a direct operation of the Holy Spirit in addition to that exerted through the written word. Mr. Crenshaw affirms, Mr. Moore denies.

PROP. 2d. Penitent believers in Christ are the only proper subjects of baptism. Mr. Moore affirms, Mr. Crenshaw denies.

PROP. 3d. The application of water by affusion, by a proper administrator to a proper subject, in the name of the Father, Son and Holy Spirit, is Christian baptism. Mr. Crenshaw affirms, Mr. Moore denies.

PROP. 4th. Christian Baptism is for the remission of past sins. Mr. Moore affirms, Mr. Crenshaw denies.

To be held in Christian church in Hopkinsville, Ky.

A. H. BEDFORD,	} Committee.
BENJ. FRANKLIN,	

Remarks.—Discussions conducted in a gentlemanly and christian manner, are the very best means of enlightening the public; but mere "squabbles" are disgraceful to all concerned.

By-the-by, some of the brethren have invited us to be present at the debate, and really we would be glad to witness the performances if we thought we could content ourselves to sit quietly and hear what we regard as truth assailed, but we know not how to trust ourself in such circumstances, and we suppose we had better remain at a respectful distance. If, however, our friend Dr. McFerrin, who is very much devoted to the Methodist cause, would accompany us, we might go over and fill out the odd bits of time, and really add interest to the discussion. If he could not take the time, we would accept Dr. Somers or Dr. Sehon as a substitute.

We hope the getters up of the discussion, will, in the mean time, bear with us for offering a few friendly suggestions regarding some points which we notice in connection with the preliminaries.

1st. The pronouncing of a Methodist or Romish preacher "*Reverend*," is blasphemous; and styling as young a man as Bro. Moore, "*Elder*" is false in fact, and ridiculously foolish in any view that can be taken of it. God alone is entitled to our reverence; and men venerable for age are entitled to the distinction of Elders.

2d. Baptism, "*in the name of the Father, Son and Holy Spirit*," is impossible, though it is so recorded in the Kings version. *In the name*, or by the authority of our King, penitents are immersed into (*eis*) the name of the Father, Son and Holy Spirit. We are therefore no more baptized *in the name*—by the authority—of the Father and Spirit, than *in the name of Jerusalem*.

3d. "*Christian Baptism!!!*" Who ever heard of such a baptism in the Bible? There is a baptism for penitent, believers out of Christ, in order to their introduction in his family, but the idea of the baptism to Christians for the remission of their sins or any other purpose, is too bad for men who have a right to talk about the Bible.

4th. The discussion will be held in the "*Christian Church!!!*" We enter our most solemn protest against this procedure. If the parties mean by the phrase "*Christian Church*," that large and excellent meeting house, belonging to the Christians in and about Hopkinsville, they ought to say so; but we most seriously object to calling the house, we had the honor—through the kindness of our brethren—first to occupy, the "*Christian Church*." We attempted no dedication of stone, brick,

morter, wood, and paint to God. The church of God is composed of "*living stones*." It is quite as convenient to use a pure speech as the language of Ashdod. If our young Bro. Moore will rely exclusively on the spirit's voice to guide him, he can chase a thousand of the tallest sectarian giants of the land, but the moment a teacher of the Christian religion begins to rely upon his own superior powers, and attempts to beat down, by carnal weapons, his opponent, he is found as feeble as Sampson shorn of his locks. The truth requires nothing more than sensible and earnest advocates.

T. F.

FRUITLESS SPECULATIONS, *vs.* "THE FAITH."

Plump theories very frequently produce great leanness in spirituals. Fellowship upon the future condition of the unrighteous, or fellowship upon the punishment of the forward, or fellowship upon the upper-kingdonism or lower-kingdonism, may be such as will suit hobbyists and factionists, but "the fellowship of the Spirit" which grows and thrives in the soil of inspired precepts and promises, and the obedient use of these in daily life, is a fellowship very much sounder and safer as well as purer and sweeter.

Orthodox ignorance and organized ambition in ages past have given us a very unsatisfactory legacy. The stereotyped teaching of long centuries is followed in these sectary days by any quantity and every quality of 'doctrine,' old, new, and mixed. Much as we are opposed to the short-grained schemes of fellowship which snap and scatter at every turn, it would not be hard to prove that these diversities, while they are deplorable, eventuate in fewer and smaller evils than the product of the spiritual monopoly which so long kept the people from the liberty of thinking. From this stand-point, any change tending to shake or weaken the pillars of the venerable temple of error, is a comparative boon.

The root of every sectary sin is in the papacy. Two bells have been demanded by the Roman organism; a little temporary one called purgatory and a large one of eternal permanency. Views of purgatorial punishment and eternal torment, duly assorted and labelled by the priests, become a disciplinary power in the church; and to question

the existence or uses of purgatory, or to differ from the church upon the doctrine of brimstone and its perpetual services, was not to be tolerated. Reformation came; philosophy came with it. The terror of hell was put in reason's crucible, and reason could find no use for it. Purgatory, somewhat modified to suit the times, was retained by a portion of the reasoners. Philosophy again advanced, and spoke feelingly of God's compassion, and pictured the future free of punishment. This, however, suited not all. It was judged to be less scriptural than rational. To harmonize revelation with reason and goodness with justice, it seemed expedient to some of the progressives to quench hell and send the wicked out of existence at the same moment.

Thus, the severities nursed and used by the "Man of Sin," have stirred and are stirring up thoughtful minds to find outlets of relief. And it would seem that confusion for a time is to be worse confounded, and in the battle against terrorism attacks from every quarter and weapons of all sorts are to be expected.

What shall we do with these cogitations and theories? To let them alone would be our choice; but the inquisitive spirit of the times will not suffer it. And besides, in more than a few instances these parcels of philosophy grow so rapidly and spread so mightily that they soon absorb the entire attention; and hence the righteousness which is of faith is superseded by a new sort of righteousness consisting of a theory of the nature of man and a theory of how the wicked shall be treated.

These branches of the philosophical tree, when grown out, blossomed, and fruited, require as many different kinds of fellowship. They overtop all else, and each philosophy asks fellowship, not upon the gospel, but upon *IT*. This is their practical mischief. This is our tap-root objection to them. We are not comparing these philosophers to see which seem best; we are not looking for proofs why one should be preferred to another; we are not seeking to slay them in order to put a hard or soft philosophy in their place; but we are keeping a steady eye upon that christian co-partnership we call fellowship, and glancing at the disturbing elements which render christian fellowship impracticable.

There is such an entity from heaven as 'THE FAITH,' and in this and on this it is the Lord's will that men should be 'of one heart and one soul;' and whether man has a spirit as frail as a rose leaf or as undying as an angel, is not in the meantime the question. But the question is, Upon what shall we fellowship one another?

Shall we look upon each other as brethren because we agree in our studies relative to the composition of man? or because our thoughts run parallel when thinking upon the precise sequence of the holy and unholy on being judged? or because of agreement on the nature, location, and appearance of hell? or because of oneness touching the size and shape of the devil? To propound these queries is to answer them. To preach the nature of man is not to preach Christ. To preach our cogitations touching details enveloped in the scroll of the future is not to preach Christ. Hence we arrive at a two-fold conclusion:—that as there is no element of salvation there can be no ground of fellowship in such material as these questions are composed of; and therefore all theories of this description are useless except to minister strife. And to our mind—we speak it out right—is a sure proof that the religion of our Lord Jesus Christ is a scarce article where questions like these grow rife and produce the strife of schism.

Wherever there is a principle of action at stake, or wherever obedience is required, we can admire a man standing up alone for it against the world, as did Noah, Abraham, and Daniel. It looks grand and it is grand to see men follow their convictions of truth to 'obey God' whatever obstacles interpose. Whether we have the courage to imitate the example or not, we cannot avoid feeling in some degree that there is nobleness in it. But what principle of action, what chapter of obedience to Jesus, can any one find in a theoretical notion of what and where the righteous shall be after the resurrection, or in a set of sentiments pertaining to the exact treatments pertaining to the exact treatment of the unrighteous after they have committed their last sin on earth? Every thing in the law-book of heaven is either to convert sinners or edify and comfort saints; and what converting power there is for a sinner, or what edifying grace for a saint in preaching either a bald-headed theory of punishment or attempting to preach punishment away according to some of the new fashions, requires another capacity than the Lord has given us to discern.

What reasoners we all are. If T. M., or F. M., or D. O. had been present when Jehovah talked with Adam, Eve, and the Serpent, we should have concluded with rational certainty that God would not permit four thousand years to pass before the advent of the Deliverer with his blessings. And we should have reasoned away sin and its attendant misery from earth long before the year of the world five thousand eight hundred and sixty. But Jehovah's plans are mighty. They are

upon a scale too high and wide for our present vision. He has, for these thousands of years, drawn a broad and suitable line between obedience and disobedience, and on the one side there has been joy and holy fellowship, and on the other a sad picture of the reverse. And when the Almighty Lord who reads past, present, and future with ease, draws the curtain that separates here from yonder, and gives us a glimpse of things to come, we still see in unchanged perfection the capital principle of God's present dealings—gladness and obedience continuously blended, unhappiness and disobedience inseparably allied.—*Banner of Faith.*

FRANKLIN COLLEGE.

The property of this Institution has been purchased by an association of brethren and friends of education, with the view of establishing at no very distant day, two schools, male and female, on a much broader basis than any one now in operation amongst the disciples of Christ in the State, and it will in future be under the direction of a Board of Managers, chosen by the stockholders. The edifice is undergoing important repairs, and with greatly increased advantages, will be employed till the final location is made of the contemplated and much enlarged establishment.

The College is located five miles East of Nashville, Tenn., and is of easy access from all parts of the country. The situation is elevated and dry, and entirely exempt from all local causes of disease; the water is pure and abundant, the air is healthful and invigorating, the scenery is beautiful and inviting.

The college is situated in the midst of an enterprising, intelligent and moral community, the inmates of the institution will enjoy all the advantages of refined and elevated society, and at the same time be removed from all the corrupting and demoralizing influences of a large town or city.

The Managers have elected as President of the College, W. D. Carnes, late President of the East Tennessee University, who will be aided by the former Faculty of the College. With these able, experienced and tried instructors, who will be present day and night to

watch over and guard the interests of the pupils; parents and guardians may feel assured that every effort will be made for physical, mental and moral improvement of their children and wards.

The Managers are determined it shall be inferior to no institution in its facilities for the education of the sons and daughters of all who desire to have children thoroughly educated and prepared for life's active duties. They, therefore, commend it to an intelligent public.

The next session will open on Monday the 3d of September next. The female school will be continued as heretofore.

TERMS.

Boarding, fuel and washing, per half session of five months, payable in advance.....	\$60 00
Tuition.....	25 00
Vocal Music.....	5 00
Incidental.....	2 00

For further information, application may be made to W. D. Carnes, President of the College, or to Prof. W. Lipscomb, Prof. N. B. Smith, or to

DAVID LIPSCOMB,

Secretary of the Board of Managers.

NEW PAPERS.

Some six weeks since we received the first number of the Gospel Herald, published weekly at Lewisburg, Tenn., by brethren Reese Jones and J. C. Elliott, but heard nothing more of the work till the 6th number was issued. What does it mean brethren? We want your paper.

We can say in great confidence that Bro. Jones is an able and safe writer. He will not abuse the cause in our judgment. The Herald is published at \$2 per annum, and we wish it the best success.

T. F.

"THE TENNESSEE JOURNAL OF EDUCATION."—This monthly is published by our former pupil, Bro. C. L. Randolph, of Richmond, Tenn., at \$1.50 per year, and promises to do valuable service in its peculiar department of labor. It has at least our best wishes.

T. F.

ARKANSAS SKETCHES.

BRO. FANNING:—We have good news from the land of Clover. Our long tried, and highly venerated brother, Robert Graham, has resigned his position in the Kentucky University, and will soon wend his way back to the bosom of his beloved Arkansas, where thousands will receive him with open arms and hearts of love.

The Sophomore class, under his tutelage, presented him with a splendid walking cane, with these words engraved on its *gold pate*: "To Prof. Graham, from his Sophomore Class in Kentucky University, 13th June, 1860."

This memento of respect is worth more than a thousand crowns won by Cæsar, or Bonaparte, or Alexander, died in the blood of slain millions. The only stereotype edition of sterling merit is to have one's name inset in the hearts of the pure of our race. The heart that knows no guile, is the hall in which to hang your likeness. The glorious light of Zion's King already begins to streak the dark horizon of this once gloom-smitten State. Please see my beloved Bro. Robertson and his angel Laura, for further information on our prospects and needs.

If we had a few energetic laborers to aid the good cause here, the field would be ours. I can't write the Scotch of Burns,—but he said, "Gold makes the soldiers fight the harder." If we had either the hearts of our preachers, or the gold to control these hearts, we could soon have a powerful foot-hold here. If we had, in the city of Helena, one of these inviting steeples that shoot high up, pyramidically, in the blue heavens, with a large bell whose intonations would ring out "*Come, for wealth is here!*" I have no doubt that we would command the best talent of the pulpit.

I hear, by the aid of mine ear, (for who ever heard with his hand or foot?) of brethren whose vocation it is to hunt up the wool of their Father's sheep, passing up and down the majestic Mississippi, the lord of American waters, and as they pass us, cast a longing, lingering look behind, and sigh—"The ox that treads out the corn must be *nubbined!*" Even the pure-hearted Jacob Creath, who, "with food and raiment is content," told me that he came in a squirrel's leap of not calling on us: but consented to cast his life upon the die and run the hazard of the race." And after procuring more money here than elsewhere, and every where else in the State, he pronounced us emphatically (as an old brother use to pronounce emphatically) "the greatest wing of the division."

Purer and more liberal hearts never throbbed in the bosom of man than moves these people. If I possessed the whine, and emphasis, and cadence, and trick of some money beggars, I could do a great deal for the Lord, and beside, go clad in purple and fine linen, every day.

Bro. F., I have never made but two money *dashes* at the people, and these were in behalf of poor children for a Sunday School Library. I got the money in quick time. Being encouraged by this liberality, I have in my head and heart to enlarge my solicitations in reference to the employment of one or more Evangelists. What think you of it? We must milk the goats a little, till we can gather our Father's flock into an organized fold, then we can do better. Or, as the Puritans of Connecticut said, in the incipency of that State, "That they would use the Bible as a Code of Laws until they could make a better."

In hope, J. A. BUTLER.

AIDING RÔME—ANTI-CHRIST.

BRO. FANNING:—I am charged with being opposed to progress, because I oppose the patronage of Roman Catholic Schools, and Protestant patronage of these schools. This, my highest honor is.

That Rome has been gaining strength in our beloved America to a fearful extent, no honest man will deny. Her church numbers nearly four millions on this soil dedicated to liberty, with two thousand Priests, and eighteen hundred churches, and one hundred and twenty male and female Academic institutions.

I was startled when I read in the R. C. Quarterly Review, by Bronson, "That the Pope claims the exclusive right of dissolving the allegiance which citizens own to their Government and the Constitution and Laws." This is beautiful when reflected in an American mirror!

Pope Pius the IX, in his allocution to the Cardinals, in Sept. 1851, said, "That he hath taken this principle for basis, that the Catholic Religion, with all its rights, ought to be exclusively dominant such in sort, that every other worship shall be vanished and interdicted." This is loaf sugar!

The primate of Ireland says to the Catholics of the United Kingdom, "Our venerable Hierarchy and Clergy, in the fulfillment of their duties, will inculcate the strict and religious duty of selecting as Rep-

representatives of the people, those men who are best fitted to support, in the Imperial Parliament, our religious rights." Straws show the way the wind blows.

The immortal Washington told me, "That those men have no attachment to the country, further than interest binds them." See Spark's life of Washington, vol. 2. And yet I am censured for writing against the progress of these anti-American influences in our midst. Would it be wrong to tell you that an incendiary was trying to ignite your building with your family in it? I would tell you if the heavens fell! Opposition to tyrants is service to God. Every Christian should stand in opposition to every anti-principle to God and country.

J. A. BUTLER.

A VOICE FROM GEORGIA.

BRO. FANNING.—I have been a member of the church of Christ for twenty-one years, and have been preaching the word for sixteen years. And as my family is now to be educated and I can't leave them to evangelize, I have undertaken to teach school a while to educate my children and have them under my own care. But I will not be idle. Wherever I pitch my tent in life, I will raise the cross flag gemmed with Bethlehem's effulgent star. I am not of the fearful and unbelieving. For Zion's sake I will not hold my peace until Jerusalem shall be the praise of all earth. I am here surrounded by sectarians, but my Baptists friends have treated me very kindly, and have invited me to preach in their church, and seemed to be well pleased. I look to the future with interest; truth is omnipotent, eternal, and a native of the skies. To it I have lashed my fortune, my destiny, my all. It is the only bark of safety upon which can breast the storm and the tide and obtain a secure anchorage at the throne of all truth,—

Truth crushed to earth will rise again,
The eternal years of God are her's;
Error wounded, wrieth in pain,
And dies amid her worshippers.

Dear brother, we have a short time to labor and a long time to rest. Be strong! be valiant! fight the good fight of faith; conquer in death

and obtain a star-lit home with those immortal worthies who decorated the royal palace of heaven's immortal King.

Yours Fraternally,

DAVID M. BUCK.

Ringold, Ga., April, 1860.

THE LIGHT OF A CHEERFUL FACE.

There is no greater every-day virtue than cheerfulness. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog, and cloud, and vapor hope to cling to the illumined landscape, as the blues and moroseness to combat jovial speech and exhilarating smiles. Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. It may at times seem difficult for the happiest tempered to keep the countenance of peace and content; but the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us as providentially as good—and is as good, if we rightly apply its lessons; why not, then, cheerfully accept the ill, and thus blunt its apparent sting? Cheerfulness ought to be the fruit of philosophy and of christianity. What is gained by peevishness and fretfulness—by perverse sadness and sullenness? If we are ill, let us be cheered by the trust that we shall soon be in health; if misfortune befall us, let us be cheered by hopeful visions of better fortune; if death robs us of the dear ones, let us be cheered by the thought that they are only gone before, to the blissful home where we shall all meet to part no more for ever. Cultivate cheerfulness, if only for personal profit. You will do and bear every duty and burden better by being cheerful. It will be your consoler in solitude, your passport and commendator in society. You will be more sought after, more trusted and esteemed for your steady cheerfulness. The bad, the vicious, may be boisterously gay and vulgarly humorous, but seldom or never truly cheerful. Genuine cheerfulness is an almost certain index of a happy mind, and a pure good heart.—*Banner of Faith.*

CHRISTIANITY.

The Christian religion as inculcated in the New Testament, unfolds the most beautiful and sublime system in existence. Like its author—"it is the same yesterday, to-day, and forever."

Jesus Christ came to earth to accomplish a work, which all the prophets and all the angels of Heaven would have undertaken in vain. He came to reconcile the human family to God himself.

To accomplish this glorious mission, He prepared himself for that grand sacrifice which alone could extinguish the flames of divine justice, "burning to avenge the wickedness of man." His was a most amiable life, abounding in the most disinterested, and yet the most benevolent acts. Still, so little did his own countrymen appreciate his heaven-descended mission, that they dragged him before judges and human tribunals, for no other reason, as they alleged, than that he was a subverter of their institutions. Affirming his object to be to set society into a flame, they *accused him of being a fire-brand* of sedition.

He stirreth up the people." Luke xxiii. 5.

The doctrine of Christ has ever been accused of disturbing society. Shall the disturbances, excited by the preaching of "the word," be imputed to the fearless advocates of Truth and Virtue, or to those who oppose?

Vice should always be censured; but he who has sufficient moral resolution to do so, must be reprimanded by those who are the constant and eager votaries at its unhallowed shrine!

Intemperance must be opposed; but he who shows the extravagance of drunkenness, is accused of disturbing the peace of society while those who drown reason in wine, are the most vociferous in their accusations.

There is no concord between the maxims of Jesus Christ and the maxims of this world; for what concord can exist between Christ and Belial? The one stands forth the great advocate of peace, harmony, truth, fidelity, and of pure and undefiled religion; the other is the advocate of enmity, discord, falsehood, treachery, and of a variety of systems which—far from alleviating—do but aggravate the misfortunes and miseries of the human race.

Oh! that all the lovers of peace and harmony, of truth and virtue, would renounce their discordant dialects, and listen to the voice of inspiration. Would that they could be induced to renounce *all* party

creeds and party animosities, and unite upon the grand platform sanctioned by God himself, and faithfully presented to the world in his divine oracles. Then might the Christian philanthropist refer with indelible pleasure to the memorable prayer of Jesus, when he most fervently entreated the Father that all his disciples might be one, and all who should afterwards believe in him might be "built up in their most holy faith."

Let the followers of the Prince of Peace pray every where—lifting up holy hands—that the day may soon come, when it shall be the proudest exclamation of man,—not that I am a believer in this doctrine or that doctrine,—but I am a follower of the Lamb of God, nor will I *blush to wear his name*.

Professing Christians thus united into one family, throughout the vast empire of earth! at such a sight, the angels of heaven would burst forth into one joyful acclamation, "Glory to God in the highest;" on earth, "peace and good will" dwell among men.

WM. F. FULGHAM.

HAZEL DELL, July 4th, 1860.

OLIVE BRANCH, MISS., June, 1860.

BRO. LIPSCOMB.—I would like to hear your views on the 12th verse of the 10th chapter of 1st Corinthians. I heard the editor of the Memphis Baptist Messenger preach from that text some time ago, and I would like to see how your views agree. I cannot write you all he said, but leave you to guess it.

C. C.

Remarks.—The Apostle, as is clearly evident from the context, was teaching these Corinthian disciples the necessity of humility, watchfulness and unwavering trust in God. He, just before, presents the sad fate of the disobedient Jews, and warns these disciples by their example against that rebellious, self-confidence that led them to forget the Lord that had so favored them. This is the whole of the matter, regardless the theological nonsense which men endeavor to sustain by such passages. When men determine to mystify the plain instructions of the spirit, and blind the eyes of the people to the glorious light of the truth, it is no easy matter to calculate to what depths of stupidity and ignorance they will descend.

W. L.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

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NO. 8.

[We are not a little gratified at the frankness of our brother, J. K. Speer, touching the subjects he examines. All men who study the Bible see alike.—T. F.]

HUMAN ORGANIZATIONS AND THE GOSPEL ADVOCATE.

We have heard much in relation to Human Organizations and the course of the Advocate in regard to them. Some speak and write as though such institutions are essential to the growth and advancement of the church, others oppose the establishing of any such institutions, and think them to be subversive of the Scriptures. If I understand the Advocate, it teaches that all human institutions are worthless as connected with religion—that the church alone is the only divine institution on earth, and, therefore, the only institution into which men and women can be introduced, where they can give themselves and all they have to the advancement of Christ's cause through his church. In consequence of such a course, some of the brethren have spoken rather hastily and, perhaps, somewhat to the prejudice

of the Adv., from the fact that they were in some way connected with some of the institutions of the day. But we have found the Advocate, in every controversy, throwing itself behind the Bible, and have seen thrown from that stand-point, bomb-shells, cannon-balls and grape-shot into the midst of the opposing parties until some run, others stand still, while yet others would approach the breast work only to be pierced with the sword of the Spirit.

But to our work—Human Organizations. The first we notice is the "Bible Revision Association or Union." Now this is either christian or sectarian. If christian, then it must be based on the principle of christian or church coöperation, that is, all Christians working together through the church as the Lord has prospered them, for the purpose of translating the word of God, and doing other things to advance the Lord's cause. If sectarian, then we shall find various elements at work and need not, indeed, cannot look for a translation of God's word from the original into the pure English. What are the facts in the case? Why the Bible Revision Association is composed of, I believe, of some ten different elements,—Baptists, Presbyterians, Christians, etc.—Christ's church has nothing but Christians in it. Any body having more than Christians in it, is not Christ's church. The Bible Revision Association has more than Christians in it, therefore it is not the church of Christ, and if not his church, it is the wrong place for Christians to undertake to do the work of the Lord, for they having given themselves to the Lord, they, therefore, must work under the Lord and not under human institutions. They must put the Lord's money into the Lord's treasury, and not in a sectarian treasury as we do when we put into the Bible Association treasury. The Christians have given enough of the Lord's money to sectarian institutions to almost pay for the revision of the Bible.

The Bible must be revised, and God's people are the only people in the world that can give a correct version of the Scriptures, for they have no creed to look through at the Bible, no assumed name to retain as Dr. Conant has. Brethren, why this mixing with the world? Who ever heard of the Jews asking aid of the Gentiles to assist them in doing what God required at their own hands? Why this coöperating with enemies of the true Christianity to do the work that God requires us to do through his own church? If the Christians had thus went to work ten years ago we now would be in possession of a good version. But what is done? Why, if I am not blind in both eyes, the

brethren have paid a vast amount of money, and will in a short time get a version with John the Baptist immersing. "Well," says one, "you hush! you are no Greek scholar and you ought not to say anything." This is the very reason I speak, for I want the English, not a little Greek-English, such as "John the Baptist immersing."

Brethren the work must be done and we must do it; then to your tents, O, Israel! We have the men and God has blessed us with the means. And do we not now see that we are to be swindled out of our money? This is what one human institution is doing for us. Says one, "Are these the arguments of the Advocate?" These are mine, the Advocate is able to defend itself.

"Why say any thing about the Advocate and human organizations, if these are not the arguments of the Advocate?" Just because I believe the Advocate is right in its opposition to the way in which the Revision movement was gotten up, not the work itself but the manner of doing the work, fearing that such a plan would have a tendency to sectionalize the word of God, some signs of which we see in Dr. Conant's work on Matthew. Enough on this at present.

Next in order is the "A. C. Missionary Society." This, I believe, is classed among the worldly organizations of the day. In the Advocate of March, 1860, Bro. Fanning says, "Missionary Societies—upon the church alone rests the responsibility of preaching the gospel to the world." Then all societies, having for their object the conversion of the world, have undertaken to do, through their societies, what Christ designed should be done through his church, and if this is the design, why not let us all work together in and through the church for the accomplishment of the end in view. If God has ordered that his Son is to be heard in all things, as he has, then we need not look for blessings in religion only as we hear and obey him; and since Christ has not ordered the establishing of any society (outside of his church) for the purpose of doing his will and work, we conclude that all institutions aiming to convert the world will fail to do so. God is faithful to fulfil his promises, and if he has promised to bless the world through his Son and his kingdom, then he will bless the world that way, and not through human institutions. If the brethren have the right to form one human institution, they have the right to form any number. They may have a Northern, Southern, Eastern, and western Missionary Society and no one has the right to supplant the other. There are also many branches of some remote and unknown grand Missionary

Society. Such do the Methodists, Presbyterians, etc., claim to be—branches of the church. But I deny the right to any Christian to form such societies and call upon those who thus work to show a command, permit an example for their course.

Coöperations formed upon a money basis, claim our attention next. Coöperative Societies thus formed and organized with their officers for the purpose of calling and sending out preachers, contracting with them to do a job of preaching for a specified amount, are as anti-scriptural and as sectarian as the Missionary society or the Methodist church. The Missionary and Coöperative societies are at the foundation of the pledging system, the hireling system and every other anti-scriptural system for doing Christ's work.

Some one asks, "Why oppose these institutions?" Because they are not the church, and the church is the only body on earth competent to do the work—in sending out the word, which is acceptable to God by the Lord Jesus Christ. In divine institutions a divine author is honored if any work is done; in human institutions a human author is honored if any work is done. Divine institutions are carried on by a divine plan; human institutions are carried on by a human plan. The divine plan is to put into the Lord's treasury, as the Lord prospers his people weekly; the human plan is to pledge to pay a certain amount yearly. The divine plan keeps down strife and confusion, and God is honored; the human plan engenders strife, and dishonors God. I have seen confusion, and heard speeches and deep lamentations from the victims of the pledging system. One says he pays twenty dollars while another pays but five, and another not one cent. One says, "I give to the Review Association twenty dollars, to Missionary Society ten, to the Coöperation five. Another thinks he ought to do that much, but excuses himself by saying that he is in debt. The rich brother pledges ten dollars and grumbles because he sees a poor brother's name on the paper with one dollar pledged; says that a few of the brethren pay all the church debts; another takes the paper to the world to see what can be done there. The churches get together with its pledges and one wants to hire Bro. A. because he can afford to preach for less than Bro. B.; another wants to hire Bro. C. because he is a graduate and can speak fluently. They compromise on Bro. B. because he speaks a little better than A., and will preach for one hundred dollars less than C. Then the question comes up as to where Bro. B. shall preach? This is soon settled by letting him know that

he must preach monthly to four churches: then the work is done for one year. Once a month the members of the four churches meet,—they have nothing to do but to sleep, because they have hired a man to sing, read, pray preach, and do every thing else that is to be done at their meetings. Three Sundays they then have to go to hear the sects preach, in order to get the sects to come to their meeting once a month. End of the year comes, the pledges are due,—some one starts out to collect up the money; A. B. C. pay up, D. informs them that he has not been at meeting but three or four times in the year, and thinks that he ought not to pay his part. (I could give a case of the kind.) By the end of the year there cannot be found any one who can sing without a preacher, and no one can pray nor give thanks for the loaf and wine, and so they do not meet at all unless the preacher is there.

But it is argued that the object of the Missionary and Coöperative Societies is to send the gospel to the destitute, and that unless they get the pledges secured, the preacher ought not start out. Well, in human institutions this may do. But what are the facts? When evangelists or missionaries are sent out it takes two or three preachers to get the pledges paid up. The brethren are called stingy and hard-hearted because they do not do more, and so the work goes,—begins with human wisdom and ends in human confusion and strife, and worse than all, shuts up every avenue of the heart as regards benevolence in the church,—buries all the talent in the church, and closes the house of worship three Sundays in the month, or all, if the preacher is not at hand.

I think it is generally known that I believe in pulling down before I try to build up. Let us then make a few brief suggestions in regard to the Lord's plan for taking care of his people. I understand that Christ is the foundation of the church—that there is one body which is the church—that Christ is the head of the body—that he governs the church;—God now speaking to us by his Son, and that the Son gave commandment to his Apostles what they should preach and teach. and that on Pentecost Peter preached—the people were converted, and were then added to the church, and taught by the Apostles. We then learn that they continued in the Apostle's doctrine and fellowship, (contribution) and in breaking of bread, and in prayers. They continued in all or none throughout the days of the Apostles, because the items are joined together, and when one item is named the others are

understood. "Upon the first day of the week, when the disciples come together to break bread, then of course they drank the wine, made the contribution, prayed," etc. Acts xx. 7. "Upon the first day of the week let every one of you lay by him in store," etc. 1 Cor. xvi. 2. Here the contribution is named, but no one says that the prayers and the breaking of the loaf were neglected on that day. "First of all, supplications, prayers," etc. 1 Tim. ii. 1. No one supposes that they simply prayed and left, and no one can tell what the order of the worship is unless he goes back to the first churches. But, says one, this is for the poor saints alone. The church had been organized some eleven years before Agabus signified that there should be a dearth throughout all the world, and it is said that the first Christians continued in the contribution; and Paul says this, "Service not only supplieth the want of the saints, but is abundant (for the Lord's purposes) also by many thanksgiving unto God." 2 Cor. ix. 12. Again he says the Corinthians had made a liberal distribution unto them, (the saints at Jerusalem) and unto all men (saints.) But the evangelist must receive his report elsewhere—by pledging, says a good brother. This, I deny, for Paul informs us otherwise. Hear him: "Now you Philippians know also, that in the beginning of the gospel, (yes, in the beginning they did things as the Lord directed) when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." Phil. iv. 15. No Missionary or Coöperative society, but the one congregation, communicated with Paul. Again, "For even in Thessalonica you sent once and again unto my necessity." That is the way they did—no pledge, no contract, no specified salary, yet the church sent to his "necessity." Paul calls this the "fruit of the church. This, he says, is "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." And Peter tells his brethren that they "are built of a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Who will say that the contribution is not a sacrifice? when Paul and Peter both affirmed. But shall we follow Paul? "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. xi. 1 2, And he tells the same people to do as the churches of Gallatia, which was to lay by in store upon the first day of the week—all churches to do alike.

If the churches will meet every first day and do their own singing, reading, exhorting, praying, giving thanks to God for the loaf, and then attend to the contribution as the Lord has prospered them, there will be no need of any society to send out the word of life, for the church itself will do all this—coöperating together as churches or congregations of the Lord, according to the Lord's plan, that is, send out the preacher and then send him their 'fruit' as his 'necessity' may demand, this is acceptable, well-pleasing to God." Brethren, we dishonor our Master whenever we try to do work for him beyond his kingdom. Peter says, "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." Yes, let God be honored in all things through Jesus Christ, and unless we do all things in the church we do not honor God through his Son. If you dispense with the contribution, I can with the breaking of the loaf. If you dispense with the prayers, I can with each of the other items. I then understand that each is to be attended to on each first day, and that the contribution is for all purposes of the Lord in advancing his kingdom. We are his people and must give him as his Father gives us prosperity. May the good Lord spare us to do his will on earth that he may be saved in heaven.

J. K. SPEER.

"THE RITE OF CONFIRMATION OR LAYING ON OF HANDS."

The above is the title of a tract of more than forty pages, on our table, by C. T. Quintard, of Nashville; and in-as-much as it has been distributed through our neighborhood, with the view of convincing our citizens that the Episcopal church is from heaven and not Henry the Eighth, we regard it as our duty and privilege to briefly notice a few of the writer's positions.

As our purpose is not system in our remarks, we will call attention to matters as they occur in the pamphlet.

1st. As a kind of preface, Mr. Quintard begins with an invocation to the "*Holy Ghost*." Hear him: "*Draw, Holy Ghost, thy sevenfold veil.*"

Where is the scriptural authority for praying to the spirit which was promised as a gift to those who call upon the Father? We pray to God through Christ, but never to God's Spirit, no more than to the Virgin Mary.

2d. The writer says, "The Episcopal church holds confirmation to be one of the principles of Christ, and whenever a child is brought to her to be baptized, the minister is directed to say to those who bring it, "Ye are to take care that this child be brought to the bishop to be confirmed." "

We gravely ask for divine authority to bring a child, either to be baptized or confirmed. One passage on the subject will answer. Mr. Q. quotes Bishop Otey on the subject, but Bishop Peter disposes not, neither is he interrogated.

In proof that laying on of hands is one of the "*principles of the doctrine of Christ*," Mr. Quintard quotes Paul to the Hebrews. We had thought the Episcopalians educated their ministers, but this is strange pleading for a man that can read Greek. The passage literally translated, reads, "*Leaving the beginning (ARCHEE) of the teaching of Christ*."

In connection with this fancy sketch, Mr. Q. makes "laying on of hands a part of the foundation of the doctrine of Christ." We must tell the writer that this is using words idly. "Foundation of doctrine" is not a scriptural style. Christ is called "the Rock"—"the Foundation," but the idea of any teaching constituting the foundation of any thing, lacks "*confirmation*."

3d. Mr. Quintard quotes Acts viii. 17, and xix. 6, to prove that the Apostles laid their hands on the baptized. The passages read, "Then laid they their hands upon them, and they received the Holy Ghost." "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

It is most clear that this was a miraculous manifestation of the spirit, not to make the recipients Christians, or at all better persons, but to confirm the truth that Jesus is the Christ, the savior of sinners. They spake with tongues and prophesied. Do the confirmed men do so? We state that these marvelous communications of the spirit, after the truth was *confirmed*, ceased; and all the pretensions of Romanists, Episcopalians, Mormons, and others, to "*give* the Holy Spirit by the imposition of hands" we consider extremely arrogant, if not blasphemous. Our hearts have often sickened at the mockery of these church officials laying their guilty hands upon the heads of their benighted

followers, while uttering the words "*Receive the Holy Ghost by the imposition of our hands.*"

Hands were imposed in the primitive church by three classes of persons, but for different purposes. 1st. The inspired Apostles imposed hands, as we have seen, in order that the Holy Spirit might be communicated in confirmation of the truth of our holy religion. When the whole truth was confirmed, these miracles ceased. The spirit of adoption was not conferred miraculously, but was through "the hearing of faith," and consequently it is worse than idle now to talk of conferring the spirit which every member of Christ's body inherits, and *drinks in*, by an unauthorized ordinance called confirmation, or the laying on of hands.

2d. Evangelists laid hands on proved persons to consecrate them to the deaconship and overseership in the churches; such is still the scriptural order.

4th. Seniors laid their hands on preachers to ordain them to special missions, see Acts xiii. 3.

But there is nothing like church confirmation by laying on of hands in any example in the New Testament. We say again to our Episcopal friends, that a single passage will satisfy us of our error. Where is it, oh you leaders of the people? Did you receive it from heaven or from Rome? Will Mr. Quintard tell us? Will not James H. Otey say where he gets his authority?

The Apostles and early teachers of our holy religion confirmed the new converts by instructing and exhorting them. Luke says, "Judas and Silas exhorted the brethren with many words" at Antioch, "*and confirmed them.*" Hence it is said that Paul and Barnabas came to Derbe, and when they had preached the gospel to that city and had taught many, they returned to Lystra, and to Iconicum and Antioch, *confirming* the souls, *exhorting* them (the *and* is not in the original) to continue in the faith. So did these church apostles pass "through Syria and Cilicia, confirming the churches." Acts xv. 41.

But Paul puts the whole matter beyond dispute. 1 Cor. i. 6-8, he says, "Even as the testimony of Christ was *confirmed* in you: so that you come behind in no gift, waiting for the Lord Jesus Christ, who shall also confirm you unto the end."

This confirmation was by Christ, and was continued. It was not, therefore, by the imposition of any one's hands, and last of all Peter says, "The God of all grace confirm and strengthen you." Hence,

we repeat the idea of a right of confirmation by laying on of hands is not in the scriptures. We look for no direct revelations of the spirit by the imposition of hands or otherwise, to confirm the weak and wavering in the truth; but all are confirmed by many exceedingly great and precious promises contained in the Divine Oracles. Away, then, with Roman, English, and Utah imposition of hands to confer the Holy Spirit. It is a machination of Satan to deceive the hearts of the simple.

T. F.

THE SECRET OF SUCCESS IN THE CHURCH OF CHRIST.

In retrospecting the religious movement of the nineteenth century, by B. W. Stone, Thos. and Alexander Campbell, and myriads more, we can but ask ourself the question, how has it accomplished so much in the face of so many difficulties? Amongst the twelve Apostles, it is true, there was a Judas, but in the reformation we have had not only many Judases, but the sources of opposition have been legions. In the first place, we began with subjects who could speak not a pure and spiritual language, but with deserters from Rome and the Protestant denominations, many of whom have not been relieved from the smoke of Babylon, and few of whom, indeed, can yet be induced to worship the Father in spirit and in truth for themselves. Many of our most popular speakers have speculated themselves into hopeless unbelief; many more have preached for the "loaves and fishes," whilst few have given themselves to the ministry of the word.

Our destruction has been determined from the beginning, by all sorts parties, and the cause has been pronounced as dying or dead, every where, and still it lives on and flourishes throughout the civilized world.

When we began to preach, it was a days travel, oft times, from one brother's house to another, and as to churches of Jesus Christ, they were very few and far between. Quite a number, like the converts of our Methodist friends, had come to the conclusion to attempt "to flee the wrath to come," but they went out from the parties, not knowing whither they went. They looked for a country, a better resting place than could be found on the shores of party, and trusted themselves to a guide-book every where opposed. The successful preachers were

generally "ignorant and unlearned men," and the converts were usually not the mighty and nobles of the earth, yet they believed the truth. We have labored without an organization of churches or system, and there are individual churches organized by the authority of the spirit, and the members doubt not success. Even at this hour we find but few men amongst us exhibiting any very high degree of fascinating eloquence, and it is doubted whether the few attractive pastoral orators we have are not dead weights to the cause we plead. Still, the church fears no opposition—meets every foe to the face,—dreads nothing, and advances with giant strides. At least a million of the intelligent of this goodly land are at this moment either members of the church of Christ, or examining with deep interest the movements of the disciples of the Redeemer.

We ask again, what is the secret of success in the church?

Have our colleges and other valuable institutions of learning proved the grand agents of our success? By no means. So far as pure and spiritual piety is concerned, we doubt if schools have added much to the cause. But our influence over the parties of the age is surprising beyond measure. In spite of their hatred, they begin to talk like us, and they cannot help it. They occasionally speak eloquently of "the platform," "the authority of the Bible," "the unity of the church," and "the evils of human fabrics." As much that is in the Old Testament, adumbrated parts of the new economy, who knows but the prophets of Baal, who, in attempting to curse Israel, in spite of themselves, blessed, prefigured the denominational advocates of this age, who in contemplating with fear and trembling our movements, have against their will, caught some of the good spirit, or at least heard its winning voice.

But to the answer of the question. The cause is not ours. It is the Lord's, and requires nothing more than sound heads and honest hearts in its advocacy. It commends itself to every man's conscience who will examine it. Had it been any but the spiritual temple, the gates of hell would long since have triumphed. We have great cause to take courage.

It is the Lord's doings, and marvelous in our eyes. Man may fail, but the church will continue. We may say "the Lord delayeth his coming," but his cause will, like the stone cut out of the mountain without hands, roll on and increase till it becomes a great mountain and fills the whole earth. Should we, who profess to believe the Bi-

ble, become weary, and fail to honor the Redeemer, he will take the kingdom from us, as from the sons of Abraham 1800 years ago, and raise up more worthy agents to advocate the truth. Sects, great and small, must die and be blotted from memory, but the church of Christ will remain. It is the Lord's temple, and should be considered as our highest honor to occupy even the humblest seat in it. How vain, then, to talk or think of the final triumph of human institutions?

T. F.

IMPORT ENQUIRIES.

BRO. FANNING:—Will you be so good as to answer the following questions?

1st. What does the Saviour mean when speaking of John the Baptist, Matt. xi. 12, "And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force?" See also Luke xvi. 16.

2d. Is the term "Elders," Acts xiv. 23, and xx. 17, 1 Tim. v. 17-19, and 1 Peter v. 1, an official term like that of Bishop, or does it apply to agealone.

3. Is it in accordance with the New Testament usage to put into the "office of Bishop" a *young, single* man not more than twenty-five years old?

4th. What is the New Testament meaning of the term "Evangelist?"

5th. Did the evangelists of the New Testament possess "*spiritual gifts*?"

Now, Bro. Fanning, we hope that you may regard an answer to each one of them advisable. In all love and esteem, your brother in the hope of a better day.

JEREMIAH RANDOLPH.

Jasper, Ala., July 23d, 1860.

ANSWERS.

1. The Saviour evidently, in Matt. xi. 12, had reference to the deep anxiety with which believers pressed into the kingdom of God. No physical force was intimated, but the sincerely anxious renounced all for Christ. They pressed into the service—thousands gladly received

the word at a single hearing, and their ready obedience was said to be taking the kingdom by violence.

2. The term *Elder*, always has reference to age, and never implies office or officer. It may be applied to an officer, as the word lawyer is to a judge of the court, but every lawyer is not entitled to so honorable a designation. The bishops or overlookers of the churches were always elders, and not from the younger portions of the members. Hence the style, "Ordained Elders," or senior members in the churches. Elder has reference to qualification alone, but the term bishop is applied on account of labor performed. When, indeed, we consider that all the terms in the New Testament called official, are used to express the *kinds* of labor performed rather than *authority* as in Romish and Protestant theology, all difficulties vanish. Thus, John the Baptist denotes John the Baptizer; Simon Magus means Simon the man of magic; Phebe the deaconess, denotes the woman of that name who *served* the church at Cenchrea, and Bishop denotes a *practical* overlooker in a church. We must forget the idea of electing to office, or *initiating* into office, before we can read the Bible as we should.

3. The idea of installing striplings into something called the office of the aged, is exceedingly unbecoming. There is suitable work for men twenty-five years of age, but they are not generally competent to direct the steps of the fathers and mothers in Israel, and the practice of putting them into something called, by the wise of the world, the *pastor's office* has been the cause of incalculable mischief.

4. The term Evangelist denotes one who preaches the gospel.—There is no other idea in the world, but that of one performing a specific work.

5. The first Evangelist possessed extraordinary gifts. They could preach only as they were directed by the spirit, but when the gospel of our salvation was fully revealed and written in a book, there was no occasion for special gifts. Hence miraculous performances now would make infidels of the world. No man who expects supernatural developments at this day, has any confidence in the religious developments made by Jesus Christ and the Apostles. Hence all modern spiritualists consider the Saviour of sinners very far inferior to the dreamers of this age. Judge Edmonds declared that the Bible would be forgotten so soon as his book should appear. The Bible is still read whilst the Judge, Dr. Hare, Jo. Smith, etc., are considered by all good men as "false apostles," deceitful workers, and sons of Belial. Sins

were for the conformation of new propositions; but we have no new terms of salvation, and therefore we need no miracles, and their existence would term the world skeptic.

T. F.

The following plain statement of the plan of Remission we copy from the British Millennial Harbinger. We are not so wise on this side of the water as to render such plain talk inappropriate. We often receive queries about these first lessons of the gospel, and this will answer many of them. We rejoice truly to know that our brethren in "Old England" are disposed to teach the truth so clearly.

W. L.

DIALOGUE BETWEEN A MEMBER OF THE CHURCH OF ENGLAND AND A DISCIPLE OF CHRIST.

Member.—What do you think of the tract of the Rev. J. C. Ryle, "Plain Speaking, No. 14," entitled "The Bible Way to Heaven?"

Disciple.—The facts respecting Jesus are brought out, but he does not show the sinner the way of salvation. On receiving these facts, he does not tell him what he must do to be saved!

M.—Are you using proper language? Can man do anything?

D.—Peter, on the day of Pentecost, preached the Gospel, and his hearers exclaimed, "What must we all do?" (Acts ii. 37.) Jesus appearing to Saul of Tarsus, when struck to the ground, exclaimed, "Lord, what wilt thou have me to do?" (Acts xix. 6.) In these instances they were not reproved, but directions were given.

M.—What, then, is the first thing to be done?

D.—Believe the Gospel.

M.—What is the Gospel?

D.—Paul says, "Brethren, I declare unto you the gospel I preached, by which also *ye are saved*. How that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day" (1 Cor. xv. 1.) On the day of Pentecost Peter preached with great effect this gospel. Read Acts ii. 22-37, iii. 13-15, 26; also, Acts x. 34-43, to the end of the chapter. "The Gospel is the power of God, and unto salvation to every one that believeth

Human beings are capable of employing but two kinds of power. For the sake of distinction we call these physical and moral; the former is adapted to *matter*, the latter to *mind*. They are quite distinct. You would not attempt to act on the will or affections of a human being as you would on a lathe or steam engine. You must bear this distinction in view, and advance a step further. What the Scriptures testify will appear as we proceed. God, who is omnipotent, operates on all things in harmony with their nature; He operates in material nature as well as upon the hearts and consciences of men. In creation, the Spirit of God put forth what I call, for want of a better term, physical power. In conversion he acts on the mind, the affections, by the truth.

M.—I perceive the distinction. But can I believe the Gospel?

D.—Yes; you hear me speak of an event I witnessed, and knowing me to be a truthful man, you believe what I say. Apply this to any well authenticated fact—to something said to have been done, and well-attested in the word of God. What should prevent you believing it? “Faith comes by hearing, and hearing by the word of God.” (Rom. x. 17.)

M.—What is the scriptural definition of faith.

D.—Faith is the confidence (substance is not a good rendering) of things hoped for; the conviction of things not seen.”

M.—Supposing I believe, what is the next step?

D.—Peter says, “Repent, and be converted,” or turn to God (Acts ii. 38, iii. 19.)

M.—How can I know when I repent?

D.—Do you feel the weight of sin?—Do you experience your own helplessness?—Are you sorrowing on account of your alienation from God? Paul says, “Godly sorrow worketh repentance not to be repented of,” (2 Cor. vii. 10.)

M.—Experiencing this, and having for some time past great anxiety on account of my unsaved state, what am I now to do?

D.—“God is no respecter of persons”—“He wills all men to be saved”—“All that will come, may come”—“He waits to be gracious;” and Paul comforts us by saying, “That God was in Christ, reconciling the world to himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now, then, we (the Apostles) are ambassadors for Christ; as though God did beseech by us, we pray in Christ’s stead, be reconciled to God,” (2 Cor. v. 18

to the end)—“With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,” (Rom. x. 10.)

M.—What next?

D.—You must be born, “not of blood, nor of the will of the flesh, nor of the will of man, but of God,” (John i. 13.) Jesus to Nicodemus, “Unless ye are born of water and spirit, ye cannot enter into the kingdom of God,” (John iii. 5.)

M.—When was the kingdom opened?

D.—On the day of Pentecost.

M.—Is the kingdom and the church the same?

D.—In entering one you enter the other, and become a member of “the one body,” of which Jesus is the head. Jesus says, “He that believeth, and is baptized, shall be saved,” (Mark xvi. 16); and Peter says, “Be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins,” (Acts ii. 38.) Paul says, “Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with a bath of water by the word” (Eph. v. 25-26.) Read also attentively Rom. vi. and Col. ii.

M.—This is important. Is a person thus born of water and Spirit?

D.—Thus are believers baptized into one body: “Now ye are the body of Christ, and members in particular,” (1 Cor. xii. 27.)

M.—By this do you not make too much of baptism?

D.—Not more than did Jesus and his ambassadors, for you cannot find, from Acts to Revelation, a member who was not thus introduced. Baptized believers are called saints, and faithful in Christ (Col. i. 13—they have been translated from the kingdom of darkness into the kingdom of God’s dear Son—their sins are blotted out (Acts iii. 19)—they have heard words by which they are saved (Acts xi. 14)—they are made free from sin (Rom. vi. 18)—they are the children of God—they are in Christ—they are Abraham’s seed, and heirs of the promise (Gal. iii. 26 and following verses)—they are a chosen generation, a royal priesthood, a holy nation, a peculiar people (2 Pet. ii. 9.)

M.—I am truly obliged for the pains you have taken. I shall ponder on the glad-tidings you have disclosed to me.

An exchange says, “If the Campbelites (Christians) get a man into their church, he is forever unfitted for any other.” This is a good indication. No honest man that understands and believes the Bible, can possibly exchange the church of Christ for a party.

LOVE.

Although so much has been said and written about "Love," the subject is not yet exhausted, nor can it ever be. There is no theme under heaven or among men, which can be said to be so grand and sublime in its nature as that of Love. None has as good right to a place in the hearts of men—none so well calculated to produce peace, union and happiness as love. It is the cement which binds men to one another and to Christ the Lord. This great and glorious subject had its origin in the Paradise of God. Here the Lord, surrounded as was, by all his glory and the splendor of the celestial world, gave peace to the generous impulses of his kind, lovely, and by far the most merciful of all hearts. Although men were divided into two classes—masters and slaves; and according as they belonged to the one or to the other, they ranked as demigods or as beasts. The former held possessions, had a family, a religion, a country and a name; the slaves were looked upon as things, not men, and were by the laws of the times declared not only vile but null. In domestic relations the same spirit prevailed. The father of the family alone possessed rights: wife and children held in a state of subordination little differing from bondage, their lives even being at the mercy of him, though husband and father, had not love enough to prompt him to perform the duties incumbent upon him as such. Women, ignorant of their own dignity and their peculiar duties, and having no higher standard by which to form their opinion of themselves than that of the other sex, looked upon themselves as beings created for no noble purpose. By the laws of the state, they were treated as goods and chattels. Polygamy everywhere prevailed, either openly or in disguise. Prostitution was sanctioned by religion. There were no homes, no domestic affections, no family life; the state absorbed every feeling of these individuals, who were happy enough to count for something in its organization. Public life absorbed private life, and while the intellect had attained a degree of development never surpassed, the heart remained a desert waste in which no tender feelings could take root; no delicate sentiments germinate: though this was the state or condition of mankind, God loved his creatures, "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," John iii. 16. Yea, God loved us, though sinners vile and degraded. He in his unbounded love for man, "sent not his Son into the world to condemn the world; but

that the world through him might be saved." Love is the warmest feeling of the heart—'tis love that prompts men to all good deeds. Love binds the husband to the wife, draws the child near its parents and causes it to respect and obey them, promotes good will between all men, and sustains this good will so long as the fire of love is kept burning.

When we see a fellow creature running into error, love for holiness prompts us to reason with, and use all our influence in endeavoring to convert the sinner from the error of his way. Love never upbraids, but ever entreats. God, in his unequaled love, has given us life, intelligence, food, raiment, and to crown all, he has given up his Son in death—cruel death—to redeem us from destruction. Christians, do we with all our hearts return this love, and show that we love Christ by obedience to his word? Oh! let this question ever be before you. Do we love God our Creator, and our fellow creatures?

VIRGIL EUBANK.

San Gabriel, Texas.

LOVE ONE ANOTHER.

The first duty of man is to love the Lord his God, with all his heart, soul, mind and strength; and the second is like unto it, viz: he should love his brother with a pure heart and fervently. John exhorted, "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God." Again, he says, "If we love one another, God dwelleth in us, and his love is perfected in us." The same Apostle says, "We know that we have passed from death unto life, because we love the brethren." We might enquire if the love of his brethren is mere fancy? a matter of impulse, or feeling? Is there an infallible criterion by which one may be certain we love the brethren? John so marks the road that he who will may see the truth. He writes the first form of our love test thus: "My little children, 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." Thus it will be seen that by loving in *deed* and in *truth*, we shall assure our hearts before him.

The second form of the test, John writes thus, "By this we know

that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous." Our general conclusion is that in keeping the commandments of our Heavenly Father, we have the highest evidence we love him, and as an important part of the service of God is manifested in loving and truthful deeds to the brethren, while we labor to promote their happiness we gather about us evidence indisputable that we have passed from death to life, and that we are, beyond all disputation, heirs of immortality.

One more thought, and we close. The love of the brethren is not spontaneous, the out growth of humanity, or an accidental feeling, but it is a matter of *cultivation—education*. We make no studied effort to love as brethren, we shall pass through the world destitute of that heavenly flame which lights up the path-way of the just, when earthly blessings fail, and when we most need help divine. T. F.

GOD'S LOVE TO MAN.

Man, in his best estate, is now, and has always been a poor, frail, dependent, sinful, and dying creature. But he is instructed to look to Him who made all things as his kindest and greatest benefactor. God, loves us much more dearly than it is possible for us to love one another. Neither are we, by any means, as anxious regarding our own happiness, as is our Father in heaven. "God is love," said the beloved John, and, "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." The blessed Saviour said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Hence, we very clearly see that love first moved the Father to give his Son, in order, through his death, to make a way for our escape.

In preaching to a sinful world, the love of the Father should constitute our sole theme. This is the power that moves the hardest heart, and turns the most incorrigible rebels to wisdom's ways. This was the burden of all Apostolic preaching, and good men in every age of the church have relied exclusively upon preaching divine philanthropy

for the conversion of sinners. To be sure there are spasmodic conversions to a kind of wild-fire religion, by preaching old wives' fables—death scenes of imaginary characters;—but such are not conversions from sin to God, and hence, their frequent repetition. When, however, the love of God in the gift of his Son, and the extreme condescension of the Son laying aside his honors above, to come to earth and bleed and die for his enemies, are plainly set forth, hard must be the heart that fails to yield. Christians, in their private meditations, in their conversations with the world, and in all their public exhibitions should dwell on the love that brought to earth a Saviour. With the inspired preachers it is said, "the end of their conversation was Jesus Christ the same yesterday, and to-day, and forever." If we, who profess faith in the name of a crucified Saviour, can bring ourselves fully under the influence of the Father's care, our success will be great on the earth,; but if we preach ourselves and the wisdom of this world, we shall reap all our reward on earth. Let us, brethren, know nothing save Christ and him crucified.

T. F.

OFFEND NOT.

With rude and uncultivated preachers, there seems to exist a studied ambition to insult. Some weeks since we met a very insolent Irish circuit rider, and on an introduction, the very coarse and offensive manner in which he growled out, "*Sir! How are you?*" could but crush every kind emotion from the heart. Oft, indeed, have we heard preachers whom we reconized as brethren, act so rudely and insultingly as to create prejudice in our mind against even the matter of their preaching.

But Christians, whether preachers or otherwise, are exhorted to be "courteous," and Paul said, "Give none offence, neither to the Jews nor to the Gentiles, nor the church of God. Even as I please all, in all, not seeking mine own profit, but the profit of many, that they may be saved." Our Lord, touching the same thing, said, "Whoso shall offend one of these little ones who believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

With these scriptures before us, we should ponder well our steps before doing the least thing which might offend one who loves the Father; and while we seek the profit of those without as well as those within, we should be most cautious to say or do nothing calculated to give offence. To be sure, we are to reprove sin, but the time has come in which men addressed in a proper manner will hear. The Apostles were exhorted to "Be as wise as serpents and as harmless as doves," and so should we be.

T. F.

THE PERSONAL INDWELLING OF THE "HOLY SPIRIT."

BROS. FANNING & LIPSCOMB:—Is it a Scriptural term, warranted by the living oracles? For one, I know of no place in the Old or New Covenant, where the "Holy Spirit," through prophets or legates have so declared. Suppose then, as Bro. Fanning very modestly instructs us, we confine our phraseology to the plain teachings of the "Spirit." I have no disposition to controvert this question, but will, for the benefit of all your readers, quote a few passages of Scripture, upon which, I always rely as proof of the indwelling of the Spirit of God.

1st. "What! know ye not that your body is the temple of the Holy Ghost (spirit) which *is in* you, which you have of God," &c.? 1 Cor. vi. 19.

2d. "Know you not that ye are the temple of God and that the spirit of God dwells in you?" 1 Cor. iii. 16.

3d. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them. 2 Cor. vi. 16.

4th. "In whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 22.

5th. "But ye are not in the flesh (law) but in the spirit, (gospel) if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin, (i.e. it is "because the body of sin is dead,"—this transposition is better than our ambiguous "James,") but if the spirit of him that raised up Christ from the dead dwell in you," etc. Rom. viii. 9-11.

Now in all these passages the word *personal* does not occur. Suppose, then, I should use the word "personal" in connection with "indwelling of God or of Christ," would I not be as scripturally correct as I would to use the word in connection with the "Holy Spirit?" I understand the great controversy in this matter to be founded upon "an idea," and not upon "the fact." One says it is the *personal* indwelling, and another the *influence* indwelling. 'Tis true both terms are alike unscriptural, yet no one of our wise philosophers have ever made use of the term "personal indwelling of God," "personal indwelling of Christ." Can you tell me why? Do we not have the word dwell standing in the same relation to God and Christ as we do to the Holy Spirit? Then why use the word "personal," when applied to the Holy Spirit, and leave it out when connected with God and Christ? Cannot the terms *indwelling* of God, of Christ, of the Spirit of God, and of the Spirit of Christ be used interchangeably? If so, then as God, the Holy Spirit, and the Spirit of Christ dwells in you, so Christ dwells in you, and as Christ dwells in you, so dwells in you the Spirit of Christ, the Holy Spirit and God. These are logical conclusions. How does Christ dwell in you? See Eph. iii. 17 "That Christ may dwell in your hearts by faith." This is my conclusion, and it looks to me, Bro. Fanning, like it was Scriptural. Is there not an overweening desire upon the part of some of our teachers to cater to the vitiated appetites of sectaries about them. For one, I hold in supreme contempt the overweening desires, and contemptible sycophancy of all such "so-called philosophers." They are like Pollock's teachers who tried

To mount to place, and power of worldly sort,
 To ape the gaudy pomp and equipage
 Of earthly state — — — — and sold
 The sacred truths to him who most would give
 Of titles, benefices, honors, names.

These things ought not so to be.

Yours fraternally,

Chicago, July 25th, 1860.

M.

The Disciples of Christ in Great Britain, are much devoted to the cause of the Master. The teachers seem to be humble and faithful men, while the churches give evidence of deep interest in the cause.

TO THE SISTERS.

(Will not our sisters hearken to the following advice? T. F.)

"In the beginning God created the heaven and the earth," and all things therein. After that he created man, and last of all he created woman. My sisters, let us ask ourselves the question, for what was woman created? We turn to Genesis ii. 18, and find an answer to this query: "And the Lord God said, it is not good that the man should be alone; I will make him a help meet for him." We turn to Eph. vi. and hear Paul saying, "Children, obey your parents in the Lord for this right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

My sisters, if woman was created a help, fit, or suitable for man, let us help him bring our children up in the correction and instruction of the Lord: yes, help train them for the skies. Where are our children, who are members of the congregation, on the first day of the week? Many of them are off at some sectarian meeting, where the word of the Lord is handled deceitfully if handled at all. O, woman, help to expound to them the ways of the Lord more perfectly! Teach them that the disciples, anciently, did meet on "the first day of the week to break bread. Acts xx. 7. Teach them not to forsake the assembling of themselves together as the manner of some is; but meet on the Lord's day with his people—at his house to sing his praise, to join with his disciples in prayer and thanksgiving. Teach them not to sit while praying, but to kneel in imitation of Jesus. Luke xxii. 41. If Jesus, the savior of sinners, could kneel and pray to his father, how vain it is for poor mortals to keep their seats while praying. My sisters, although woman is last of the creation, there is something for her to do. Priscilla could help Aquilla expound to Apollos the way of the Lord more perfectly. Acts xviii. 26. Paul, in writing to the church at Rome says, "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and ye assist her in whatsoever business she hath need of you, for she has been a succourer of many, and of myself also. Greet Priscilla and Aquilla, my helpers in Christ Jesus." Rom. xvi. Paul acknowledges these holy women as being his helpers in Christ,—the very thing for which they were created.

He could also "entreat his true yoke-fellow to help those women which labored with him in the gospel, with Clement also, and with other of his fellow-laborers, whose names are in the book of life."—Phil. iv. 3. Mary could say to the servants, on a certain occasion, "whatsoever he saith unto you, do it." Can we not do likewise? can we not say to our children and servants, whatsoever the Lord commands you, do it. Sisters, let us help all we can for the conversion of the world, and not leave it all for the preachers to do: believing that every member of the body has something to do. That we may all be faithful in the discharge of every duty, is my prayer.

N. J. H.

Maury county., Tenn. July 19th, 1860.

REPORT FROM MISSISSIPPI.

BRO. AKERS', MISS., Aug. 5th, 1860.

BROS. FANNING & LIPSCOMB:—Bro. L. D. Randolph and I commenced a little meeting four miles below Columbus, on the fifth Lord's day ultimo, which continued until last Friday. We had no meeting-house, but brother Acker very kindly put up for our use, a very neat little Pine-bush arbor, which answered a valuable purpose. We preached day and night, unless interrupted by rain, not *ourselves* nor our *pecuniary* interests, but *Christ* and him *crucified*. And it proved the power of God, and the wisdom of God to the ingathering of fourteen noble souls. All by confession and baptism. Two from the Methodist.

We stripped ourselves of *ourselves*, and God's ever blessed word of all human appendages, and let it, with all its native and sanctifying powers, act upon the minds and consciences of our hearers, and its effects very much resembled its charms seen on the day of Pentecost. If we could only get our consent to return to the simplicity of former days, who knows how glorious would be the results?

Never did I see the difference between those cold and frigid *sermons*, and truth in its unadorned simplicity more strikingly drawn than on the present occasion. If we all would teach what we profess to believe, and no more, I see nothing to hinder a return to the gospel, almost universal. Why will we not be consistent? I leave you to answer.

But, sirs, *high salaries* and a *corrupt* priesthood have been the *blight* and the *mildew* of every dispensation of the world. How would it do for us to borrow the Methodist discipline a few months that we might the better arrange our preachers and their *preaching*? One thing to my mind is very evident, and something ought to be done, for wherever I go the cry is, "can you not send some one to preach for us?" Now if the Bible be true, one of two things must be true of the following:—Either every body is bound to see to it, that this matter of preaching is attended to, both saint and sinner, or else the saints alone must bring it about. But we all know that God never did, in any age of the world's history, apply to the world, as such, to carry out his plans, therefore, it falls upon his saints to do the work, and they had better get at it in some way, lest he punish them for their indolence. How is this most of all important work to be done? This is the all absorbing question. It will do us but little, if any good, to talk or write longer about "church orders," "church organization," and the like. Our ears have listened to sounds so long without enabling our eyes to see any signs, or sights, that our souls have sickened at it. Tell us, and tell us now, how to do the work? While we are "*organizing*," "*theorising*," the world of men are perishing for the bread of life. You all contend that the Bible is a plain book. Now tell us exactly what it teaches on this subject, or forever hereafter hold your peace as to anything else that I may recommend.

If a Methodist preacher can get along very well upon three or four hundred dollars per year, how is it that it takes three or four thousand dollars to clothe and feed a competent pastor now? But I must close.

As ever,

MATT. HACKWORTH.

Bro. Hackworth's question is easily answered. The disciples of Christ must be "able to admonish one another," and "*everywhere preach the word*" (Acts viii. 4) in the confidence that the Lord will feed and clothe them as long as their services may prove useful to the race.

T. F.

A Baptist paper says, "The Baptist churches in Canada West, generally attend to the Lord's supper on every first day of the week." What does this mean? We would be glad to see some of the Canada West Baptist preachers travelling through "The States."

REPORT FROM MISSOURI.

BRO. FANNING:—Our annual meeting, which has now been established about twenty-two years, and for a long time was conducted by Elder Joel H. Hadden, has just been closed, having resulted in sixty-seven additions to the army of the King. Bro. Robt. Graham was with us, and preached the Word with his usual ability, by which means the church was built up and sinners converted. This was the first meeting Bro. Graham has held since he resigned his position in Kentucky University that he might give himself wholly to the work of preaching Christ and him crucified; and such being the first fruits, what a glorious harvest will be gathered in by his labors! Let the churches of Christ in Arkansas and Louisiana but faithfully hold up his hands in his work of faith and labor of love, and truth will prevail, and God and Christ will be glorified. Brethren and sisters, in the name of our blessed Redemer, come nobly and courageously up to this great work.

Your brother in Christ,

CHAS. CARLTON.

Springfield, Mo., Aug. 10, 1860.

REPORT FROM ARKANSAS.

LEWISVILLE, ARK., July 17, 1860.

BROS. FANNING & LIPSCOMB:—I spent most of the last month in the county of Sevier:—this is an important field. I preached at Brownstown, Millwood, Richmod, Paraclifta, the county site, and also Center Point. At all these places we had good audiences and good attention,—thirteen accessions in all was obtained at the different places in the country. The people are generally intelligent, kind and generous, and will receive the truth. Sectarianism is enraged, which is always the case where the truth is likely succeed, and indeed there is no better proof of the gospel being well received among the people than to hear of opposition from the sects, there is a united effort being made by them to hinder our labors, but the truth is mighty and will prevail. Their craft is in danger, and they must make an effort to save it from ruin. But all that is wanting to secure a complete triumph of the truth of God, is a bold and uncompromising presentation of the word of truth addressed to the hearts of the people with the

addition of holy living on the part of the brethren, then success will be the result.

We also held a protracted meeting at Antioch, Pike county, embracing the first Lord's day in this month, at which, seven noble-minded young persons became obedient the faith. This was indeed a meeting. Much prejudice was removed at all the places at which we labored during our trip, and a permanent basis laid for future good.

The second Lord's day in this month, twenty miles south of this place, we held a meeting which resulted in eight accessions,—all young persons. Nearly all these places at which we labored for the last month, are new fields of much promise.

May the Lord still spare your life, to defend the truth in its purity and simplicity.

Your brother in Christ,

J. S. ROBERTSON.

SIMPLE NEGLECT.

Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance; by neglect, a farm grows up to weeds and briars; by neglect, a house goes to decay; by neglect of sowing, a man will have no harvest; by neglect of reaping, the harvest would rot in the fields. No worldly interest can prosper where there is neglect, and why may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended—and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort, and there will be no salvation where no effort is put forth.—BARNES.

Modern denominational religion possesses but slight resemblance to the simple worship of the New Testament.

SMALL ITEMS.

Bro. Thomas M. Allen, of Missouri, labored several weeks, in the early part of the summer, in Rutherford county, Tenn., with good success. He has long been earnestly engaged in pleading the cause of the Master, and is one of our most respected evangelists.

Bro. B. Franklin paid a visit to Clarksville, Tenn., and some points in Southern Kentucky in June, and made a favorable impression on the brethren and the world. Bro. F. is a sensible and earnest man, and is withall devoted to the authority of the word. The finest success attends him wherever he goes.

Bro. George W. Elley, of Kentucky, has been laboring with good effect for several weeks, in Sumner county. He is quite an efficient minister of the word. He has considered us, for some time, a little behind the age in some of our teachings, but he bears with us, and it is confidently believed that when we come to understand each other, we shall see eye to eye and speak the same thing.

Bro. M. N. Lord, of Chicago, Ill., states in a letter, written July 25, that "church matters are doing well" in that city. On the Lord's day previous, they had one addition, and two the Lord's day before. We want to see Bro. Lord at home and the brethren of that region. We hope the time is not far distant when we can work much more devotedly for our Master.

Bro. Dr. J. Barnes reports that the disciples meet in Sparta, Tenn., to keep the commandments. This will encourage others. There are several quite intelligent brethren in Sparta, any one of whom might conduct the worship with dignity and profit. T. F.

It is reported of the Harvard graduating class for 1860, whole number 106, smoke, 60; do not smoke, 46; drink, 78; do not drink, 28; drink and do not smoke, 46; drink and do not smoke, 20; smoke and do not drink, 2; both drink and smoke, 58; neither drink nor smoke, 26.

CHRIST'S INSTRUCTIONS.—Christ's instructions are very simple and direct. They are never encumbered with metaphysical difficulties. When an anxious sinner came to him, he gave him something to do—something which he could do. He never taught the doctrine that men could change their own hearts, or save themselves; but he taught them what they must do to be saved. He set forth the conditions of a salvation wholly of God, and wholly of grace.

BEAUTIFUL SENTIMENT.

The late eminent Judge, Sir Allen Parker, once said at a public meeting in London: "We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget how large a share is due to Christianity. Blot Christianity out of the pages of man's history, and what would his law have been—what is civilization! Christianity is mixed up with our very being and our daily life; there is not a single familiar object around us which does not wear a different aspect, because the light of Christian love is on it—not a custom which cannot be traced in all its holy, healthful parts to the gospel."

BAD BOOKS.

Bad books are to be shunned even more carefully than bad company. You may pass an hour with a bad man without receiving injury, but you cannot spend an hour in reading a bad book without injury. The celebrated John Ryland said, "It is perilous to read any impure book: you will never get it out of your faculties till you are dead. My imagination was tainted young, and I shall never get of the taint till I get to heaven."

BRO. FANNING:—I am requested to inform you of the death of Eld. John Petty, who died at his late residence in Cannon county on the 19th of November last, aged 78. Bro. Petty had been a member of the Church of Christ about 20 years, and had just enjoyed a pleasant hour's service in organizing a congregation near his late residence; returned home in common health; was taken with apoplexy, and past away in five minutes without uttering a word. Thus our long tried friend passed away, leaving 9 children to mourn their loss. But our loss is his gain, for we believe that he was one of the number specified in Matt. v. 9, "Blessed are the peace-makers, for they shall be called the children of God."

Your brother in the hope of that rest which remains for the people of God.

HUGH CRAFT.

WASHINGTON CITY, July 27th, 1860.

BRO. FANNING:—We have just closed another meeting of some ten days at Mooresville, Ala. Notwithstanding some hindrances seemed to be in the way at the opening of the meeting, we had one of much rejoicing and success. Ten additions were joined to the good cause, and among them some of the most influential in the community. The meetings were well attended day and night. I have made the acquaintance of no community where the people are more ready to hear the truth, or where the church is more hospitable and kind than in Mooresville.

I have just concluded a tour through Georgia, Alabama and Mississippi, during which, we had a number of very interesting and successful meetings,—some sixty in all were added to the church, and at all points a happy revival of interest among the brethren. We had the pleasure of meeting, and briefly coöperating with brethren Walthall, Goodloe, Lawson, Caskey and others, all of whom are doing good service for our common cause. The South is a promising field of labor, but the laborers are indeed few. The Lord of the harvest send them faithful laborers. I expect to spend a few days in this city.

O. P. MILLER.

HARDEMAN COUNTY, TENN.

BRO. LIPSCOMB.—Our cause is progressing slowly, yet firm and onward amidst much opposition in this county. I am the only public pleader for primitive Christianity in this county, with the exception of Bro. H. L. Rose, who resides on the State line. We obtain a good hearing, and cannot supply the demand for preaching. The harvest, indeed, is great, but the labourers are few. O that some would hear a Macedonian's cry and come over and help us! Though alone, and poor and feeble, we will trust in heaven's King and the power of his truth, and battle on.

In faith, hope, and love,

W. L. TOMSON.

WASHINGTON, ARK., July 14th, 1860.

BRO. FANNING & LIPSCOMB:—Will you please say in the Advocate, that the semi-annual meeting the Christian Coöperation for the Sixth Judicial District, will be held in Lewisville, commencing on Friday before the second Lord's day in Nov. next.

S. H. HARVEY,

Cor. Sect'y.

BRO. FANNING—Please say that the Arkansas Spring Creek Coöperation meeting will commence on Friday before the third Lord's day in September. Brethren, come to our aid, and especially those who minister in word and doctrine. Let me kindly say, that if any preacher has the one *eye-dear* distemper, don't come. If you are not satisfied with the old Jerusalem code, don't come, for the brethren have resolved to fence all wild dreamers out of the pastures of God's preparing. Of course, we shall hope that none will offer themselves who are dizzy in the brain of new revelations. But our hearts are open to the pure in heart. Will Bros. Franklin and Chaterton copy, and oblige us?

In hope,
J. A. BUTLER.

July 17th, 1860.

BEE COUNTY, TEXAS, May 28th, 1860.

BROS. FANNING & LIPSCOMB:—We have had great cause to rejoice. Bros. Jordan and Stewart called at my house week-before-last, and commenced a meeting which lasted some five days, and resulted in the organization of a church of eleven disciples, 2 from the Baptist, 3 by confession and baptism, making in all sixteen members. Bros. J. and S. are our Evangelists for Western Texas. We have agreed to meet weekly. I presume it was the first time any of our brethren ever preached in this country. I am well pleased with the Gospel Advocate, and do hope you may be spared many years to do good.

Your brother in the Lord,

W. B. BURDITT.

OBITUARIES.

Died, on the 15th of April, sister Emmeline Huston, daughter of W. B. and S. B. Lawrence, of Alexandria. She was born August 28th, 1835, was married June 5th, 1857. She has passed away in the bloom of youth, and left many to mourn. She has left her husband to feel how lone, how desolate it is without her sweet presence to cheer and console—to weep that her two babes are motherless.

We can well speak of her, as she was a beloved pupil, and as blameless as a school-girl, as she has since been in all the other relations of life. We cannot but weep when one so worthy of the tenderest affection is laid in the grave—is separated from all that makes earth pre-

ciaus, but, we bless our Father, she was ready when the summons came. She had early trusted her Redeemer, and when he called, she walked calmly and solemnly through the dark rivers of death. She put her hand in his, and went without fear. Blessed Saviour, we thank thee that thou hast given such privileges to the frail sufferers of earth. They may lean upon thee in life, and in death trust to thy love and mercy. C. F.

On the 18th of July, another sister set out on her journey to the spirit world. Sister Elizabeth Ralston, sister to sister Huston. Her husband and three children survive her. She was also a pupil in our school; was much endeared to us by her winning manners and lovely character. We have received no particulars of her death, but are pleased to say that for years she has been a disciple of the Saviour and walked humbly before him.

Sweet sister, we mourn thee, but not without hope. Thy Redeemer has cast a light over the tomb—has gilded the dark valley, and though our hearts yearn with tenderness and pity over thine early grave, we yield thee to him, and bow weepingly at his feet. Thou hast gone from sorrow and suffering—from the evil to come. God gave—he has taken: blessed be his name. Most deeply do we sympathise with the afflicted—with weeping parents. C. F.

DEAR BROS. FANNING & LIPSCOMB:—This leaves me in sadness. My little son, Heland Davis, departed this life, July 11th, 1860, after a short attack of fever. We mourn, but not without hope.

J. H. MULINIKS.

Kenyon, Ark.

LINGOW, ARCHIBALD—was born in Essex county, Va., in 1780, became a member of the church of Christ, in Nashville, in 1851, and departed this life at Fosterville, Tenn., June 27th, 1859.

He was an excellent husband, one of the kindest of fathers, and a devoted servant of God. He has left quite a number of most devoted relations and friends to mourn his loss. But why should we weep? We cannot bring the deceased back, but we too must soon cross the dark river. T. F.

MURPHREE, MRS. MARGARET.—We have just learned that our esteemed sister Murphree departed this life in Bedford county, Tenn., Nov. 21st, 1859, in the 78th year of her age. We long knew her well—had the honor of planting the first church in her section of country, and can confidently say she was a good woman. She now rests from her labors, and her works will follow her. T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VI. NASHVILLE, SEPTEMBER, 1860. NO. 9.

THE SUPPORT OF MINISTERS OF RELIGION.

From some cause, unknown to us, several of our ablest writers have recently felt it to be their duty to give considerable attention to the support of the ministers of religion. The fact of writing and calling so particular attention to the subject, seems to say, that there are brethren opposed to the "ox that treadeth out the corn," eating even the straw, or that the churches have failed to do their duty.

We are acquainted with no editor, or preacher who is not urging the necessity of sustaining the laborers in the vineyard; and if there are differences amongst us, they must have reference to the *manner* of accomplishing the object and not the necessity of the work to be done. Our special attention has been called to some of the essays on the subject, with the view of satisfying us that certain unfavorable features of the discussion, are aimed at us. We hope this is a mistake; and we would feel much mortified to be drawn into a controversy with our brethren on a matter so plain in its character, and in reference to which, it is important for all the soldiers of the Cross to be united.

Earnestly desiring union with all christians, we feel that it is due to the cause we plead, to make a few very plain statements in reference to ministerial support. Our readers will please keep in mind, that there are several orders of ministers in the church.

1st. *Deacons*, are the servants or ministers of the church, to distribute to the wants of the needy. Their character is clearly defined by Paul in the 3rd chapter of first Timothy, and as in the law of Moses "They who ministered in holy things lived of the things of the

temple, and they who waited at the altar were partakers with the altar," in the Gospel, "They who serve tables, are entitled to support from the tables." We see no room for controversy.

2d. *The Elders, Seniors, Overseers, Bishops or Pastors*, are the experienced members of the congregations, who feed the lambs with spiritual food, and watch for the souls of the brethren, as they that must give account. There seems to be a want of agreement in some parts, as to the mode in which christians become pastors, and we take the occasion to suggest very respectfully to our brethren, the result of our examination of the scriptures regarding this class of ministers.

Elders or seniors, can not become such by any election and ordination by the congregation or others. In plain words, these are not official designations, and we exceedingly regret to see that some of our writers for whom we entertain the highest regard still cling tenaciously to the traditions of Babylonian captives, and refuse to see the light. The first converts of a city, like "The house of Stephanas of Achaia" the members of which, "addicted themselves to the ministry of the saints" and to whom the brethren were to "submit" because they "*helped and labored*" are the *natural* directors of the service. Hence Paul and Barnabas, consecrated Elders or Seniors in every church, with the view that they would give their entire time and energies to the work. These Elders, "The Holy Spirit *made* the Overseers" or Bishops of the church at Ephesus. (Acts 20, 28.) These Overseers, Bishops or Pastors, were so designated from their labor they performed, and *office*, in that age was not a sinecure, given by consecration or other rite, but the term was used as equivalent to *work*.

Thus have the Romish and English translators perverted the very substratum of truth by false rendering. Hence the modern style of "*official preachers*" and "*inauguration*" into office, as if some preached "*officially*" but not all, and seniors, elders and overlookers were made by "*inauguration*." We pray our brethren to reexamine this subject; and we respectfully request them to remember that Paul said "We grow up into him in all things." But as our purpose at present is not so much argument as give our conclusions, we invite attention to the support of the overseers.

We are satisfied that Paul had no other characters in his vision, when he said: "Let every soul be subject unto the higher powers; for there is no power but of God;—the powers that be are ordained of God. Whosoever, therefore resisteth the power, resisteth the ordinance of God. Wilt thou then not be afraid of the power? Do that

which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing." Ro. xiii. 1-6.

But it were most unreasonable to suppose that the Lord had required his servants to give their time and energies to the improvement of the flock, without sharing in the fleece.

3rd. *Preachers of the Gospel*, or ministers of the word, are such as have given evidence of their ability to announce the glad tidings to a lost world, have been recommended to the work by their respective congregations, and "the end of whose conversation is Jesus Christ, the same yesterday, to-day and forever."

Regarding their support, there is but little room for disputation. The Philippians "communicated with Paul concerning giving and receiving" and "sent once and again to his necessities." Phil. iv. 15-16. The brethren are familiar with the passage, "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. ix. 14. Whilst no one living more firmly believes than ourself that this scripture fully authorizes christians to support their ministers, we can call to mind no passage more grossly perverted. In all the essays we have read in favor of raising and paying salaries to preachers this passage is the first and last quoted, and yet it teaches the reverse of what is generally maintained. Let us examine it. When and where did the Lord ordain that they who preach the Gospel should live of it?

Read Mat. x. 7-12. "Jesus commanded them saying, go preach, freely you have received freely give. Provide neither gold nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, nor shoes, nor yet staves, for the workman is worthy of his meat."

Luke records it, "Go your ways; behold I send you forth as lambs among wolves. Carry neither purse nor scrip, no shoes; and into whatsoever house you enter, remain, eating and drinking such things as they give; for the laborer is worthy of his hire." Luke x. 3-7.

It will be noted that the scripture which the Apostle quoted to show that they who preach the Gospel should live of the Gospel instead of authorizing preachers to secure good salaries,—silver, gold, brass, costly garments and sumptuous boarding, directed them to provide nothing of the kind but to eat such things as were set before them

asking no questions and to take what was "*given*," as from the Lord.

Less than this, we could not, in justice to truth say; and we fear not when we *know* we speak as the Oracles of God. The spirits teaching in reference to the preacher of the Gospel is, that he shall go forth by the authority of the church without pledges, in faith that the Lord will provide for him, and it is the bounden duty of the church sending him, those to whom he ministers spiritual things, and others who learn his wants, to supply him in all needed good. This must not be left to chance. The seniors of the church in sending an evangelist should learn his wants and the wants of his family, and be sure they are supplied. In as much as servants were chosen by different churches anciently, and Paul was supplied by a church of which he was never a member, or minister, we find undoubted authority for churches *uniting* in the support of ministers.

We wish to say to our brethren in regard to the system that has long prevailed amongst us, of raising salaries by subscriptions, that we consider it, in every point of view, defective, and quite subversive of divine authority. It makes the minister feel as a beggar, and often as one degraded beyond comparison. We regard it, to say the least of it, an anti-Christian and starving system.

We beg permission to remind the brethren, that the disciples are to be carefully taught by the seniors to lay by in the treasury on the Lord's day, as they have been prospered, and out of the abundance thus raised, the overseers are to distribute as each has need. The deacons to be sure, are to execute the orders of the bishops; but the men who visit the disciples, and watch the flock, are the only persons competent to determine what should be done in the various cases presented. Whenever, the churches thus, by their bishops, take the responsibility, we expect a full supply to all the ministers, but we can hope for good results upon no other plan. "It is not in man that walketh to direct his steps."

We respectfully request our brethren who oppose our teaching, to deal with us frankly. Tell us, what we lack, and we promise to thankfully accept all the light that can be given. We are not willing to close our remarks, without suggesting what to us, are the two most serious obstructions in the way of harmonious action amongst the brethren, touching ministerial support. In the first place, men of means, and too independent in spirit, often abuse the cause of Christ, by failing to let their wants be known, or refusing the sacrifice always due to God, in defraying their expenses. Preachers who have this

worlds goods should distribute of their abundance for the promotion of the Lord's cause, but they should receive from the churches in proportion to their labor, sacrifices. If they fail to do so, they injure both themselves and the brethren.

Secondly, many preachers have been so pressed for the actual necessities of life, have felt so deep poverty, have seen so little of christian liberality, that they are unwilling to go forth relying on the Lord or his people. From their pressing wants and lack of confidence in their brethren, they feel dependent, and are generally disposed to adopt a human device to secure their allowance. Any system of the kind degrades both preacher and people, and those laboring under a bargain and sale plan, can not possible teach the churches their duty. When we come to understand the scriptural manner of raising and distributing funds particularly to officials, we shall expect to hear no more complaint in regard to our poverty and guilty failure to support preachers and their co-helpers. T. F.

WHEN WAS MESSIAH'S KINGDOM SET UP.

We regard this question as one of vital interest, and for this reason if we err in regard to the time when the Christian institution was established, we are unavoidably in darkness and misapprehension of what constitutes Christianity. Consequently, we are ignorant of what constitutes the law of the spirit of life—ignorant of what constitutes the last will and testament of our Saviour, and unprepared to recognize and appreciate that word which the prophets, by way of pre-eminence, called the word of the Lord, and which they foretold should go forth from Jerusalem.

Our present object is to examine the query, Was the new covenant given under the ministry of John, or under the ministration of the Holy Spirit? Or in other words, were the ordinances of the Christian institution or the new covenant given under the levitical priesthood or the priesthood of Christ? Those who endeavor to fix the regeneration, or the establishment of the new institution under the ministry of John and before the fulfillment of the law, refer us to the following passage: "The law and the prophets were until John, since that time the kingdom of God is preached and all men press into it." This passage by no means conveys the idea that the law and the prophets were fulfilled under John's ministry, and unless it does it affords not the least

shadow of proof that the church of Christ was then established. Jesus said, after he had been baptized of John, "that he came not to destroy the law nor the prophets, but to fulfill them." This was the object of his mission—to fulfill the law—to finish and to bring to a legal consummation the law of sacrificial offering, by making an offering of his own body upon the cross. Hear Paul's language in Col. ii. 14. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Hence we see that the hand-writing of ordinances,—the Mosaic law was in full force and effect, still binding on the house of Israel until blotted out, and taken out of the way by the death of Christ.

The fact that the Messiah and his disciples lived in strict obedience to the Mosaic law,—conforming to the Jewish religion in all its legal requirements, is at once conclusive evidence that the law was not fulfilled previous to the crucifixion of Christ. And if the law was not fulfilled, and the old covenant taken out of the way, the new covenant or new institution was not given. When our Saviour said to the Jews, "If the Son make you free, you shall be free indeed," he spoke of the final release from under the law of which he had come to procure for all the Jewish family by the fulfillment of the law in his death, resurrection and ascension. Which release had of necessity to be effected before the adoption of sons could be conferred. For it is written, that he, Christ, was made under the law to redeem them that were under the law, that they might receive the adoption of sons. In Gal. iii. 13, Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, cursed is every one that hangeth on a tree." Now we have it here before us, that the Jews had to be redeemed from under the law before they could receive the adoption of sons, or what is the same thing, the honor, favor and blessings of Christianity or the new institution, and that they were redeemed by the death of Christ upon the cross. Hence the conclusion is irresistible, that the death, resurrection and ascension of Christ preceded the redemption of the Jews from under the law, and their redemption from under the law preceded the development of the new institution, consequently the adoption of sons was not confirmed until after these things were completed. Christ said to Peter, "upon this rock I will build my church," meaning the confession that he was the Christ, the Son of the living God. If the church had been established under the ministry of John, why did Christ say "I will build my church?" The language plainly indicates that the church was not built

at the time the Saviour made this promise. John's disciples were not required to confess faith in Christ, for it was not then made manifest that he was the Christ. But it was enjoined on them in baptism to believe on him when he should be made manifest. John's disciples had only the promise of the remission of sins after that Christ should be risen from the dead and ascended on high, and that only upon the condition that they should receive, believingly, the facts concerning him.

John's mission was to prepare a people for the Lord—to prepare a people to receive the new covenant. John's disciples, and even the twelve who joined with Christ in his perigrinations here on earth, were not in a state of actual salvation. They had not at that time received the remission of sins. Do you, reader, ask for the proof of this? Read in Hebrews v. 9, and you will find it written, that Christ was made perfect through suffering, that he might become the author of eternal salvation to all them that obey him. The sufferings here spoken of, are those he endured in his death, therefore he was not the author of salvation previous to his crucifixion on the cross. If, then, we suppose the disciples to have been in a state of salvation prior to this period, who shall we imagine was the author of their salvation? There was not at that time a Christian institution—a church of Messiah. In Heb. x. 4, Paul says it is not possible that the blood of bulls and of goats should take away sins, and yet we read that without the shedding of blood there is no remission. Hence the truth appears to be this, that the blood of Christ had to be shed before remission of sins could be granted. Not only was it needful that his blood should be shed, but it was necessary also that he should be constituted a priest forever, after the order of Melchisedec, and with his offering enter into the holy place—the true tabernacle—before the remission of sins could be granted—before the new covenant could be made or the new institution given. Paul says, “such a high priest became us,” was, according to the purpose of God, indispensably needful to the bringing in a new order of things. It was needful that the priesthood should be changed from that of an earthly to a heavenly priesthood—that one should be constituted priest, not after the law of a carnal commandment, but after the power of an endless life, in order to the introduction of the gospel plan of salvation. Paul tells us in Hebrews vii. 12, “That the priesthood being changed, there was made of necessity a change also of the law.” This change of the law was but the abrogation of the old covenant or Jewish ordinances. In Heb. x., the

Son is represented as addressing the Father, saying, sacrifice and offering thou would'st not, but a body hast thou prepared me. Now Paul says that the sacrifice and offering, and burnt offerings and offering for sin in which the Father had no pleasure, were those offered by the Law. Christ then being prepared with a body, in which to make an acceptable offering, was thereby to set aside all the sacrifices and offerings of the Mosaic law, and hence, Paul says in the 9th verse, "He taketh away the first that he may establish the second." Meaning evidently that the law was fulfilled, the old covenant annulled, the Jewish priesthood abolished, and their sacrificial offerings no longer demanded, before the new covenant was brought in. Remember now Paul says he took away the first that he might establish the second, and that he took away the first by doing the will of the Father, which was making an offering of his own body upon the cross. Now, we can no longer be at a loss to know when the ordinances of Christianity were given. In Heb. ix., we learn that the Jewish religion, or as it is there called, the old covenant, had its divine service, its first and second tabernacles, etc., and that by the peculiar arrangement of these tabernacles and of the services of the priests—the high priest entering the second only once a year, etc. By this arrangement Paul says the Holy Ghost signified that the way into the holiest was not made manifest, while as yet the first tabernacle was standing. Now by this we understand that the earthly priesthood had to be brought to a legal termination with all its various services—the law of Moses honorably consummated before the priesthood of Christ could take place. And the priesthood of Christ had of necessity to precede the covenant of grace. Or, in other words, the law had to be legally rendered no longer binding on the Jewish people before the ordinances of Christ's institution could be made binding upon them. If we will now remember that a testament is of no force—has no strength until the death of the testator, the whole matter will be plain to our minds. We will at once understand that the gospel of Christ's kingdom derived its being—received its life, its power and authority in the death, resurrection and ascension of the Son of God. In Heb. vii. 11, Paul gives us to understand that the Jews received the law under the levitical priesthood. But as perfection or the remission of sins could not be obtained by it, it was therefore needful that another priest should arise after the order of Melchisedec and not be called after the order of Aaron.

Now what we wish to notice is this, that the imperfection and faulti-

ness of the old covenant, could not be remedied by the introduction of the new covenant until another priest should arise after the order of Melchisedec. The priesthood had to be changed between the annulling of the old covenant and the bringing in of the new. For, says Paul, there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did. In Jeremiah xxxi., and beginning with the 31st verse, the promise of a new covenant is made in the following language: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. And this is the covenant that I will make with them after those days, saith the Lord. I will put my laws in their hearts, and in their minds will write them, and their sins and iniquities I will remember no more." Now this promise of the covenant contains the promise that the Holy Spirit shall be given, and also that remission of sins shall be granted. If we can now find when the comforter came, or when the Holy Spirit was poured out, and when remission of sins was announced, we have the time and place when and where the new covenant was given. When the Lord said, in the promise of the new covenant, that he would put his laws in their hearts and write them in their minds, he evidently meant the same thing which he spoke by the mouth of the prophet Joel. When he said I will pour out my spirit upon all flesh and your sons and your daughters shall prophecy etc. When the Lord said, in the promise of the new covenant, that he would remember their sins and iniquities no more he spoke of the remission of sins which our Saviour said should, (according to the scriptures,) be preached in his name among all nations beginning at Jerusalem.

Here now is two prominent features contained in the promise of the new covenant, viz, the Holy Spirit is promised, and remission of sins is promised. Wherever now we find these two features of the promise fulfilled, we find the new covenant made. The question then is, was the spirit poured out upon the people under the ministry of John, had the comforter then come? Let the language of our Saviour decide the question. When on the eve of his departure from earth, he said if I go not away the comforter will not come, but if I go away I will send the comforter unto you. It is plain then, that this feature of the new covenant was not developed until after the ascension of the Savior. But can we ascertain precisely the time when it was developed? We think we can. But Peter standing up with the eleven,

lifted up his voice and said unto them, this is that which was spoken by the prophet Joel saying, and, it shall come to pass in the last days (saith God) that I will pour out my spirit upon all flesh etc. Here then is the fulfillment of one item contained in the promise. Here is one feature of the new institution developed in the City of Jerusalem, when the day of Pentecost was fully come. Let us now look out for the other feature, viz, remission of sins. Paul says where remission of sins is there is no more offering for sin. As much as to say, that, so long as there was an offering depending, or an offering still called for, there was no remission of sins. But so soon as remission was obtained, an offering was no longer demanded. In the days of John, and even until the crucifixion of Christ, there was an offering for sin depending—an offering still demanded. Therefore according to Paul there was at that time no remission of sins. Now, if in connection with this, we will remember that the Savior commissioned his Apostles to preach remission of sins in his name, beginning at Jerusalem, but enjoined it upon them to tarry there until they were endued with power from on high, meaning, until the promises of the Father should be sent upon them—the Holy Spirit given, and we have at once the two leading and essential features included in the promise of the new covenant, both developed at the same time and place. When the day of Pentecost was fully come, the comforter was sent—the Holy Spirit was poured out—the promise was fulfilled, the law was put in their minds and written in their hearts, and the remission of sins proclaimed. But if remission of sins was never conferred until Christ was constituted priest and presented his offering in the true tabernacle, the question arises, when did Abraham, Isaac and Jacob and all the ancient worthies obtain the remission of sins, we answer at the same time that Peter, James and John received remission, and that after the true and last sacrifice was completed. For farther proof that the door of Salvation was not opened, neither in the days of John, nor of Christ's personal abode on earth, we will turn to Mat. xviii. 1, and find that on a certain occasion the disciples came to Jesus saying, who is the greatest in the kingdom of heaven. Now we are bound to believe that if Messiah had his kingdom established at that time, the disciples were in it. If any on earth were converted and in a state of salvation at that period, surely the disciples were. But hear the Savior's answer, that will decide the query. And Jesus called a little child unto him and set him in the midst of them. And said, verily I say unto you, except you be con-

verted and become as little children you shall not enter into the kingdom of heaven. From this it is evident they were not converted; consequently they were not in the kingdom. For, since the establishment of the church, to be converted, is to enter the church and to enter the church is to enter into a state of salvation. We sometimes hear it preached, that there are two departments in the Christian institution, but as the scriptures are silent with regard to the distinction, of visible and invisible departments of the kingdom of Christ, we conclude it is only a chimera of the mind. When we put on Christ, we are then in his kingdom, we are then in Christ, and if we are in Christ, the apostle says we are new creatures, it is then in the act of putting on Christ that we are born again—that we pass from death unto life, or are translated out of the kingdom of darkness into the kingdom of Messiah.

J. M. SELPH.

Henderson, Tenn., August 20, 1859.

VISIT TO WEST TENNESSEE.

We have rarely spent a few weeks more pleasantly than we did in visiting and becoming acquainted with our brethren and sisters in the western portion of our good State. The first point at which we stopped, was Jackson, where we have a few good brethren living in the midst of great prejudice. Here we met Bro. Jas. Holmes, who has labored probably more than any other man in pleading the cause of the Gospel in the District. He preaches regularly in Jackson but the prospect of accomplishing good is gloomy. Still the brethren are not without hope. In the neighborhood of Mason's Grove there is a large congregation of brethren, but we fear they are not coming up fully to their Gospel privileges in assembling themselves together to do the service of the Lord's day. At Trenton, in Gibson county, there is a small congregation of disciples who fail not to meet on the first day to study the word of God and often attend to the breaking of bread and prayers. The brethren are making an earnest effort to build a house in Trenton and expect to make a vigorous effort for a stronger hold in the community. They now as at Jackson, occupy one of Caesar's temples—the Court house.

At Union City, in Obion county, there is a number of brethren.

Bro. E. R. Osborne preaches occasionally for the brethren. The brethren here do not meet very regularly, but give up their house to the sects a good portion of the time. As an act of courtesy this may be all well enough, but for any people to rob itself of the enjoyment of christian worship on such ground is wholly wrong. Whenever our notions of courtesy or expediency come in conflict with the plain requirements of the Gospel there can be no question which should give way. The 1st day of the week is for the assembly of the people of God, and its ordinances worship, prayer, praise and thanksgiving are for the growth and strength of the disciples of Christ. All these are God's appointed means for our spiritual health and vigor and when we neglect them we speedily become weak and indifferent. We hope to hear better things of our brethren.

The next point visited was Cageville, in Haywood county. Hear our brethren are strong in numbers, but as at many other points do not come quite up to the full requirement of the scriptures. The idea that a congregation of more than two hundred members, men and woman of intelligence, can not meet together to read the word of God, sing, pray, admonish and exhort one another to love and to good work and attend to the service of the Lord's body, seems to me (to use no stronger word) strange indeed. Suppose the old "tent-maker" should wend his way to such a place on the first day of the week, would he find the disciples "come together to break bread?" as they were anciently at Troas?

Bros. Holmes and Cook were holding a meeting at this point. We tarried with them several days, but left before there were any manifestations of great interest. We have since heard that the meeting resulted in sixty-five additions. We hope the brethren were aroused to the full performance of their duty.

We next spent a day in Memphis. The brethren here are doing well, meeting regularly to instruct and encourage one another. They have had some severe trials, but are in a healthy condition and the leaven of their influence will be felt in this growing city. They have a good house in progress which will be ready for use they hope by the beginning of next year. They then expect to do good work in evangelizing the city.

At Colliersville there is a small congregation that has not been very punctual in meeting, but the brethren expect to do better. We know they have the ability and trust that it will be fully called forth. We stopped at no other point but met with brethren from various congre-

gations, and learned that the good cause is gaining rapidly at many points. The only difficulty seems to be a lack of readiness on the part of the brethren in meeting fully all the responsibilities of members of the body of Christ. The brethren seem timid and backward and fearful in attending to the worship. This thing is all wrong. The worship should be regarded by us not as a task, a labor, a burthen but as high and glorious spiritual privilege. We may not be able to pray eloquently but we can pray earnestly and from a sincere heart, and God will hear us. We may not be able to deliver a powerful discourse, but we are able both men and women if we study the word of God as we ought, to say to our friends and neighbors, there is a sure, safe, and plain plan of salvation and all can learn and accept its conditions and be blessed in so doing. We are able to say to our brethren and sisters, "Be of good courage." "Fear not the Lord is our helper." "Be faithful." "Fight the good fight of faith, lay hold on eternal life." Crowns of unfading joy are laid up for us above if we but prove true and faithful to our high and ennobling profession. Christianity is worth but little to us as a barren and unmeaning profession, but when it becomes a glorious and living reality, filling our hearts with energy and zeal in doing all that has been required, it becomes indeed a noble, a heavenly, a Godlike possession, blessing, purifying and ennobling in all its influences. We can make it so to us, my brethren and sisters, if we will only make the effort. If we will fearlessly and unflinchingly determine to do our whole duty in the cause of our Master. Let us hear no more of christians who cannot read the word of God in the congregation, who cannot in earnestness and humility address our Father with thanksgiving and supplication, who cannot admonish and exhort and encourage brethren and sisters in this glorious work of Life in which we are engaged. But enough. We have met no kinder people on earth than our brethren in West Tennessee. We felt indeed that we were in the midst of brethren and sisters, and often felt in mingling with them that with all our faults and imperfections and failures, there are no better people on this good earth than those who profess to be disciples of Christ. Yet we are not what we should be. With the advantages which we enjoy in the proud position we hold, free from the trammels of human tradition and philosophy, we ought to be a better people. We have no need to compare ourselves with those around us. The pure standard of truth presents the character that is alone worthy of our highest admiration and noblest struggles. Shall we not make an effort to become wiser, purer better and happier in the enjoyment of these blessings. W. L.

WHAT HAS CHRISTIANITY DONE FOR US?

We ask this question not with reference to what of the enlightenment, civilization, social and mental culture of the world is due to the elevating and dignifying influence of the religion of Christ. This is indeed a grand scheme, to consider how humanity has been raised from degradation, ignorance and vice, and what part the Gospel of Christ and the lives of his followers have had in this great work. Our question however, has a different application—a personal, individual one. It is a question for personal, individual examination, calling for the most rigid scrutiny of our own hearts and lives. It is the great question of spiritual life or death. If we can answer it in the fear of God to our own satisfaction, we have strong assurance of hope, but if we are unable to do so, shame and fearfulness and awful dread must clothe our hearts, and cover us with deep despair.

Properly considered the christian religion, the pure teachings of the Saviour and his Apostles is intended for the entire control and direction of our whole life. Its first and strongest claim is upon the heart of man—the seat and fountain of all the emotions, desires, purposes and motives that control the life of man, and here it is satisfied with nothing short of entire “fee simple” possession. It admits of no division in its claim but demands all. Having this, its influence is to purify it—cleanse it from every defilement, every pollution, every taint of baseness and sin and render it a fit habitation of the Spirit of God—a pure and undefiled temple in which our Father and his Son have promised to take up their abode. It is indeed a sad, awfully sad mistake to think that we can be good people, correct and acceptable in the sight of Heaven, without hearts purified by the Gospel of Christ. How false is the idea that we can act without reproach in the eyes of men, and lead a life that will bear the scrutiny of the All-Seeing Eye, while our hearts are impure, full of treachery, hypocrisy and deceit. How earnestly is the lesson impressed upon us to lay aside “all malice and all guile and hypocrisies and envies,” and how forcible does the Apostle Paul in 13th Cor. teach that all service and sacrifice is utterly worthless except under the control of the great principle of Christian love. “Love one another with a pure heart fervently,” says Peter, so likewise the beloved John says, “he that hateth his brother is a murderer.” What stronger language do we need? The teachings of our blessed Saviour are full and clear, that all show and pretence of obedience are utterly vain without hearts full of the earnest spirit of submission to the requirements of Heaven. It is in fact the great mark

of distinction between it and all other systems of religion, that it requires a pure heart as well as a blameless life.

The great characteristic of the christian life then is, that it is controlled by the Spirit of God, and of his Son. Paul to Rom. 8, 14, says, "as many as are led by the Spirit of God they are the Sons of God. Again to the Corinthians, he says, "If any man have not the Spirit of Christ he is none of his. "I live, yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me," (Gal. 2, 20.) "Whosoever is born of God doth not commit sin for his seed remaineth in him and he cannot sin." (John 5, 9.) Scriptures almost without number might be presented showing this great truth that the life of the christian is controlled, directed and influenced in all things by the Spirit of God. Without such control there is no christian life—no service that is acceptable to God or honoring to his cause. Under this direction our lives become manifestations of all the fruits of the Spirit, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance," full and complete realizations of the perfect man in Christ, "full of all goodness, filled with all knowledge, able also to admonish one another. Can we then err or go astray in answering the question, What has Christianity done for us? First of all have we received it with that full confidence that has given us strong assurance of its power to do all for us in elevating and redeeming our lives? Have we yielded up our hearts in willing, cheerful and complete submission to its influences? and have we permitted it to wipe therefrom every trace and taint of what is rebellious, deceitful and malicious? Have we permitted its purifying influence to command and direct every passion and emotion of our hearts and bring all in complete subjection to the good Spirit of God. So that every act speaks forth the holy unstained condition of our hearts. Truly if we can say, yea to these questions, Christianity has done much for us. Its power has indeed been great? Look at our condition, without it with hearts defiled, all our affections and appetites low, grovelling and earthly. With no aspiration for what is unfading, unchanging, imperishable, incorruptible, immortal, but all bowed down to the fading earth-born pleasures of this fleeting existence. Who can mark the contrast. What christian heart can realize its exalted honor without exclaiming in gladness and thankfulness, "Behold what manner of love the Father hath bestowed on us that we should be called the Sons of God." Godliness, peace, joy and Holiness, are not my brethren and

sisters empty, unmeaning names. All the heavenly injunctions, to be pure, to love as brethren, to have compassion, to be forbearing, long-suffering, gentle, good, obedient," are not vain flourishes of the Rhetorician, but they are words of divine authority, upon which hang the fearful issues of life and death. By hearing and obeying them we lead lives of usefulness, devotion, righteousness and honor to the cause of Christ here, and pass to an inheritance of glory and renown, priceless, eternal and immortal. Has the Christian religion so purified our hearts, enobled and exalted all of our aspirations, and has it so mastered and taken control of our conduct, that we are prepared for all of its demands of sacrifice and toil and self-denial and ready to rejoice and appreciate all of its exalted honors and privileges. Have we so familiarized ourselves with the pure teachings and practices of the word of life, that they are constantly present with us, to guard us from sin, protect from temptations and direct us amidst all trials and difficulties. Do we feel that we are not aliens and strangers among the saints of the Most High, but that wherever His people are there we have mothers and fathers, brethren and sisters—kindred of purer and stronger relationship than any bond of this flesh. Has the manifestation of the Saviour's love brought us so near to our Father, that we feel that we are indeed his children and that whatever dangers may encompass and threaten, he will let no harm befall us. "If God be for us who can be against us," is the word of encouragement which the Great Apostle could utter in the midst of the bitterest persecutions. If we have not the same confidence, it is because we have not drunk deep of that faithful, confident, prayerful trust that is within the reach of all the children of God. It is our own fault if we fail to enjoy the blessings of the Christian religion. The way is open and plain. Its blessings are not promised to us without effort on our part. Where there is no grateful heart or thanksgiving tongue. Where there is no reading, study, meditation, communing with God. No earnest supplication, no exhortations and admonitions and encouragement one to another, we have no promise of the sure blessings of the gospel of peace, spiritual enjoyment and consolation. God has promised to bless us in the use of the means which he has offered, and the only question with us, are we ready to do our part. Are we ready to discharge our responsibilities and are we endeavoring to become daily more earnest and faithful to the high trust laid upon us. If so, Christianity is doing much for us and its blessing will be transcendantly glorious and abundant.

W. L.

IS THE CHURCH OF CHRIST A DENOMINATION, A SECT?

We invite attention to the following remarks of our highly esteemed and most gifted Bro. D. S. Burnet, as published in "The American Christian Review," of Aug. 18, 1860:

"Now as to Bro. Fanning's fear that we legalize the use of the word "denomination," in the sectarian sense, I can not see any ground for it. I would not have worded the question as it is, but at the same time the criticism is unwarranted. I should have said *the* denominations rather than *other* denominations, had I written it. Yet the church of Christ is a denomination, a sect, "this way," etc: and it may be asked how members of this sect, way, denominations, may treat other denominations, ways and sects. The reasons assigned by the movers, for the questions selected, was that they were questions of interpretation, on the most practical subjects, avoiding every thing theoretical and speculative.

"Let me say to Bro. Fanning, that had I spoken on the theme assigned me, I should have reproduced, substantially, the speech I delivered before the Missionary Society last October, concerning which he (Bro. F.) said, when I came down from the pulpit, "You ought to die after that speech, Bro. Burnet, for you will never equal it again." I then said what I have to say about the denominations, for my subject was 'our plea and the way to urge it.'

"Begging pardon for the occupancy of so much room on so unimportant a subject, I subscribe myself, D. S. BURNET."

August 20, 1860.

REPLY TO BRO. DAVID S. BURNET.

Will Bro. Burnet bear with us while we offer a few respectful thoughts, in regard to his conclusions? We are sorry to differ from him touching the "Unimportance of the subject." While we never presumed that he was the originator of the themes, "The best mode of conducting protracted meetings," "Treatment of other denominations, etc.," we felt that his connection with such discussions would not exert a good influence. We were also aware that there is a disposition on the part of many, to lay down the weapons of their warfare against denominations; and if the parties will acknowledge their orthodoxy, to be at one with them. These to us, are matters of some importance. Are we a denomination, a party, sect, or heresy? Is this a subject of

no concern to the saints? Bro. Burnet says "The church of Christ is a denomination, a sect." He also says that our "criticism is unwarranted." Will the scriptures enable us to decide as to the truth respecting such matters.

In the first place, we regard it as a subject of some importance to enquire if we are "a denomination" in any correct employment of the term? The style is used in the theological circles, to designate one of the religious parties of the age, and implies not the slightest connection with Jesus Christ. A denomination, a sect of the world, is not an admissible style, and a denomination or sect of christians is equally objectionable. The Bible designations are never employed *indefinitely*. There is no, *a Baptist, a Christ, a church* in the scriptures; but we read of *the baptizer, the Christ, the church, the faith, the name of Christ*; and we therefore, consider it highly unbecoming for christian men to talk of the kingdom of God as *a denomination*. We trust Bro. B. will look at the subject again.

2d. *Is the church a sect?* We hope that lengthy arguments are not necessary. Bro. Burnet says it is a sect. We say nay. Who is right? To the law and to the testimony. Bro. Burnet, we presume, will admit that sect and heresy are from the same Greek noun. He will also doubtless admit that devisions, and heresies are forbidden in the Bible. Paul, indeed, commanded his son, "To reject a *heretic* (partisan) after the first and second admonition." Titus iii. 10.

The greatest misfortune that befel the Corinthians consisted in their parties, some were for Paul, some for Apollos, some for Cephus and some for Christ. Who were right? We answer, those for Christ. He asked "Is Christ divided?" or were you baptized in the name o Paul? As much as to say, "If you were baptized in the name of a man, wear his name; but if in the name of the Lord, honor him by bearing his name."

He says, "I hear that there be divisions among you, and I partly believe it; for there must also be *heresies* (sects) among you, that they who are approved may be made manifest among you." 1. Cor. xi. 18-19. But to conclude our authority for the present, Paul places *heresies* or sects amongst the works of the flesh. Gal. v. 20. and Peter pronounces them *damnable*." 2 Peter ii. 1. What need we more? Bro. Burnet no doubt will say, that Christians were styled a *sect* in the Bible. Yes, three times. Let us read the passages.

Paul called the chief of the Jews at Rome together, who said, "For as concerning this sect, (heresy) we know that every where it is

spoken against." Acts xxviii. 22. Paul answered this charge made by the lawyer Tertullus, before Felix. Amongst other crimes the lawyer, specified that "We have found this man a pestilent fellow a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarines." But hear the insulted, indignant and glorious Paul speak. He said, "I do the more cheerfully answer for myself, there are yet but twelve days since I went to Jerusalem for to worship. They found me neither raising up the people neither in the synagogues nor in the city. Neither can they prove the things, whereof they accuse me." What is the worst charge Paul? "That I am a sectarian." What say you. "But this I confess unto thee, that after the way which they call heresy, (or a sect) so whorship I the God of my fathers." Acts xxiv. 14.

We wish to say to Bro. Burnet, that while we were much pleased with his address in Cincinnati, and sincerely commended it, we are not pleased with his connection with the Carthage meeting, less pleased with his declaration that our "criticism is unwarranted," and we consider his teachings in regard to the church of Christ being a denomination—a sect, so antipodal to the letter and spirit of the christian institution, we think, that he owes it to himself and the cause, to modify his conclusions.

T. FANNING.

ANOTHER FACTON.

PICKENS COUNTY, GA., Aug. 15, 1860.

DEAR BRO. FANNING:—We are in the midst of trouble in this section. On the 13th of July, 1859 the church of Christ at New Liberty, Pickens county, Ga., withdrew from Charles Jones, and a faction that adhered to him, there. They built a house within 70 yards of our house, and they two organized on the pamphlet that you will find enclosed, and they are trying to make the impression on the minds of the people of North Ga., that the thing is popular with the churches in East Tennessee.

At the request of our aged Bro. James Swan we send you a copy of his principles and church government.

Yours in Christ Jesus,

G. B. GILLESPIE.

REMARKS.—We have more to fear from factions than from all other

evils. Few men are so degraded, false, or deceitful that they can not find zealous sympathizers, and bitter partizans.

In regard to the faction in Pickens county, Ga., we know not the particulars, further than they are set forth in Bro. G.'s letter and the pamphlet referred to, and therefore, we can not say whether the brethren did right in the premises, or whether any of them are adhering to the constitution; but we are confident that those organized on "*The Principles and form of government*" of the pamphlet before us, are to all intents and purposes a *heresy*, and not a church of Christ.

They have published eight articles of faith in their "Principles," four of which are destitute of scriptural authority, and the other four are not in scriptural form. In the "Form of government to be universal in this body," we find six items, no one of which is true.

The first contemplates a board of elders elected by the church constituting "The only legal court to decide all matters of controversy." Such a court has no sanction in the sacred oracles. The second makes Evangelists of bishops, the third makes bishops of deacons; the fourth sets forth a law for raising funds on the *ad valorem* plan; the fifth requires that "no minister shall be rewarded more nor less than the average value of the laboring class per day," and the sixth rule declares that no one whose name is "not attached to" a Covenant, which they have published, "is entitled to the charities" of their organization.

But we forbear. We pen these things in sorrow, and to warn the brethren against heresy. The Apostle said "Evil men and seducers wax worse and worse" and we have never witnessed an apostacy from the simplicity of the truth, that the subjects of it, did not become the most inveterate enemies to the reign of the Messiah.

We trust our brethren who have the truth in East Tennessee and North Georgia, will listen to no partial or one-sided view of any controversy, but that they will, in the fear of God, learn the whole truth touching every subject of difficulty, and be firm in the execution of the laws. The time has come when shrinking from responsibility will bring ruin upon the cause. We have become a great and mighty people, and our future safety and the prosperity of the cause depend upon a strict adherence to the law of the King. We should know no man after the flesh, but do the will of the Father though the heavens fall.

T. F.

KEEP THE SECRET.

There has been much said regarding secret Societies. Some speak in terms of the highest commendation of wordly secret societies, others spoke of them as being unnecessary. Whether such societies are useful or not, one thing is sure, take away the secret from any one of these societies and you destroy the society. It is of the greatest importance that the secret of any of these institutions be kept inviolable, that the institution itself may be perpetuated, its members kept together, objects of charity relieved from the common fund, and fraternal kindness, kept constantly glowing. If the secret is revealed, confusion is the consequence. But what is our object. It is this, the Lord orders that alms be given in secret. He has a society of people on this earth; He gave the laws, rules, pass words as a secret to these people and commanded that all be kept inviolable. While this society met together and kept the secret, there was no such thing known as worldy institutions being necessary to support preachers, relieve the poor saints or any thing of the kind. Who can disprove the proposition that the weekly contribution is the secret in Christ's society or church? One thing is sure, no man can show from inspiration or history where-ever God let any of his people suffer when they did precisely what he said. For the time it might so appear, but all worked out well to those who loved him. Brethren keep the Secret, the Contribution, we can support the "man of God," relieve the poor saints, revolutionize the whole world, and the world remain in ignorance as to who is the benevolent man or woman knowing only that the society of Heaven has done all these, and the founder of the institution gets the honor power and glory. Do this and you will hear of no "starved preachers," and you will have no suffering widows—no poor saints begging the world for a living. Each keep the "secret" and there will be no benevolent and stingy christians, one will be as benevolent as the other. Keep the secret, and there will be no need of secret societies in the world—no associations, conferences, Presbyteries, Missionary Societies, Coöperations will be needed at which preachers beg money to relieve themselves and others. Keep the secret and the church will prosper, Christ will be honored, confusion stopped. Reveal the secret and you have confusion in the church. "Let not thy left hand know what thy right hand doeth, that thine alms may be in secret." Who will tell me how much I must give? or who shall I tell? Brethren keep the secret.

J. K. SPEER

THE ATONEMENT.

DEAR BRETHREN:—I am conscious I am obnoxious to the title of the "importunate widow" yet I am not satisfied to desist. If however; I weary you with my questions, please get some other Brother to answer or I may perhaps importune again. Will you allow me, my dear Brethren, to recall your response on the questions of the sufferings of Christ, to your present attention. You say there that "It the Atonement, is our reconciliation to God and not a sacrifice to appease the wrath of a revengeful God," &c. Further down you say, "This is a heathen doctrine incorporated in Romanism, and transmitted through Protestantism to the nations of the earth. It makes God our Father a monster; and Jesus His well beloved Son pour out His heart's blood to make atonement to His Father; 'reconcile God' as the creeds have it, or put Him in a good humor with the world." Gos. Adv. vol. 6, No. 5, p. 153. In the June No. Bro. Goodall writes with much pathos in his article "Reconciliation," and describes the ineffable love of God to man as displayed in the plan and work of redemption and after expatiating at some length on that subject he also expresses the same idea you had formerly expressed, but not in the exact language. He says, "Not until the Romish apostasy was its ('this heathen's doctrine') corrupt and neutralizing influence felt upon the word of God. It has imperceptibly led men from a correct knowledge of God and intelligent obedience of faith to ignorance, superstition and idolatry. The protestant sects inherited the error with its corresponding practices from the mother of sects, and though they teach that 'God is love,' that he is full of mercy, long suffering and willing to pardon and abundantly bless all who will come unto him, in their practice they contradict it all and represent God as a cruel, revengeful being, who suffers his creatures to sorrow and afflict themselves," &c. This then is the teaching of the sects—and my view that the atonement is a sacrifice well pleasing to the Father, is quite orthodox but of doubtful scriptural authority. Bro. Fanning was it not well pleasing to the Father?—did not our blessed Lord frequently say he came not to do his own will but the will of his Father?—on that dreadful night of his untold agony did he not entreat that the cup might pass from him "nevertheless" said he "not my will but thine be done." I do not believe that God our Father is a "cruel, revengeful being as Bro. Goodall expresses it—for I learn in the sacred Oracles that God is love. But while our Saviour was expiring in agony, burst forth that soul rent expression "My God—My God why hast thou forsaken me." Oh the

inexpressible torture, of that loving heart—yet he said, “lo! I come to do thy will O God.” If it was not the Father’s will that he should suffer, why was it inflicted on him? Peter said, both Herod and Pontius Pilate with the Gentiles were gathered together against him to do whatsoever thy (the Lord God) hand and thy counsel determined before to be done—and now, what was it done for, if not for man’s ransom? by whose will was it done? if not by the will of the Father and was it not thus that “being made perfect he became the author of eternal salvation unto all them that obey him.” I cannot see it any other way yet. Probably I might have spared you this intrusion had it not been for a paragraph in the article, “Christianity,” in the July number of the Advocate. It reads thus, “Jesus Christ came on earth to accomplish a work which all the prophets and the angels of God would have undertaken in vain. He came to reconcile the human family to God himself. To accomplish this glorious mission He prepared himself for that grand sacrifice which alone could extinguish the flames of divine justice burning to avenge the wickedness of man! I see no difference between “the heathen doctrine” spoken of by Bro. Fanning in May, the error of “the Romish apostacy,” Bro. Goodall noticed in June and this tenet so boldly expressed by Bro. Fulgham in the July number—except in its superior strength of terms and pungency. Is this sectarian teaching and orthodox? In hope of eternal life, I remain, affectionately, your sister in Christ,

Barne’s Store, Miss., 1860.

D. M. PRIEST.

REPLY TO SISTER PRIEST.

The doctrine of the Atonement affecting God our Father, instead of a lost world; or rather the doctrine of reconciling and saving sinners, by appeasing the wrath of the Father, through the sufferings of His Son, has no sanction in the sacred records. Our sister uses strong language in setting it forth, yet it is the style of the creeds. In speaking of the sufferings of the Saviour, she says, “That grand sacrifice which alone could extinguish the flames of divine justice, burning to avenge the wickedness of man,” etc. We once heard a very distinguished clergyman, represent the Savior as suffering on the cross in place of the sinner, an amount equivalent to the eternal burning of the whole human family in hell, to satisfy divine wrath and offended justice. We have many more objections to the doctrine, than we have space to notice in these few thoughts, but we feel that it is due to our sister and others to make some very brief statements on the matter.

In the first place, the scriptures do not represent the sufferings of our Lord in this light. Secondly, if the sufferings are a substitution for the sufferings due for sin, according to Calvinism, the elect for whom Christ paid the debt, will be unconditionally saved; and accordingly the world is sectre. It must be noted that, according to this doctrine, remission of sins is out of the question. If a man should owe another one hundred dollars, and a friend as surety should step forward and pay the debt, there would be no truth in him who received the money saying to the debtor, "I freely forgive the debt." If the sufferings of Christ were a substitution for the punishment due our sins, to appease the wrath of God, or satisfy the demands of justice, salvation on the conditions of the Gospel, would be impossible. So much we have felt it is proper to say negatively, but there is a positive side of the question.

Christ suffered for us, the just for the unjust, that he might bring us to God. In the style of T. W. Jenkyn, D. D., "God is rich in mercy, plenteous in redemption and ready to forgive; nevertheless he is concerned for the honor of his justice. He needs no motive to feel compassion and mercy towards sinners, nevertheless a safe medium is necessary for the honorable expression of that mercy towards them. Sin is a public injury to God and the universe. It is not in the nature of mercy nor does it become its character, to forgive such a public wrong, without an expression of its abhorrence to the crime. Such mercy would be a weak indulgence, a fond and blind passion. A father, for instance, will not be afraid of relaxing the bonds of good discipline in forgiving a child, when a mother in tears an anguish is the expression of an abhorrence of the child's guilt. God has consulted the ends of justice, in the exercise of his mercy, and has therefore set forth the death of his Son as the honorable ground on which he is just, in justifying him that believes. It accords with the divine mind that without the shedding of blood, there could be no remission of sin. Hence the necessity of Christ suffering on account of our sins. There were two grand objects in the sufferings of the Saviour, which should always be kept in mind.

First. In order that the Father might be just in justifying lost sinners, he gave his only begotten Son to die the just for the unjust.

Second. By the death of our blessed Saviour, a way has been opened for our redemption from sin. Hence the Apostles preached Christ and him crucified, in order to an *at-one-ment* between God and his erring creatures; or to reconcile the rebellious to a loving Father.

Should the Scriptures ever be translated without the admixture of heathen fables, they will give no countenance to a doctrine which countenances these views of the sufferings of our Lord Jesus Christ. It may not be improper to suggest in conclusion, that, if mistaken touching the mission of Christ to our world, it is scarcely possible to get right in reference to the Gospel plan of Salvation. It is enough for us to believe that God, loved us and gave his Son to die that we may live free from sin here, in yielding our hearts and lives to him, and attain to eternal life by persevering in well doing to the end of our journey.

T. F.

CHANGE.

Brethren Craig and Sweeney, have removed the office of the Bible Advocate, from Jacksonville to Carrolton, Fl. These good brethren are laboring earnestly for the truth and deserve the hearty encouragement of the brethren of their own state and elsewhere. They have not the least sympathy with the Russel faction.

W. L.

THE GOSPEL ADVOCATE.

Much to our regret our paper has been issued for a considerable time, too late in the month to give satisfaction to our readers. The day of publication shall be changed, and the brethren may look for the Advocate very early in the month. We are happy, however, to know that it is not only anxiously read, but we have also the highest evidence that it is accomplishing a good work. Notwithstanding we have taken but little pains to circulate it, we rejoice that it is extensively read. Our purpose is to give it a wider circulation in future. We are confident that it is our highest ambition to do good by our journal; and we entertain not a doubt as to the truth of our religious position, but we cannot work with proper effect, without the co-operation of the friends of Jesus Christ.

T. F.

GOOD REPORTS.

We have visited several of our most important towns since our last issue with the view of preaching the Gospel and encouraging the saints, and we are free to state every congregation that is doing its own work is prosperous and happy, and every other is dead or in a dying condition.

T. F.

“THE NAME OF CHRIST” *versus* CAMPBELLITE AND INTENTIONAL WRONGS.

“Now, I want this question settled before I die, viz: Am I or the public right or not, when we call them Campbellites? Now, if we are right, we shall stand to it and call them Campbellites; but if we are wrong, we should quit it at once.”—*Cor. of Banner of Peace*.

[“Banner of Peace” is a singular name for a paper which speaks such things.—Ed.]

These are singular sentences.

“Am I or the public right,” implies that one of them might be right, and the other wrong, in calling us Campbellites! His manner of asking the question;—“Now, I want this question settled before I die”—shows that, with him, it’s not a question *sub-judice*; and we are led to suspect his sincerity in asking it, for it is full to the brim of irony. “When we call them Campbellites.” He meant, *in calling* them Campbellites. The right or wrong, lies in the act *itself*, and *not* in the *time* of doing it, as the word “when” implies. This is the better wording. I wish the question settled—whether we are right in calling them Campbellites.

[We presume he intends to ask whether the doctrine of doing evil that good may come right—Ed.]

The Tennessee Baptist, quoting the above, remarks, “It is well known that this sect, which had its origin, with Alexander Campbell, hate the name of their “Master” when applied to them as religionists; and have the effrontery to usurp the name of Christians. Had its origin with Alexander Campbell.” [This is shameful conduct Mr. Graves.—T. F.] He meant, probably, that Alexander Campbell originated it. But, what a monstrous conclusion. “Without faith it is impossible to please God.” “Faith comes by hearing.” “God commands all men every where to repent.” “The goodness of God

leadeth thee to repentance." "He that believeth and is baptized shall be saved." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." "Arise, and be baptized, and wash away your sins calling on the name of the Lord." Says the Baptist. "The spirit operates upon, and converts the soul." Says Psalms xix. "The law of the Lord is perfect converting the soul." Says the baptist, "We are freed from sin before we obey the form—baptism." Says Paul, "Ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin ye became the servants of righteousness." In believing these passages of scripture consists in our "peculiarity." And did Alexander Campbell invent them? J. R. Graves must know that he speaks without authority.

"Had its origin." Had, here, implies possession in the past tense. Then the sect existed before it existed, and possessed its origin. "Had its origin with." With whom? With Alexander Campbell. I possess a field with Mr. Cooper. I came here with Mr. Cooper. What is true of me, is true of Mr. Cooper. Does he possess the field? so do I. Did I come? so did he. "This sect — was originated with Mr. Campbell," or, "Had its origin with Mr. Campbell." Now, what is true of Mr. Campbell is true of the sect. Alexander Campbell was originated by God, ergo, according to his "with," the sect sprang from God.

"Hate the name of their master." Jesus Christ is our master, and we love him. But he means we hate the name of Bro. Campbell.

This is also incorrect. We love, and feel proud of him as a brother, not as a leader, or master. We have no "master," save him who died upon the cross. "Have the effrontry to usurp the name of Christians."

This, again, is hard grammar. Why not say the name—Christians. "Effrontry." He continued: "Campbellites" is, in our judgment, (your judgment Sir is weighed in the scripture balance and found wanting) the only proper name by which to designate them

Their peculiar doctrines HAD (my capitals) their rise WITH (my capitals) Campbell, and should bear, out of honor to the author, the name of "Campbellites." Name—Campbellites. Well, here are his HAD, and WITH again. Take it "all in all," in this little piece, in the Tennessee Baptist, Dec. 3, 1859, is condensed more wilful malice, and grammatical error, than I generally see in a piece of its length.

Why do we repudiate the name—Campbellites? Because we are

married to Christ, and wish not to play the harlot, by assuming the name of another than our husband. Think of that old "Mother of harlots. 'Tis but a short time since Mr. Graves charged upon us the teaching—baptismal regeneration. He knew it to be his own when uttered it. Do we ever baptize the dead or infants? Such is baptismal regeneration. Can not every one see, even the most stolid, that we teach not baptismal regeneration? Then how can the mind of Graves assert it, without tainting his soul, We teach that God has commanded us to be baptized, and that when we obey him, he will pardon us in that obedience. But do you believe in faith? That, is to ask me if I believe in belief.

But I answer in Bible language: "Without faith it is impossible to please God."

"But how does faith come?" Again let the Bible answer. "Faith comes by hearing."

"Do you hold to repentance?" Let the Bible reply. "God now commands all men every where to repent."

"But what produces this repentance?" Consult our creed. "The goodness of God leadeth thee to repentance."

"But what follows repentance?" Excuse us for quoting again from our creed. "Repent and be baptised for the remission of sins." "But," says one, "*for* is, in this case, a conjunction, and means, 'because of.'"

If they were baptized because of remission of sins, they repented because of remission of sins; for, *repent* and *baptized*, are connected by the conjunction "and." "For," as conjunction, does *not* mean "because of," but simply *because*. Try a case. "Let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea." Do not all see that, "Because *of* he that wavereth," would make nonsense? Because is *alone* the sense of *for*, when *for* is used as a conjunction.

"*Because* he that wavereth is like a wave." Are we freed from sin before baptism? Let them quote an explicit declaration thereunto. "We are freed when we have obeyed that form of doctrine."

Now for the explicit declaration: "You have obeyed from the heart that form of doctrine, which was delivered you, being then made free from sin you become the servants of righteousness." When were they freed? "*When*," and *not* before they had obeyed the form.

Now how regardless of truth must those be, who assert that men are freed from sin before they have obeyed that "form of doctrine!"

D. L. PALMER.

Dearmond's Mills, Ark., July 23, 1860.

Our friends of the denominations who regard God or the honor of his cause, surely will not attempt to degrade us by calling us Campbellites. If we are not worthy of the name of our Savior, it matters little what we are called, but if we are, woe be to them who thus insult our Lord and master.

T. F.

CIRCULAR.

The Annual meeting of the American Christian Missionary Society, will be held in Cincinnati, commencing on Tuesday, Oct. 23rd, at 2 o'clock. We are authorized to say that the President of the Society will deliver his address Tuesday night at 7½ o'clock.

Not having received definite replies, as yet, from the brethren from whom regular addresses are expected, we do not feel at liberty to publish their names. We will only say that care will be taken to provide speakers for the night meetings; and we expect to gratify the Convention with speeches from brethren who have never yet been heard in Cincinnati on the Missionary question. With the enlarging usefulness of the Society, there will of course be an enlarged interest in its doings; and we are well assured that the business to be transacted this year will exceed in importance that of any preceeding year. The brotherly concord, delightful fellowship, and joyful interchange of views, and feelings, which have hitherto furnished so rich a feast at our anniversaries, will, we are sure, continue to attract the lovers of our Saviour, from all parts of the country to this annual Love Feast. The call was so cheerfully responded to last year, that we feel embarrassed to renew the request that the churches every where will, on the first Lord's day in October, or at such other time as may suit their convenience, have a discourse delivered on the subject of Missions, and take up a collection to be sent to the annual meeting.

Not only Life Directors, Life Members and Messengers of churches, are desired to be present; but all who have a wish to share in the solemnities and joys of such a meeting, will be made equally welcome.

Half-fare tickets will be provided on as many roads as possible—of which notice will be given in the Review. Crethren coming to the meeting will please report themselves at B. S. Bosworth's Bookstore, corner 8th and Walnut Strts., where a committee will be in waiting to provide places for them. Let us have a gathering worthy of the cause, and by united counsel, prayer, and exhortation, endeavor to help forward the triumphant marches of the Gospel.

By order of the Executive Board,

ISAAC ERRETT,

Cincinnati, Sept. 1st, 1860.

Cor. Sec.

NEWS FROM THE CHURCHES.

DEAR BREHREN:—I seat myself this evening to communicate a few lines in regard to the progress of the Truth in this part of the country. I have still been proclaiming the Gospel and have had since I last wrote you with several additions; had preaching on yesterday, some fifteen miles from this place, and three additions.

Clinton, Ark., 1860.

J. J. STOBAUGH.

DEAR BRETHREN:—As you like to learn how the cause of Christ prospers, I can say that, we have in our town a very faithful little flock of about 50 members. All in union and harmony, and I think the prospects are good, and the time not far distant when many more will come out and take their stand with us and be numbered with those who contend that the Bible and the Bible alone contains every thing that is required for the salvation of man. You will please send the Advocate gratis to Sister Susan Murphy and Sarah Cockril, who would be pleased and grateful to you for great a gift.

Covington, Ten., 1860.

T. R. RICHARDSON.

DEAR BRETHREN:—Through the kind mercies of Heaven, I am once more seated to write you again according to promise and give you the news from this of Texas. We have reasons to thank heaven for the victories we have gained through the word of the Lord. Notwithstanding the strong efforts to hinder the spread of God's Holy Truth, still men will hear, believe and obey. I can report 62 additions

for the year 1860, up to the present writing and never was there a time when I thought more good could be effected than at present in Texas. The harvest is indeed white but the laborers are few, pray the Lord of the harvest to send more laborers into his vineyard. I have been at some very interesting meetings recently, particularly in Denton County, last Lord's day week, when 8 noble souls made the confession and were immersed into the name of the Father, Son and Holy Spirit. Our protracted meetings are now commencing, and I hope to be able to report many additions. May the Lord prosper and bless you. Pray for me that I may stand in my lot.

Timber Home, Texas, 1860.

A. M. DEAN.

DEAR BRETHREN:—I make haste to convey to you the cheering news that this vicinity has received the word of the Lord. Yester. day, a meeting of eight days continuance, conducted by our beloved Bro. J. Greer, of Tennessee, came to a close, attended by the happiest results. Fourteen persons made the good confession, all of whom were buried with our Lord, but two; they having been many years ago baptized by the Baptists, and professing themselves satisfied with their baptism. Several more are in Agrippa's situation—almost persuaded "because the preacher was wise, he still taught the people knowledge, yea he gave good heed and sought and set in order," the pure testimony. We will meet in church capacity to commence our labor of love as a christian body. Bro. Greer organized a congregation, the first Lord's day in August. I hope to have the good news of an orderly walk in the high and holy vocation to which we have been called to announce in my next communication. I write in order to relieve Bro. Greer of that care, he having now to hurry home to meet a Methodist preacher in discussion on the principles of Christianity. We praise the Lord for the power of the Gospel.

Barnes' Store, Miss. Sept. 1860.

D. M. PRIEST.

DEAR BRETHREN: I have just been out on a preaching tour, and preached to very respectable congregations, at various points in the Counties of Winston, Walker and Blount, without any signal marks of success. I afterwards assisted in conducting a protracted meeting at Tabernacle, in Cotake Valley, Morgan County, where we had six confessions and baptisms, and one added from another congregation. The brethren were much revived, and a great deal of prejudice was

removed from the minds of the people. I then went to the Valpermoso Springs, where I made an appointment to preach, and in a few hours, had a large congregation of attentive hearers. I continued the meeting and delivered four discourses, with seemingly good effect. During my stay at the Springs I partook of the hospitalities of Mr. J. J. Giers, the proprietor, and was helped on our way by his kind lady our zealous sister; I would just say to all the lovers of the good things of this life; such as a well furnished table, a good variety of water, romantic scenery and charming music, to visit Vallermoso Springs; and let me say to you or any other preaching brother, that if you visit said Springs, you will meet a few good soldiers of the cross, and many kind friends.

Yours in the faith,

Guntersville, Ala. 1860.

G. L. BROWN.

OBITUARIES.

DEAR BRETHREN:—Again has death clothed the family of Bro. Chambers in mourning. His daughter, Sallie, aged 28; his pride, and as it were, the “apple of his eye,” bowed her head in death, June 28th 1860. She leaves behind a bereaved husband, and three little children. She yielded to the “mild scepter of Prince Emanuel” in 1847, and died triumphing in the hope of christianity. Mrs. Sallie Bynum is no more, but “blessed are the dead which die in Christ.” But for this consolation, the despair of Bro. Chambers and family would be too great to bear.

Yours in the one hope,

D. L. PALMER.

DEAR BRETHREN:—It has become our duty to announce through the Advocate, the death of our worthy and highly esteemed sister, Abigail Brandon. She died at her residence, near Boon's Creek Camp ground, Carroll county, Tenn. She was the wife of Bro. John Brandon, who departed this life on the 8th day of September, 1858. Her death occurred on the first of this month from an attack of apoplexy. Sister Brandon was 57 years of age when she obtained release from the cares and troubles of earth. She engaged in the christian warfare in early life—confessed the Messiah and was buried with him in baptism, at Roan's Creek camp ground, by Bro. DeWhit. From this time to her death, she lived an exemplary life—a pattern of good works and humble piety—exhibiting her faith in the Saviour, and an unwavering reliance upon the promises of the Holy Spirit, given in the Gospel, by a life of obedience to the teachings of the Apostles of Christ,

Your^s Brother,

Sept. 1860.

J. M. SELPH.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VI. NASHVILLE, OCTOBER, 1860. NO. 10.

RATIONALISM IN THE CHURCHES.

We trust that our caption will not deter our readers from examining carefully the following extracts from the "North British Review" for August, 1860. They will see that the people of the Old World are troubled by the identical speculations which are thrusting themselves into the churches of this country. We wish also to suggest to our friends, that we feel conscious it is the duty of all men who would know the truth to thoroughly investigate the religion of the New Testament in contrast with the many forms of rationalism, which have long threatened the very existence of the Christian religion and which have done and are doing more to subvert the truth of Revelation than all other influences combined. Indeed, we owe it to ourselves, to our contemporaries and to posterity, to understand and to be able to refute all systems calculated in the least to contravene the Word of life. This becomes more apparent from the fact, that the churches of the age are the fostering mothers of every speculative and infidel school throughout the world. With enemies from without, we have had no trouble; compared to our controversies with men in the church. The devil can accomplish but little by agents who profess not "*grace*." Hence his efforts at ruin, are mainly through the church. Tom Payne's bold exertions against the church were feeble compared with those of Theodore Parker. The former was a man of the world—a drunkard, but the latter was a preacher of something he called "absolute religion."

Our attention has been called to this subject by a very able review of a volume of "Essays and Reviews" recently published in England, as the labor of seven clergymen of the English church, all professing to be "Responsible for their own articles only, and that they have written in entire independence of each other, and without concert or comparison." The first essay is by Dr. Temple, on "The education of the world" and, in the language of the editor of the Review "Is an ingenious but fanciful attempt, such as has been frequently made, to establish some kind of parallelism between the advancement of the individual from childhood to manhood, and the development of the world in intellectual and spiritual culture. There are three stages in this training, each suited to its time, but each becoming obsolete and being superseded when it passes into the stage in advance of itself. The *childhood* of the world, as of the individual, is adapted to positive rules, and can be trained only by external restraints; and hence in the early ages of our race the revelation of an outward system of commandments and ordinances. In *youth*, with the race as with the man, we are taught by example rather than by rule, and break loose from all external commandments not illustrated and recommended by example; and therefore, in the progress of God's dealings with this world, the time came when a former and outward dispensation became obsolete and passed away, and Christ appeared, the embodiment and example of all that had been revealed before. In the *manhood* of the Church, as in the maturity of the individual, there is more freedom still: as regards our intellectual and moral education, we are emancipated from all restraint, whether of positive rules or authoritative examples, and are left to be our own instructors; and hence, in the last and highest stage of the advancement of the Church, God has handed us over to the teaching within. The bearing of such a theory on the the question of the standing and authority of an external revelation, given partly in the childhood and partly in the immature youth of our race, and then closed, is sufficiently apparent, and indeed is not indistinctly hinted at.

And again: "First came Rules, then Examples, then Principles. First comes the Law, then the Son of Man, then the gift of the Spirit. The world was once a child, under tutors and governors until the time appointed by the Father. Then, when the fit season had arrived, the Example, to which all ages should turn, was sent to teach men what they ought to be. Then the human race was *left to itself, to be guided by the teaching of the Spirit within.*"

Dr. Williams wrote an essay against the Historical validity of the scriptures.

"It is no wonder that, with such views as to the nature of revelation and the place of the Old Testament, he should be led to deny not only its supernatural authority, but also its historical veracity. Books which, like the Pentateuch, profess to narrate the beginning of creation in the past, or, like the Prophets, the course of human affairs in the future, *can be true* only on the supposition that they are revelations in the special and supernatural sense of the word; and if not revelations, they must fall to be regarded as destitute, considered as narratives, even of that everyday historical veracity which we ascribe to the genuine accounts of contemporaries, or of those who drew their information from contemporaries. Nothing but the fact of their being supernatural revelations from God could redeem the narrative of Genesis or the prophecies of Isaiah, in the greater portion of them, from the charge of being unsubstantial dreams or conscious frauds."

Dr. Baden Powell is author of an essay, professedly on "The evidences of Christianity" but is in fact, a broad-side attack upon supernatural revelation:

"Looking at a miracle as it is commonly understood, or, as he expresses it, in "the old theological sense," it is an event which no kind or amount of evidence, whether in the shape of testimony or otherwise, can possibly substantiate; the very notion of it is inconsistent with the views which science and modern discovery have taught us most firmly to believe in regard to the universal order and inviolable continuity of physical nature; and revelation cannot be understood as being, *in this sense*, miraculous in its origin, in its historical narratives, or in its outward credentials. "The case," says Professor Powell, "of the antecedent argument of miracles is very clear, however little some are inclined to preceive it. In nature, and from nature, by science and by reason, we neither have, nor can possibly have, any evidence of a *Deity working miracles*; for that we must go out of nature and beyond reason." "No one denies revelation in this sense" (a non-miraculous sense); "the philosophy of the age does not discredit the inspiration of prophets and apostles, though it may sometimes believe it in poets, legislators, and philosophers, and others gifted with high genius. At all events, the revelation of civilization does not involve the question of external miracles, which is here the sole point in dispute.

"Mr. Hume, at the close of his anti-miracle discussion, in which he demonstrates the impossibility of the supernatural in any form or con-

nection, still comforts us with the assurance that "our holy religion is founded not on reason, but on faith." And in the same spirit, and to the same effect, we are informed by Mr. Powell, that a miracle wrought in connection with religious doctrine 'ceases to be capable of investigation by reason, or to own its dominion; it is accepted on religious grounds, and can appeal only to the principle and influence of faith. Thus miraculous narratives become invested with the character of articles of faith, if they be accepted in a less positive and certain light, or perhaps as involving more or less of the parabolic and mythic character; or, at any rate, as received in connection with, and for the sake of, the doctrine inculcated.'"

The fourth and sixth essays are against the "Supreme and supernatural authority of scripture as an outward and infalible standard of truth."

"The fifth Essay, by Mr. Goodwin, is an attempt to seize upon the geological difficulties connected with the Mosaic account of the creation, and to turn them to account as an argument against the historic veracity of Scripture. It is in no sense noticeable, except as an illustration of the anxiety displayed throughout these Essays to lay hold upon the most popular of the recent objections against Christianity, and to use them as instruments for overturning the common belief in the authority of the inspired record.

"The last, and perhaps the most important Essay in the volume, is that by Mr. Jowett, 'on the Interpretation of Scripture,' which appropriately follows up the previous reasonings of his coadjutors in this remarkable enterprise, and crowns the argument.

"But while Mr. Jowett is clear and decided in his rejection of the doctrine of a plenary inspiration as 'a condition of thought,' under which, as a ruling principle, the interpretation of Scripture is to be conducted, he is not equally explicit as to what idea of inspiration he would substitute in its place.

"He holds that the Bible, in some sense or other, is the fruit of inspiration. He tells us that all Christians agree in the *word* which use and tradition have consecrated to express the reverence which they truly feel for the Old and New Testament. But his veneration 'is not less real because it is not necessary to attribute it to miraculous causes.' It is an inspiration which, whatever influence it might have in directing the parties who possessed it, was of a supernatural kind. If we understand Mr. Jowett aright, it was an influence of the Spirit of God identical in character and effect with that which Christians

now enjoy, leaving them liable not less certainly to error in thought and word; and the Scripture which is the fruit of that inspiration, is not different in kind from writings of the present time which contain the embodied beliefs and feelings of the wise and good. He announces, and apparently with approbation, that theory of inspiration which is explicitly adopted by some of his coadjutors in this volume, and which is commonly advocated by a certain school of rationalist theologians in the present day,—that ‘the apostles and evangelists were equally inspired in their writings and their lives, and in both received the guidance of the Spirit of Truth in a manner not different in kind, but only in degree, from ordinary Christians.’

To our readers familiar with modern rationalism, these extracts are quite sufficient to give a satisfactory view of the doctrines maintained in the volume; but to others not intimately acquainted with metaphysical speculations, the following arguments can but prove valuable:

“According to these Essays, the Scripture doctrine of creation out of nothing by a Creator, is contrary to the principles and discoveries of modern science. Organic life is to be accounted for by spontaneous generation, or the transmutation of species by the law selection. The Bible account of the origin of the world is not only, as yet, not reconciled to the discoveries of modern geology, but irreconcilable. The story of the descent of mankind from Adam and Eve is traditional, and not historical; and the facts may all be conserved if men are regarded as placed on the earth in many pairs, or in distinct centres of creation. The inspired narrative of the age of man on the earth is contradicted by the belief of all competent archæologists, founded both on the monuments of ancient history and on the conclusions of ethnology. There was a Bible before our Bible, out of the fragments of which the sacred history has been manufactured. The patriarchal narrative of our race is half ideal and half traditional, having in it no chronological element. Revelation is neither supernatural nor historical, free neither from error in fact nor defect in doctrine; but the Bible is before all things the written voice of the congregation. Inspiration is not confined to prophets and evangelists, but is co-extensive with the action of the every where present Spirit, the same as good men in all ages enjoy. Prophecy is not to be understood in the sense of the declaration or prognostication of the future. The types and symbols of Scripture have no meaning secondary or spiritual, or representative of future truth. The historical reality of Scripture facts is a matter of no importance, and it need not trouble us to apply both an ideal origin and

an ideal meaning to them. Such opinions as these are not only scattered up and down the pages of the Essays, but naturally grow out of the principles advocated. It would not be difficult to add largely to this catalogue of anti-beliefs.

"It were impossible within our limits, and indeed endless, to attempt to follow our authors through the numerous and very miscellaneous topics embraced in their discussions,—most of them turned into objections against the commonly received beliefs as to the standing and authority of Scripture. But there are certain preliminary or higher questions raised by their argument, which it may be important to advert to. In former times, the controversy with those outside the pale of belief has been very much one as to the relevancy and sufficiency of the evidence by which the fact of a supernatural revelation of truth from God was held to be made good. The tendency of recent discussions, and more especially the character and scope of the objections urged in this volume, raise the preliminary question as to the nature of a revelation itself, and the possibility of it in the sense in which it has been commonly or universally understood. Is an external revelation of truth from God to man, in the sense of a presentation of it to him from without, and not in the way of quickening thought and feeling within, a possible thing at all, and is it the actual revelation which we possess in Scripture? Is this revelation, in its own nature or in its credentials, really supernatural; and is a miracle, in the common and strict sense of the word, either possible or credible? And, finally, is the record of this revelation properly inspired,—that is to say, marked by the infallible truth and supreme authority which must belong to anything which is truly the utterance of the Divine mind? These are the preliminary questions that are raised by the topics of this volume, and the settlement of which, one way or other, must to a large extent rule the minor and secondary discussions spread out in detail over its pages.

"As to the *first* point, or as to the nature of a revelation, it has not been until recent times that the question of its being external and not internal, from without man and not from within him, could have been mooted within the pale of the Church. The English Deists, indeed, a century and a half ago, strongly maintained the doctrine, that the light within man, aided by the common influence of that Spirit of God which has given and sustains his understanding, was the only revelation necessary or competent to our present state; and that an external and supernatural revelation, such as Scripture contains, was both un-

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true and impossible. They had not conceived the idea, that Scripture itself claims to be regarded, not as an external and superhuman revelation at all, but really as the result and product from its human authors of that very light within, transferred from their own hearts to its pages. The idea of *a positive external revelation* of some kind or other, apart from man himself, and coming to him from a higher source, lies at the very foundation of all systems of Christian belief hitherto known. It is the doctrine of the Romanists, which, recognising the twofold revelation of Scripture and tradition, equally coming, although in different ways, from God, and the Church as the living and infallible interpreter of both, teaches man to look not to the light within, but to the oracle without, for Divine instruction. It is the doctrine of all the Churches of Protestantism, which, whatever differences they may exhibit as to the grounds of religious belief, have none as to the source of it,—teaching with one voice, that the revelation we enjoy was supernaturally emitted by God once for all, and has been permanently recorded; and that the teachings in the pages of it differ not only in the degree of light, and in the fulness of their wisdom, from the teachings of man, but are really a supernatural presentation of truth from the mind of God to the understanding of the creature. Between this doctrine and the doctrine assumed or asserted by one and all of the authors of the volume before us, there is an extreme, and indeed irreconcilable difference. They explicitly talk of the ‘*fiction of an external revelation*,’ and of the belief of it as one of the fatal sources of the disease of our times. They regard the Bible not as a record of thought transferred from the mind of God to the mind of the prophets who received it, but as a record of *their* thoughts in the page which they wrote—‘an expression of the devout reason’ of man, apart from knowledge given him from without; not a discovery *made to* them of the ideas of the Eternal Wisdom, coming directly from Himself, but discoveries of truth and wisdom in divine things, which, in the exercise of their own faculties, guided by the teaching which all Christians enjoy from the Spirit, they have *made for* themselves, and written down for the benefit of others.

“But the second branch of the alternative is hardly less untenable than the first. It is difficult to imagine how it can be seriously asserted, that if an ‘external revelation’ is possible, it is nevertheless not adapted to the condition of man, and inconsistent with the essential principles of his being, or with their free development and natural exercise.

"Throughout the whole of the representations of our essayists on this subject there is a strong opposition, asserted or implied, between an external revelation on the one hand, and the exercises of conscience on the other, as if the homage or obedience due to the former were inconsistent with the claims of the latter; or as if, to borrow the emphatic language of one of their number, such 'a deference to external authority' must inevitably 'quench the principles of reason and right' in the human mind. Now it cannot be denied that an external revelation, because a communication from God, must carry with it His claims to authority over the conscience, and must constitute a law, with right to rule not only the actions of the outward life, but also the feelings and beliefs of the heart. But it is plain that it is not because the revelation is external, and embodied in the form of an outward standard of belief and practice, that this objection can be taken, against it, but rather because of the absolute and supreme authority which it claims; and that any other organ of authority equally comprehensive, and sovereign, although its utterances were from within and not from without, would be as much exposed to the same charge. The objection, if of any force at all, is one not to the shape in which revelation is expressed, but to the claim it makes to hold man responsible for his opinions and beliefs, as well as for his outward obedience,—and would, if urged to its legitimate issues, go to deny that responsibility altogether.

"We believe that the revelation of God found in Scripture embodies an image of His own eternal wisdom and perfection, and must therefore be in harmony with the intellectual and moral nature of the creature made at first in His likeness. The authority, therefore, which gives to that revelation a sovereign right to rule our beliefs and our conduct, so far from tending to contradict or overbear the principles of our rational and moral being, must be fitted rather to develop their healthy growth, and strengthen and regulate their rightful action; the faith that is called into existence by the truth revealed, and the obedience summoned forth by the command given by God, will be the very exercises of our nature best adapted to ennoble and exalt, and ultimately perfect it: and a feeling of responsibility in opinion and practice to the declarations of His Word will be an influence tending to advance rather than hinder the progress of both our intellectual and religious life. Will not truth be most firmly held and fully realized in our spiritual being when it is believed on the authority of God? and will not a life of holiness be most steadily pursued and the farthest attained when it is followed as a duty done to Him?

“But apart altogether from the existence in Scripture of mysteries of supernatural doctrine and fact, which no revelations of the religious consciousness from within could have reached, there are other considerations which point decisively to the same conclusion. Putting out of view that large portion of Scripture which embodies truths undiscoverable or undiscovered by man, it may be questioned whether there can be a discovery of truth at all in which the teaching from without does not combine with the apprehension from within; and influences *ab extra* are as intimately connected with, and necessary to, the knowledge received, as the power of knowing in the mind itself. The capacity of apprehending truth, of whatever kind, is very different from the apprehensions of the truth itself; and while philosophy and experience alike combine in assuring us that the capacity is native to the mind, they also tell, that in order to the truth being apprehended, this capacity must be awakened and called forth by external influences. All ideas received, realized, and appropriated, are thus founded upon a true and necessary antithesis between the power to perceive and know within, and the objective truth presented to it from without; and the seclusion of the mind from the influences of this external teaching would leave its powers shut up in the germ, and its consciousness no better than a blank. Such seems undoubtedly to be the law of man's development, both as to his perception of the visible world and his knowledge of the intellectual. The power of perception would remain for ever dormant, and the eye as its organ would be without vision, unless an outward world, by the presentation to it of its sensible objects, awakened the capacity to life and exercise; and, in like manner, the mind itself would remain a *tabula rasa*, with all its noble faculties wrapt in slumber, and its opulence of thought unknown, unless the external conditions of knowledge necessary to develop it were present, and became its teacher from without. And the same conditions that are necessary to the acquisition of ideas, whether in the sensible or in the intellectual world, are no less necessary to the apprehension of truth of a moral and spiritual kind. An outward teaching of spiritual truth would never indeed lodge the apprehension of it in the understanding and heart, unless there were previously existing there the innate capacities for apprehending it; but it is not less certain that the powers of thinking and feeling within would of themselves never conduct to truth, unless there were outward teaching, which is an indispensable condition for their exercise and development.

“But there is a farther and important consideration that must not

be lost sight of in this argument. It may be questioned whether *faith*, in the true and Scripture sense of the word, and as the mighty instrument that quickens the soul out of the death of sin, and justifies and saves it before God, can exist at all on the supposition that there is no Divine and supernatural word to be believed, but only truth, the revelation and discovery of human thought and feeling from within. *Faith* is not a believing of any doctrine which is in itself true, or of any truth at all which man's own reason or religious consciousness has discovered. In such a case, it would be an homage paid to our own understanding, or to the influence of truth itself.—a submission yielded to the force of our own reason in its investigation into the department of spiritual knowledge, or a conviction wrought out by the evidence belonging to the discovery made. It would be a belief of truths, the same indeed as those which God had revealed, but without any reference to God as having revealed them, and having no respect whatever to His authority, which had appointed them as necessary, or to His testimony, which made them worthy, to be believed. It would be a faith which would bring us into no conscious or immediate communion with God, as receiving truth because He commanded it, and on the ground that He had declared it, thereby rendering an homage at once to His authority and His veracity; but rather a faith which, being founded upon our discovery of religious truth for ourselves, was in reality a tribute to our own powers in discovering it to be true, or a tribute to the force of truth itself. Such a faith would be without God rather than with Him,—a belief of man's truth rather than of His. Scriptural faith, on the contrary, is one which brings us immediately into personal contact and intercourse with a personal God, because, in the very act of believing, we recognise both His sovereign authority and His infallible testimony as the occasion and the ground of our belief,—our faith being yielded not to the influence of truth so much as the authority of God, and resting not upon the certainty of our own discovery and apprehensions of it, but upon His word who hath said it. In the acceptance of the truth believed, the understanding is brought consciously to submit itself to the authority of Him who has a right to rule our opinions and belief; while the heart, in embracing the same truth, is resting, not upon its own apprehensions of what is true, but upon the testimony and the veracity of Him who cannot lie. Scripture faith thus brings us into correspondence with a supernatural word, and Him who has spoken it: there is a true and vital union effected, through the medium of the word, between the believing spirit and the in whose word, and because of whose word, it believes.



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"A Bible constructed upon the theory and lowered to the standard of a revelation that has come from within, gives no room or opportunity for *faith* in the true and Scripture sense of the phrase.

"The question as to whether or not a supernatural and external revelation of truth has actually been given by God to man, is one to be decided by other evidence. It is one of historical fact, and only to be dealt with as other questions of historical fact are dealt with. We are not to be frightened from this position by any sneers or insinuations, that, in adopting it, we are identifying ourselves with the obsolete school, now in so much disrepute, of 'miracle-mongers.' If we inquire whether God did or did not, eighteen hundred years ago, give to certain men a supernatural communication of His mind and will, and empower them, by miraculous signs, to verify their commission in the sight and to the satisfaction of others, we inquire as to a matter of fact which, whether true or untrue, can be proved or disproved only in the way and by the methods by which other allegations of fact are disposed of. Unless we are prepared to commit ourselves to the extravagant position, that an 'external revelation' is impossible, the only competent or sufficient way to deal with the affirmation of it, is to try it by the tests that other matters of fact, alleged to be true, are tried by.

"But, passing from the topic of an 'external revelation,' we must advert to another question of a preliminary and fundamental kind, raised by this volume,—that, namely, of the possibility and credibility of the supernatural.

"What is the proper place or character of miracles in connection with a revelation? Are they to be reckoned among the credentials or the credenda of Christianity,—the evidences or the objects of our faith,—helps to our belief, or difficulties that must be believed? The answer to that question is given by the modern school of theology, when they discard the supernatural as evidence, and either reject it as in itself incredible, or receive it, not on the ground of reason, but of faith, as something which, though worse than the Athanasian creed, must in one sense or other, natural or non-natural, be put up with. They reverse the import of our Lord's demand, and, instead of believing Him for His work's sake, believe the works, if at all, for His sake. But is this the proper order of things in the established connection between revelation and miracles that accompany it, and are embodied in its record? We do not deny that miracles are, in their own nature, and when embraced in the narratives of revelations, matters to be be-

lieved, forming part of the creed of Christianity. But we must, at the same time, strenuously maintain that they have, in addition, another character and office; and that, both from the manner in which on numerous occasions they are represented in Scripture, and from their own nature, we are warranted in regarding them as the confirmations and credentials, or, if we must use the obnoxious word, *evidences* of Christianity.

"We confess that we look with suspicion and distaste on those theories of religious belief which hand over Divine truth, in order that it may be believed, to some separate and special organ or faculty of the mind, distinct and apart from every other, called *faith* or *spiritual intuition*; and deny to our rational and intellectual powers any share at all in the apprehension of it, such as they undoubtedly have in the case of all other truths. We have no space for entering upon the discussion of such a subject, although we cannot pass it by without a protest. *In the first place*, we believe that there is nothing in the observed phenomena of our nature giving warrant to assert the existence of such a spiritual organ, standing alone and acting apart from every other, and having nothing to do, in its relation to religious truth, with the logical faculty. And, *in the second place*, the very nature of religious truth, combining itself and holding in vital connection logical as well as spiritual elements, and given us to be known as well as to be believed, renders it utterly impossible that the apprehension of it can be referred to the spiritual faculty alone, apart from the understanding.

"There is one other question, of a general and preliminary kind, raised by the volume before us, to which we wish briefly to advert before we close. We refer to the question of inspiration, more or less spoken of by Mr. Jowett in his elaborate essay on the Interpretation of Scripture, but not formally stated or deliberately discussed. As we have already hinted, his position in regard to it is negative rather than positive, being dogmatical and elaborate in telling what it is not, rather than what it is. He informs us, indeed, that the word is 'incapable of being defined in an exact manner,'—the only thing about it of which he is *exactly* certain being, that 'for any of the higher or supernatural views of inspiration there is not any foundation in the Gospels or Epistles.' Now, it is not our intention to enter upon an exhibition of the grounds of evidence and argument upon which the inspiration of Scripture, in the sense of its being a book infallibly true in all its parts,

and divinely authoritative in all its announcements, has been maintained.

"There can be no right or scriptural view of inspiration which does not afford room in it for the twofold element of the Divine power and the human, and each in its own integrity and freedom. The denial of the one or the other of these would equally contradict the statements of Scripture in regard to its own character and place, as a book distinguished from all others by the combination in it of the features of infallible truth, and yet of human authorship. If the Divine element in Scripture inspiration were denied,—if there was the presence in the Bible of no supernatural power, guarding its authors from error, and guiding them in what they wrote into Divine wisdom,—we could have *no security* for our faith, such as the veracity of God speaking to us in His Word furnishes, or beyond what spiritual truth, discovered and apprehended by ourselves or others, might supply; and there would be *no obligation* upon the conscience to believe it, such as the authority of God, when addressing us, imposes, or other than natural and not revealed truth may in any circumstances lay upon us. The refusal to acknowledge the supernatural element in inspired Scripture must indeed reduce very much of its teachings far below the level of natural truth, and deprive them of their claim to be regarded as authentic and credible in the sense in which even a human composition may be authentic and credible.

"The narrative of creation and the fall can be nothing more than a fiction, written with all the pretensions of truth, if Moses did not divinely receive it, and was not supernaturally qualified to record it: there is no possibility of its being authentic and credible even as a piece of human history. The doctrines of the miraculous conception, of the resurrection,—the whole announcements of prophecy,—cannot by possibility be human discoveries of truth, and can be nothing better than dreams and undevout fables simulating the authority and aspects of Divine truths, if they are not authenticated by supernatural revelation, and are not the utterance of that voice which spake to apostles and evangelists out of heaven. But, on the other hand, the denial of the human element as present in all its integrity and freedom, equally with the Divine, in Scripture, would be to contradict its own both express and implied declarations, and to make it a book severed by the peculiarity of its character from human sympathies, and incapable of appealing to man's understanding and heart."

We can but suggest in conclusion, that we wonder how it is pos-

sible, for one so intimately connected with modern religious parties, as the Editor of the North British Review, to present so much truth, on so perplexing matters, in so masterly a manner. T. F.

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### “THE FAITH.”

It is a common saying amongst religionists, and especially philosophical professors and party builders, that “*It matter not as to our faith, so the life is correct,*” but upon a more careful examination of the faith, we became satisfied, it is not only the foundation of all correct morality, but where it exists in the heart, it fails not to produce a pure life. If it was through the faith the heart was made pure in the days of the Apostles, we can see no valid reason why it should not have the same effect through all time.

From the fact, that the religious orders of the world have greatly erred as to “the faith, once for all delivered to the saints,” and that even those who regard the Bible as the only correct measure of belief may have not yet learned its whole province, we deem it in place, to treat the subject in these remarks somewhat systematically.

In the first place, it should have a definite meaning, while it is employed to express any and every emotion of the heart, there is no satisfactory thought connected with it; and it is equally fatal to employ faith as equivalent to knowledge. Hence, it may be useful to enquire into what is not the faith. There is no error more fatal to intelligence, than the supposition, that faith is any opinion or notion we may entertain. The Apostle exhorts the brethren at Rome to receive each other without regard to differences of opinion; but faith from the beginning was a unit, and upon its profession eternal life depended. For an opinion, a man was never condemned; neither is he culpable if destitute of all opinions. Hence in reference to questions untaught, such as holy days, Christians are at liberty to enjoy their speculations. Paul says “One man esteemeth one day above another, another esteemeth every day alike, let every man be fully persuaded in his own mind.” Romans xiv. 5. But such latitude was never encouraged when the honor of the law was at stake. When God speaks, men are to be silent. An opinion is a mere notion, impression or opinion, which exists without any reliable testimony. It is no doubt the opinion of

of some that the moons of Jupiter, are worlds something like our little planet, and inhabited by beings similar to ourselves, and of others, that our moon is peopled by giants ; but for such conclusions, there is no testimony from observation, or historical records, and however harmless the speculations, they amount not to faith in any sense whatever.

No witness is permitted to give an opinion in a court of justice, and yet it is surpassing strange, that regarding heavenly matters, the wildest opinions are not only tolerated, but received as divine revelations. Every dream, impression, impulse, or feeling is, in the nineteenth century, considered of divine authority. Old Judge Edmonds, based his "great work" as he called it, upon some feeling that one night laid siege his nether extremities, for which he could not account, and even Mr. Wesley's conversion, under the instruction of Peter Bolar, was a mere impulse for which he could not give a reason. Neither did he or his friends ever suppose it was produced from the word of life. It was such a feeling, though excited by the superstition of a Dutch necromancer, as was unusual, and if it was not direct conversion—a thing always impossible in the very nature of things,—he knew not what it was, and therefore, to the day of his death, he honestly cherished the opinion that he had "got religion." Still it is an opinion, there is nothing concerning it, would be heard by any tribunal authorized to investigate truth. But the world has run after the phantom, and will not be satisfied. "He that has a dream" is authorized to "tell a dream" of course as a dream, but religion is above dreams and impulses.

There is no error, perhaps more fatal to truth and genuine piety, than the oft repeated Protestant dogma, that "private judgment"—any vagary that may trouble the brain, is the "right of religionists." Man was never considered safe, in following his own thoughts. Then indeed, God could not be honored as his teacher and director.

Neither are we entitled even to private interpretations, if interpretations at all. But the main point is to disabuse the public mind touching the authority of opinions in any sense. We are not entitled to them. When God speaks, let all the earth hear and consider.

In the second place, we are not to confound faith with knowledge. This word in the demonstrative or mathematical sense, not only precludes speculation and all doubtful matters, but also belief upon testimony. Religion is not a subject of demonstration,—of positive certainty, and never can be. No one can intelligently affirm, that he



knows, in any correct sense of the word, there is a God in this universe, there will be a resurrection of just and unjust, and that we will meet our friends after death. These are not matters of science, and therefore; such as look for God and heaven from scientific investigations, faint by the way.

While the learning of the world rejects Jesus of Nazareth, it is to be regretted, that men of science often conclude that by their calculations they have reached the *ne plus ultra* of truth, without finding God. Science and the supernatural have no connection, and all religious subjects are above nature,—above calculation,—and the learned must find a different way to a better state, than the wisdom of the world affords. The strong expressions of the Scriptures “I know that my Redeemer lives,” “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,” are to be understood as expressing the very strong *assurances* which good men entertain touching things divine; but there is nothing of mathematical certainty in them. On this subject as indeed upon all others the Apostle Paul is most clear. “We walk by faith” said he “not sight.” No sight, or feeling is argued in religion. Hence we conclude with Luther, that Christianity is a subject of faith only. That is, as we have endeavored in various ways to show, it is not a matter of opinion, speculation or calculation, but of simple belief upon good and sufficient testimony.

1. *This leads us to examine the meaning of the word faith.*

Paul says, “Now faith is the substance of things hoped for, the evidence of things not seen.” Heb. xi. 1. Perhaps a better reading of the Greek text is, “*Now faith is the confident persuasion of things hoped for, the conviction of things not seen.*” This needs no explication. We are confident in our persuasion, that there is a world of happiness, a state of rest beyond the boundary of trouble, and it is our firm conviction the invisible God exists, and that we shall see him as he is. These are not items of knowledge, yet our confidence affords us joy, and we press along the mark for the reward at the end of our journey. We know not that Jesus Christ or George Washington lived, yet our belief upon the report of witnesses, is such as to leave really no doubt as to the truth of the propositions. The Apostles suffered martyrdom, not because of their strong persuasion that Jesus was the Saviour, a good man or the Son of God, but for testifying that they knew him, saw him crucified, were with him about forty days after his resurrection, and stood by his side on Mount Olivet when he ascend-

ed to heaven. In such circumstances, we are satisfied men could not lie, therefore, we receive their testimony and are ranked with the faithful. Yet no one is to conclude it is possible for faith to exist, in the absence of a knowledge of the testimony—the facts in the case.

2. *This leads us to ask, how does faith come?*

The Apostle answers, "Faith comes by hearing, and hearing by the word of God," Rom. 10, 17. About a quarter of a century ago, a Presbyterian preacher of some eminence preached a sermon in Nashville, taking this passage for his text; and he seemed not to know how it was possible for faith to reach the human heart, except by hearing the word of God, but his brethren were much displeased at his orthodoxy, and called a brother more sound as to spiritual influence, (if we mistake not he recently died a drunkard,) to correct the statements of their preacher and particularly those of Paul the aged. In his reply he said, "Brethren, every one knows that faith comes by feeling, and feeling by the operation of the Holy Ghost." This was sufficient—the controversy ended. While so many of our erring race are laboring under the impression that they are to stand still, and wait for faith to enter their souls, we can not be too particular on this point. Indeed, we can not hope for conversions to God, unless we can first influence our contemporaries to read, hear and examine the life-giving word. Salvation, religious feeling, or remission of sins, without the faith is an impossibility; and consequently, unless the people can be turned from fables to the word of God they must be lost. We do not recollect a single instance of a person's examining carefully, and in a proper manner, the Scriptures of truth, that he did not become a believer in Christ. The Savior said, "Go teach the nations," "Go into all the world and preach the Gospel to every creature, he that believes and is baptized shall be saved, but he that believes not shall be damned." So should the Gospel be preached at this day, in the confidence that they alone who hear, have it in their power to become the heirs of God.

3. *The power of faith.*

We gravely ask if men can receive "the good seed into honest and understanding—good hearts"—and not be influenced by it? We admit that persons may hear parts, as Felix the governor and king Agrippa, who trembled at the word but cast it from them, and not be affected by it, only momentarily; yet we are confident "the Gospel is the power of God unto salvation to every one that believes." This conclusion, forever establishes the doctrine that "all men have not

faith" and that the masses of the world, unconcerned in regard to the Christian religion are really in profound ignorance of the truth, believe nothing about it, and consequently feel and care nothing for the salvation of their souls. Anciently the moment men and women believed they ran into the city crying "Come see a man who told us all" the deeds of life, "is not this the Christ?" "Men and brethren what shall we do?" and we read of no one who believed that could depart with indifference. Faith led the Philippian Jailor at the hour of midnight, to submission, and we doubt if it has failed in moving to obedience since.

#### 4. *Faith is one.*

Paul says there is "*One faith*," and hence, we must conclude that all who believe through the Apostles words believe the same thing. Men can not differ who receive the same testimony. But if these things are true, the thousands of speculations, denominated faiths, possess no relationship whatever to the faith of the Scriptures. Nothing which is not plainly revealed amounts to belief. Total depravity is not even suggested in the Scriptures, and consequently, no one really believes it; yet it is an opinion which has long been entertained, Trinity is also a speculation, and not a subject of belief. No one believes that sprinkling or pouring is baptism, in the proper use of the words. If they mean any thing, each denotes a specific action, and they cannot be employed interchangeably. Sprinkle can not mean to pour, and if *Baptizo* means to immerse, as "All Lexicographers and critics of any note agree" in the words of Moses Stewart, then it can not mean to sprinkle or pour, and it would be folly in the extreme for one to assert that to sprinkle, is to immerse. Hence we repeat that no one can really believe that sprinkling or pouring is baptism. It is true, many *think* to sprinkle or pour will answer, but this is not belief. But the different human inventions of the world have no connection with the faith, and we may renounce them all, and still be sound in our views. The fact is, that no one can really believe God aright till he renounce all systems of men and look at the Father alone through his own divine appointments. When we do so, all see eye to eye speak the same thing and find it impossible to differ. Calvinism and Armenianism are speculations, which have no connection with the belief of the Bible; and all other *isms* are foreign from the faith which brings us to God.

In conclusion, we desire to give it as our candid judgment, that all

who believe the word of life at all, are one in the faith in spite of themselves. The Scriptures authorize but one faith which over-comes the world.

T. F.

"*Unity of the Human Race Disproved by the Hebrew Bible.*" By Dr. Samuel A. Cartwright, of New Orleans.

An article under the above caption in DeBow's Review for August 1860, is well calculated to make a strong impression. Our attention has been called to it by a student, who asks our judgment of the matter.

In the first place, the very dogmatical style of a gentleman of Dr. Cartwright's high position before the Medical world, can but have influence on the public mind; and in the second place, when one who reads Hebrew, makes such unqualified assertions, it is difficult for the people generally to arrive at any satisfactory conclusion. We will let the Doctor speak for himself. He says:

"The Bible positively affirms that there were at least two races of *intellectual creatures*, with *immortal souls*, created at different times. Thus in the 24th verse of the 1st chapter of Genesis, 'The Lord said let the earth bring forth *intellectual creatures with immortal souls* after their kind.' 'In our English version' he says, 'instead of *intellectual beings with immortal souls*' we have only the words, *living creatures* as representing the Hebrew words, *naphesh chaiyah*. The last word means *living creature*, and the *naphesh* which invests *chaiyah*, or living creature, with *intellectuality* and *immortality* is not translated at all. But there it stands more durable than brass or granite, inviting us to look at the Negro and Indian and then we can understand it. The translator surely thought there must be some mistake in regard to the *intellectuality* and *immortality* of any earthly being created before Adam, and hence, omitted to express the idea of *intellectuality* and *immortality* which the original attached to such beings. After the inferior races, or inferior *naphesh chaiyah* were created, God said 'Let us make Adam (or a inferior race of *naphesh chaiyah*) in our own image, and after our likeness and let them have dominion over all things on the earth;" including the negroes of course, and chapter 2, verse 7, says that 'Adam became a *living soul*, *naphesh chaiyah*. We

understand by *living soul* a creature with *intelligence* and an immortal mind. If the same words had been translated the same way in the 24th verse of the 1st chapter, we should have recognized two creations of intellectual and immortal beings at different times."

These extracts express fully Dr. Cartwright's doctrine concerning the two creations of intellectual and immortal beings. Are these things so. We think not, and will submit a few plain reasons for our dissent.

In the first place, Dr. Cartwright, finds a Hebrew word which expresses an idea that could never be applied to a superior or inferior creation of human beings. The Apostle says, we "*Seek immortality*" "*This mortal shall put on immortality*" and "God only hath immortality." If these things are so, the doctrine of Negroes, Indians, or Whites possessing *immortality*, on this earth, is without the least foundation in truth.

Secondly, his declaration that the Hebrew word "*Naphesh* denotes a being with intellectuality and immortality" is not correct. The first occurrence of the word is in Genesis i. 20, and reads, "And God said, let the waters bring forth abundantly *the moving creature that hath life*, (*NAPHESH CHAIYAH*) and fowel that may fly above the earth in the open firmament of heaven." No one can doubt the words here refer to the creation of the animals in the waters, and such as have neither intellectuality nor immortality.

It will be noted, in the third place, that while Dr. Cartwright asserts that *Naphesh* is not translated in the 24th verse of 1st chapter of Genesis, and that *chaiyah* denotes *living creature*, he admits that both the words are rightly translated in chapter 2, verse 7, and applied to one being. The verse reads, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and he became (*Naphesh chaiyah*) a living soul." The reader may correctly conclude that both words were required to express "*A living soul*" as applied to man.

It may be proper in conclusion to notice with care, the meaning of the two Hebrew words used by Dr. Cartwright, *Chaiyah*, *Gnagah* or as we prefer to spell it in English letters, *Hahyah* is the verb in Hebrew which is translated *To live*, and the noun which is employed over 400 times, denotes *life*. It was used to denote, the soul the animal existence, or anything that had life. Hence it was applied to both man beast. *Naphesh*, according to the lexicographer Gesenius primarily signifies *to breathe*, and hence, *to live*, and the two words to-



gether may be properly translated, *The breathing creature of life*. The translation we think is sufficiently plain, and consequently, we hesitate not to say that the theory of our critic, which makes either or both words denote an *intellectual being of immortality* is idle, to say the least of it.

Our conclusion is that God made man,—made of one blood all nations to dwell on the earth; and yet we pretend not to say that the *color* of negro race has been produced by climate. At present, we care not to offer an argument as to any characteristic view of the races, but we give it as our conviction, formed upon what we regard sufficient examination, that the negro is the direct descendant of Ham and who was cursed by the Almighty with a black skin, kinky hair, flat nose, and all that distinguishes him from *them*, father of the red race of Eastern and Southern Asia or Japheth, the father of the Northern and Western white race.

T. F.

### THE MISSION OF THE CHURCH.

While each sect is exerting its power to find the best means to secure success,—to increase its numbers, gain influence, and occupy each missionary field to advantage,—we have thought it would not be amiss to offer, for the consideration of our readers, what we consider the best missionary scheme ever addressed to man. The mission of the church is to lost of earth, and the purpose of its founder is to convert men to God, qualify them for holy living and dying, and for the enjoyment of the society of heaven. We might enquire, if she possesses the ability to accomplish so great labor? If we are not mistaken, the church of Christ is “the pillar and support of the truth,” “the bride, the lambs wife,” “The heavenly Jerusalem, the mother of us all”—“Mount Zion” “the city of the Living God” that is to cover the whole earth. We gravely ask where is there a moral institution of earth, independent of the church? What secret lodge, Temperance association, missionary or other society possesses a single new feature; a single principle of least value, that was not taken from the church? Odd Fellows, Masons and others tell us, their “purpose is to take care of the orphan and widow.” This is “pure and undefiled religion,” but why not practice the heavenly virtues as Christians, and give God all the honor?

The purpose of the church, we repeat is to turn men from the error of their way to the service of the living God, and to educate them for immortality. Has she the ability? If so, she occupies the entire field of moral labor, and if we are correctly instructed in spiritual matters, no other institution accomplishes the work designed.

We have been told, that we are "radical" in our views, that it is impossible to convince the people of this age that the church is sufficient to occupy all our time, talents and fortunes, and therefore, we must conform so far to those without as to coöperate with them in their schemes. Unless we are crazy, this is plainly admitting that the cause of the Redeemer is a failure, the sooner we abandon it, the better, and we should betake ourselves to the advocacy of human organizations to bless the world, and secure our own passport to a better country. We draw much nigher to God in his own appointments than those of men, and in our judgment, the sooner all God-fearing men stand together on the foundation of the Apostles and prophets, the better for all concerned. If the church covers all the ground which Christians should occupy, the sooner the brethren dismiss the institutions of men the better.

T. F.

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### HOW SHALL THE WORLD BE CONVERTED?

Who can answer this question in a manner that will be satisfactory to all? No subject, for eighteen hundred years has been so perplexing, and the solution of the problem doth not yet appear to the masses. Denominations have met in councils, associations, synods, and conferences to know how the world is to be saved, if saved it can be; and to this hour, the leaders of the people are holding up their hands and asking God "how can men be brought into the fold?"

Shall we not raise up an educated and eloquent ministry, to charm the world by their fascinations? Would not a few more such men as Spurgeon be able to convert England? and may we not expect a few more Whitfields, Wesleys and Beechers to arise in their zeal to convert America to God?

We answer in the style of Mr. Wesley when preaching to Americans, "Little did he think" he said when preaching salvation to the Indians of Georgia, "that he himself needed conversion," and we are

persuaded were all now made like Spurgeon, Beecher or Whitfield, it would require greater efforts to turn them to the meek and lowly Redeemer, than if they had never heard of preachers. Human beings, bewitched by any of the modern enchantments, whether it is the oratory of an Apollos, a Maffitt, or more recent revivalists at the altar, are much more difficult to convince that Jesus is the Christ, than others who have stood aloof. The mantle of error has blinded their eyes and stopped their ears to the words of the Spirit, and it must be taken from them—in a word they must unlearn all they have been taught—before it will be possible for them to calmly and considerately listen to the words of the Spirit.

But we wish our suggestions to have a more direct reference to the disciples. How shall *we* brethren, be enabled to accomplish the greatest amount of good in our generation? We answer, "Make the tree good and the fruit will also be good." Let us get right ourselves, "that others seeing our good words may glorify our Father who is in heaven." Should not the church be as a city placed upon a hill, to give light to all in sight? Let the churches of Jesus Christ become pure, let them purge out the old leaven of sectarianism, and become a new lump,—let all the members according to their ability, become the earnest and humble advocates of the Christian religion, and Zion will rise from the dust. We must look for no foreign aid,—hired or purchased eloquence to give us respectability, but hasten ourselves in view of the judgment, and lost sinners will hear and turn to God. We lack faith in the cause,—in the means offered in the Gospel, when we resort to any thing to save men from death except the plain words of truth and the pious examples of the saints. Let the brethren, the churches every where, consider that the entire labor of converting the world devolves upon them, and we will hear no more enquiries as to *how* our friends shall be saved. When the members grow up to the Lord in all things, each will willingly labor in his proper sphere for his Master, all become helpers in the work, and the cause triumphs. All can be useful. Brethren, let us labor in the sphere to which we are called.

T. F.

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Brother Daniel Williams, of Columbus, Miss., writes that Bro. M. Hackworth has added several soldiers recently near that place.

### PROSPECTS OF FRANKLIN COLLEGE.

We are much gratified to be authorized to say to the brethren and friends of education generally, that Franklin College has opened the session for 1860-61, with fair prospects. President Carnes and Coadjutors, are devoted to their profession, and we feel confident nothing will be lacking on their part to make the institution every thing that its warmest friends could desire. By a *mild* and yet *firm* course, the Faculty cannot fail to govern the school in such a manner as will preserve students from idleness and vice, and give the highest confidence to patrons. We know the meaning and particularly the danger of "*puffs*" but we think we have a right to know also something in relation to what is due to properly conducted schools, and when we see an institution worthy, we consider it our duty to say so frankly, and recommend it to our friends. We are assured, that the friends of the present Educational movement in Tennessee, are determined not to be discouraged till success shall crown their efforts. Their purpose is to give the very best advantages, and thereby make it the interest of all to become deeply interested parties to the great work of training the youth of the country for usefulness.

T. F.

### QUERIES AND ANSWERS.

Bro. R. L. Brown, of Lewis county, Tennessee, wishes to know if having our likeness taken and sending it to our friends, is not a transgression of the second commandment. The passage reads, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them." Exodus xx. 4-5. The crime in this case, seems to consist in bowing to and worshipping the image. We presume not that it is wrong, to have the picture of ourself or friend taken; but it is fatal to worship an image. The *making* of the image, in the Scriptures, was forbidden, because the purpose was idolatrous.

T. F.

We are asked, where did Mr. Wesley say that "*Baptism takes away the guilt or original sin?*"

*Answer.*—In the Doctrinal tracts under the caption Baptism. Who has a copy of this work? Will not our Methodist friends South publish a new edition? We will take fifty copies.

T. F.

## EDUCATIONAL NOTICE.

At a meeting of the Board of Managers of the Educational Stock Company in Franklin, Williamson County, Tennessee, on the 28th of September, John Hill of Lavergne, was elected Treasurer.

A call was ordered by the Board for the 1st installment of one fifth or Twenty Dollars per share, to be paid to the Treasurer by the 1st of January 1861.

O. T. Craig of Franklin, is authorised by the Treasurer to receive and receipt for any moneys that may be paid to him on this call.

John W. Hall, of Murfreesboro', was elected a member of the Board of Managers.

R. B. Trimble, F. M. Carmack, Tolbert Fanning and David Lipscomb, were appointed Special Agents for soliciting subscriptions of Stock, and presenting the claims of the Society to the public.

By order of the Board,

DAVID LIPSCOMB, Sec.

## CHEERING PROSPECTS.

Reports of Evangelists east, west, north and south, in the old world as well as in the new, are of the most cheering character. In no previous year have so many additions been made to the Lord, and so far as we have been able to learn, the churches are generally increasing, in knowledge and all the graces of the Christian religion. So soon as all the congregations shall all be found walking in the light, thousands will turn to the Lord where one now will stop to listen. The people are generally doubtful in reference to sectarian religions, are weary of them, or disgusted at them, and desire something more pure, spiritual and ennobling. They want to find greater certainty than mere impulses can give. Nothing short of a firm faith through what is written can satisfy, and when the faith is presented to a perishing world in the full light of a Gospel church, the people will press into it.

T. F.

Bro. John F. Fuller, of McLemoresville, Tenn., informs us that Bro. Samuel Kelly, of Cacyville, Ky., though quite a young man, held a meeting of several days in August for the brethren of his church, had four additions and made an excellent impression on many.



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 OPPOSITION IN ARKANSAS.

DEAR BRETHREN:—Benoni Stinson, in a Baptist Association effort, in his circumvagrant rambles, and his effort to circumundulate the Gospel by abstract divinity, and to circumvent the slow of heart, has circulated this giant production in printed form! [We have not read it, but we know what it is.—T. F.] One object of this discourse is to prove, that Jesus Christ was wrong, when he enunciated the commission, by placing salvation as the result of two conditions; “He that believes and is baptised shall be saved.” Stinson wants salvation by faith only! He has not been improved, even by the just, cogent, and Ciceronian castigation, to which Lard gave Jeter. Here is one of Lard’s laws, which Benoni would do well to heed: “Where salvation is promised, or affirmed, on certain named conditions, though salvation may depend on more conditions than those named, it can never depend on less.”

Stinson, in order to dodge the Over Act—(baptism,)—gives us a profound exegesis of Acts xvi. 31. He summoned Paul to prove Jesus wrong. He attempts to bribe the Apostle to swear in favor of his, (S’s) dream! He asked the Apostle to affirm, that faith only is necessary to remission. The Apostle refused, and then Stinson swore that Paul did affirm salvation as the result of one condition—faith!

Here, Stinson resorts to the figure Aposiopesis, which shows that, “the speaker or writer breaks off his speech or essay before it is ended.” Benoni forces Paul to break off his speech before it is ended! But, we have taken an appeal from the Baptist Association to the Supreme Court at Jerusalem, where the whole evidence is brought out. Hear it. Paul and Silas said: “Believe on the Lord Jesus Christ, and thou, and thy house shalt be saved.” And they spoke unto him or them the word of the Lord. What is this word? “He that believes and is baptized, shall be saved.” And the same hour of the night, the Jailor and his were immersed. This fills the bill.

So, Benoni, is hereby notified, that the commission limits immersion to faith. And what God has joined, let not, even Bro. S—sever. Let this C—ite killer put his special pleading by the side of Gospel facts, and blush for shame, and audacity! And be thy cheeks crimsoned, at thy coming fate! God is not to be confronted by infidel man. Church infidelity is the blackest of all unbelief!

No marvel, that the world refuse to believe the Gospel, when those Ambassadors accredited from the court of party, show such disinclination to abide the word.

It is related of an athlete, that while running for a prize, a golden apple was cast across the stadium, just before him, and that he turned aside to pick it up, and lost the crown; and so of thousands now, they turn aside! Earth's charms are

“Like dead sea fruits that tempt the eye,  
But turn to ashes on the lips!”

O, sacred charter of man's salvation! Will infidels thrust the hand of accursed unbelief into thy sacred pages to bring out metaphysical chains to bind men's souls! As well compare painted flames to true fire, as your Creed-abstractions to the Gospel. But, well do I know, that “to reason against tradition and party divinity, is to reason against first love.” I never hear one of these *Ex-parte* pleaders, but that the curious verse of Cowper whispers to my mind:—

“A rarer man than you  
In Pulpit none shall hear;  
But ye, methinks to tell you true,  
You sell it plaguy dear.”

If many in this age, don't pay plaguy dear for the few crumbs of “gospel grace,” they now and then catch, from the pulpit then, there is no truth in Cowper's verse.

But, Benoni vaunts it true, “That he, who believes on the Son has everlasting life.” John iii. 36. This is a soul charmer against Christ's commission! “For here the verb, (has) is in the present tense.” “Now, in possession of everlasting life!” Sage man! Erudite critic!

“Unto us a child is born, a son is given.” This Isaiah prophesied about seven hundred years before the event. But the verb is—indicates the present tense, though used as equivalent to the future—unto us a son will be born, etc.

Paul says, “Seek for honor, glory, immortality—Eternal life.” This injunction is to Christians. But, Benoni says, nay, verily, they were at the time of this exhortation in possession of eternal life! Seek for that which you already have! “How can one hope for what he has?” Jesus says, “these, the righteous shall go away into everlasting life.” “O, no. They have it already.” Then, there are two everlasting lives. One now, and one then.

Well, the wicked shall go into everlasting punishment. No, no,” says Bro. Universalist, “Everlasting punishment means present punishment.” Bro. B. do you believe this? “No.” Well, then you don't believe your own hypothesis, or supposition.

But, what does B's text mean? Who so believes in Jesus has a title deed to Eternal life, and when the last payment of our present sojourn is paid, then these shall go away into life everlasting. Yes, when the Christian is dismissed from earth, Christ will deliver him to the Father, and the Father will invest him with everlasting life. But at present, "Ye (Christians) are dead and your life is hid with Christ in God, and when he, who is our life shall appear, then shall we appear with him in glory."

Our eternal life is prospective, as the minor heir's patrimony is prospective, but while a minor, he differs nothing from a servant. But, by and by, he shall be a free man, to enjoy the full estate. Brethren, stand to your post—quit yourselves like men—the war-hoop is around Zion's borders; The Indian with his tomahawk is in the skirmish; The open field fight is nearly abandoned; and those few under open sky, have abandoned their weapons of honorable warfare, and betook themselves to savage bow and quiver! (See Crenshaw's communications to Franklin of recent date;) and weep tears of blood for fallen humanity!

Where is James Collinsworth? Why does he play the invisible? We held sweet communion through the media of written exchange, for a time, in days that were. I remember well, that the last letter which I received from him, I showed to an impulsive, sharp brother—Wash Hardy. He slides in his speech, not quite a stutter. He drew a bead on the document, and said, "if-ef you dont hi-heap up a good pile fer-for him, hi-he will slip the noose, and bolt the track!" Has he bolted? [He has been sold to the Cumberlands, to abuse the cause of Christ.—ED.]

I have chosen you twelve, and one of you is ——! If the Gospel net save eleven out of twelve, it will equal its power in the hands of Jesus. Bro. F. A few more moons with you and me, then—vale, vale to mortality and its ills.

J. A. BUTLER.

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#### WHAT THINK YE.

"I never sought sympathy at the hands of any *sub rosa* society, nor never shall. My Bible and the laws of my country suffice. If I cannot pass the rap-pids with these *life-preservers*, then let my bark sink."

J. A. BUTLER.

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THE CO-OPERATION OF GILES AND LAWRENCE.

We attended during a part of the third week in September, the Coöperation meeting of the brethren from two or three of the counties on our southern border, at Lynnville, and were much pleased at the harmony that prevailed. Brethren Barrett, Lock, Speer and others are doing a good work. Most of the churches as reported meet on the first day of the week to break bread, attend to the fellowship and rejoice in hope of the life to come. The brethren in attendance seemed determined to increase their evangelizing force. Success attend their efforts.

T. F.

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CASE OF DISCIPLINE.

Report of delegates from various congregations of disciples, assembled in Franklin, Williamson county, Tennessee, upon the facts connected with the action of the congregation at Franklin College, in reference to Elder S. E. Jones.

Owing to the fact that serious misunderstandings and dissatisfaction were known to exist among a portion of the brotherhood in regard to the course pursued by the congregation at Franklin College, toward Elder S. E. Jones; the disciples at Franklin, Tennessee, having obtained the consent of the parties to look into the matter, invited the brethren of different congregations to send delegates to coöperate with the committee appointed by themselves, in an examination of all the facts that have contributed to bring about the present unpleasant state of things; and if possible to correct these misunderstandings, and promote the peace and harmony of the brotherhood.

Accordingly, brethren from Boston, Beech Grove, Thompson's Station, Owen's Station, Rock Spring, Murfreesboro', and Union assembled with the committee of the Franklin congregation, at their meeting house in the town of Franklin, on Thursday, Sept. 27, 1860.

The committee of delegates was organized by the appointment of Elder E. Thompson Chairman, and brethren O. T. Craig and A. W. Moss Secretaries.

Brethren from the congregation at Franklin College were requested to lay before the committee the charges alleged against Elder S. E. Jones, with the testimony upon which they had been sustained; and

Elder S. E. Jones was allowed to present such defense as he might think proper.

After thorough investigation and mature deliberation, the committee desire to submit to the brotherhood, as their unanimous judgment upon all the premises, the following report :

1. That the five distinct charges, preferred by the congregation of Franklin College against Elder S. E. Jones, seriously involving his Christian character, and upon which their action in withdrawing from him was based, are fully sustained by the testimony, in every important particular.

2. That the course pursued by him while under censure of the congregation, and in disregard of their authority, and even after they had withdrawn their fellowship from him, in going abroad preaching, and in making ex-parte statements in reference to the difficulties in which he was involved ; was well calculated to create strifes and divisions among the brotherhood ; and the committee are convinced that, unfortunately, in many instances, this has been the result.

3. The committee feel that, in justice to the congregation at Franklin College, it is their duty to state that they are convinced that the brethren acted with great forbearance and long suffering towards Elder S. E. Jones, in that, after they had arrived at their final conclusions on all the premises in the trial, they deferred their final action for months, with the hope that he would take counsel with friends and brethren of other congregations, confess his wrongs, and be restored to fellowship. It appears, however, fully in evidence, that he disregarded the advice of faithful and disinterested brethren, who, with strong sympathies in his favor, interposed their efforts to bring about his reconciliation.

4. In his complicity in a disgraceful affair (now of public notoriety) of an individual, whose name, in charity, we forbear to mention ; and his course in encouraging him to impose himself upon the brethren as a preacher of righteousness, whilst he well knew that said individual was guilty of crimes which rendered him unworthy of Christian regard ; he manifested a want of Christian integrity, and an utter disregard for truth.

Therefore, with all the facts before us, we cannot see how the brethren, having a knowledge of these facts, can recognize him as a brother in fair standing, and as a minister of the Gospel of Christ.

Thus much we have thought proper to present for the consideration of an intelligent and candid brotherhood. Gladly would we draw a



veil over the dark picture, were it consistent with the solemn obligations we owe to the cause of our Redeemer; but we feel that the cause is suffering from a want of some such exposition as we have endeavored to give. That cause—the best of all causes, the hope of a ruined world—must be sustained, whatever may be the consequences to individuals. Yet we deeply sympathise with Elder S. E. Jones. His former labors as an energetic and efficient teacher of the Christian religion, we know and appreciate; and may the Lord grant that he may yet be brought to sincere repentance of his grievous sins, and be restored to his former position and usefulness.

E. THOMPSON, Chairman, Thompson's Station, Tennessee.

D. HAMILTON, “ “ “

O. T. CRAIG, Franklin, “

A. W. MOSS, “ “

SETH SPARKMAN, Boston, “

THOMAS M. SPARKMAN, “ “

JAS. C. OWEN, Owen's Station, “

LEWIS COOK, “ “ “

JNO W. HALL, Murfreesboro', “

JNO. HILL, Rock Spring, “

JNO. C. ALEXANDER, Beech Grove, “

J. J. ROUNTREE, “ “ “

F. M. CARMACK, Union. “

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DEAR BRETHREN:—I have been evangelizing in Franklin, Lauderdale, Marion and Fayette counties of Alabama, and Itawamba county, Mississippi, devoting my whole time to the work; and thinking probably a short history of my operations would prove interesting to the readers of the Advocate, I have concluded to give it to you, and you can publish it or not as you may deem best.

I attend the congregation at Stoney Point, in Lauderdale once a month, and have thus far made fourteen additions. This congregation now numbers over one hundred,—meets every Lord's day, and are in a prosperous condition—and they expect brother Fanning to spend a week with them during the present fall.

I also visit the congregation at Russellville, once a month, generally spending two days with them. This congregation was re-organized last winter, and has since had four additions. It now consists about

thirty members,—doing tolerably well. They meet every first day of the week.

The next congregation is on Buttahatchie, in Marion county, known as the "Union" congregation. They number about one hundred and in a flourishing condition. They have a very efficient preacher in the congregation in the person of G. M. Haley. Through the labors of myself and brother Haley there have been during this year, I will say (as I do not now remember the exact number) about thirty additions made to this congregation.

At Berea, on New River, in Fayette county there is a congregation, organized the second Sunday in March last, with eight members. It now numbers fifty-eight members the greater number has been added by immersion—some few of the increase are from the Missionary Baptists. They now meet every Lord's day. They have quite an efficient Bishop in the person of brother Thos. Thornton. The prospect for a still further increase is very flattering. On the fourth Lord's day in October next, we have appointed a coöperation meeting to commence at this place, on Friday before said Lord's day, and through the Advocate, we request the attendance of all the proclaiming brethren that can possibly get there.

I also attend every fifth Sunday in the month a congregation at Vanburen, in Itawamba county, Miss. The congregation at this point was organized the fifth Sunday in April last, with thirteen members. On the fifth Sunday in July, I attended and labored with this congregation, and the result was nine additions—one from the Baptists, and eight by immersion. I appointed brother N. King, Bishop of the church. They meet every first day of the week.

In all the bounds of my labors this year I have had ninety-one additions, mostly by confession and immersion.

Should you brother Fanning, or any of the preaching brethren pass here or any of the points above mentioned, please give them a call.

I received the Advocate, your valuable paper, and I and the brethren are highly pleased with it. But it does not get here until about the tenth of the month, can you tell us the reason.

Your Brother in Christ,

JOHN TAYLOR.

*Frankfort, Ala., September 5, 1860.*

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Is there no plan by which we can secure the weekly visits of Bro. Reese Jones' paper.

# THE GOSPEL ADVOCATE.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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## WHAT MORE CAN WE DO ?

To the heart of the earnest disciple, there is no more important question than this. In the midst of a world of ignorance, sinfulness and suffering, such a servant of God finds no halting-place—no place at which he or she may stop and say my work is done, the Great Master requires nothing more at my hands—erring and wretched humanity no longer needs my labor. Such thoughts as these find no resting place in the heart of the sincere follower of the blessed Saviour. But the feeling rather is what more is demanded of us? What more effective service can I give? What more is it in my power to do to raise the burthen of sin from degraded mortality? What more can I do to purify, elevate, and redeem man from this sad estate of corruption, guilt and death. These are the expressions of the toiling, self-denying christian soldier. These, and such as these the emotions of the heart are fully alive and aroused to the solemn demands of the Christian religion.

What more can we do? Yea, brethren and sisters, it is a great, a fearful and earnest thought. It leaves no place for indolence and slothfulness and indifference on our part. It opens wide fields of toil, earnest, unselfish toil and sacrifice as broad as this earth, and as cease-

less as the moments that pass in quick succession. It presents to us the fullness of those responsibilities that belong to the high honor of being the sons and daughters of the Lord. To the heart of the earnest Christian the world is full of work to be done. It unfolds to him or her a view of that life of usefulness—noble, elevating usefulness that is alone worthy of us as servants of the Living God.

When we look for a moment at the purposes intended in the gospel of the Son of God—at the noble work it is intended to accomplish in instructing, enlightening and elevating humanity—in redeeming and glorifying creatures of sin and death, and see what has been accomplished, and what has yet been done, truly, we cannot hesitate or doubt that there is work—solemn, ennobling work for us to do. With principles, precepts and examples so pure and god-like as are presented to us in the word of God on the one hand, and a world sunk in degradation ignorance and misery on the other, and knowing that there is power in these heavenly teachings to remove this cause of sin, can we, my brethren and sisters, be idle? Can we reconcile it to ourselves that we have nothing to do? that this glorious work is to advance and accomplish its purposes of redemption without our aid?

It is indeed a vain and most pernicious thought that the great business of converting the world, extending the knowledge of the Redeemer's kingdom and building up the saints in their most holy faith, is the work of a few men and women, while the great body of the professed followers of the Saviour give no thought or care about these matters. I say it is a most baneful doctrine—fatal and deathly in every bearing. It has divorced religion from the every day affairs of men and women—robbed them of all interest in its duties—brought them to regard Christian life not to consist in an upright, faithful, heaven-honoring walk in the sight of God and men, but in a sort of formal attendance upon the stiff and lifeless ministrations of a vain and pompous clergyman whom this system upholds and sustains. It teaches not in word but in the stronger language of stubborn facts, that men and women may spend their time in luxurious revellings, in any and every sort of respectable dishonesty—cheating and defrauding—in entire devotion to the cares of the world without a holy thought, without a single word of prayer and thanksgiving, or anything that exhibits the least respect for the sacred obligations of the Christian life, and yet if they attend these so-called “ministrations of the sanctuary,” and pay liberally, all is well. It may be said that these things do not apply to us as a people. It is true that such shameless and unblushing

mockery of the worship of God may not be found so fully displayed, yet we are not far from the charges of perverting the meaning of religious life and religious service. In how many churches in this land is not the prevailing notion that none but the "officially consecrated" have any right to an active, public part in the worship of a congregation? In how many churches do we not find one man doing all the work of reading, praying, singing, and thanksgiving? What is all this but traces—often deeply imprinted ones too—of that system of clergy and laity that has crushed all knowledge, life and spirit out of the people. •

It is one of the chief excellencies of the Christian religion that is the personal concern of every individual under its influences and that its blessings both now and hereafter are only to be enjoyed in strict and earnest service on the part of every disciple, man, woman and child. The service that God requires of us is such that while we are to do it simply because God so commands, yet we cannot do it without being blessed and benefitted thereby. The more heartily we enter into the work of instructing and teaching others the pure lessons of heavenly Truth, the more we ourselves are brought under the influence of these God-given principles. The more earnestly we engage in the active, faithful life of the gospel in visiting the sick, clothing the naked, feeding the hungry and administering the wants of the fatherless and widow, the more do we receive of that high spiritual enjoyment and peace, which is the earnest of that pure, perfect and unalloyed joy which shall be the final inheritance of the saints of God. The more fully we give ourselves, soul, body and spirit, to the discharge of all that Christ has required of us, the more deeply do we drink of the happy tranquility and security that the Christian alone is permitted to feel, resting and relying upon the strong arm of the Almighty. "If God be for us, who can be against us?" Such is the feeling of perfect composure that the living, earnest child of God is permitted to feel, and which no trouble, disaster and disappointment of this earth can take from him. Though sickness, suffering, persecution and death may come, he is ready for all: not one of them come to him unprepared, but in readiness for any and all; he feels that sufferings and trials are but a part of this mortal inheritance, and that death is but a gloomy gate-way to the joys of peace and immortality.

With considerations like these to cheer us and strengthen us, brethren and sisters, can we find any time for idleness in this glorious work of our Master? Can we say that our labor is done—our task is ac-



complished? Surely not. With a world wide and reckless in all the vain extravagance of error and folly, men and women starving upon the dry husks and chaff of the senseless, contradictory and lifeless dogmas of sectarianism, the youth of our land growing up in the veriest ignorance of the simplest, plainest teaching of the word of God, and hundreds and thousands of our fellow-men and women are hopelessly sunk in sin, simply for the want of a little sensible teaching. Surely, with all these facts before us, we cannot believe that we have nothing more to do. We all have our influence, either greater or less, and that influence is either for good or evil. Unless it be cast on the Lord's side, in favor of truth, purity and godliness, it is almost altogether on the side of evil and sin. Startling as it may seem, yet we verily believe that there are numbers of professed religionists whose whole influence is for the flesh and the devil. Pray tell me, will you, where the weight of that man's influence is, who, while professing to be a servant of God, never reads the word of God, never prays, never speaks of the goodness and mercy of God to his associates, turns loose his children as wild asses in the wilderness of sin, dissipation, profanity and vice? Are there none such as these, and is not their influence all on the side of what is degrading and debasing? Again, you who profess to be religious Christian mothers, while you are more eager to be the leaders of the fashion, to be flattered and courted by the favor of the giddy and vain; while you are more ambitious that your daughters should be gay, dashy, glib-tongued young ladies, that they should be instructed in what is good, useful and of lasting benefit; while you utterly fail to make any of those impressions and give them, either by precept or example, any of those lessons of sobriety, prudence, and godliness which are enjoined in the scriptures, can you doubt that influence which rightfully belongs to the cause of Christ is *all*, ALL given to wickedness and sin.

Our responsibilities in every relationship of life are most fearful. In every connection with the world, either by blood or association, there are duties of the most important character involved, and it is in the faithful, God-fearing discharge of these the true Christian appears. By our fruits we shall be justified or condemned. If those with whom we are connected in this world are not made better by our influence, it is most clear that we have signally failed in living the full life of the religion of Christ. If any of us to-day, my brethren, and sisters, are living in such a manner as to have no influence for good, our life is a vain mockery of the Christian profession. Men and women—earnest

men and women have never yet lived on this earth in the fear of God without having influences, great and powerful, for the truth. The purity, the excellence, the heavenly morality of the Christian life cannot be faithfully manifested in the life of any one on this earth without having a most effective influence. The poorest African living in the fear of God has an influence that may be almost incalculable in its results.

It is then a vain and idle delusion to suppose that there is nothing for us to do. The conversion of this world is not to be left to the labors of a few preachers who may wander up and down our land, gathering one here and another there. The cause of our Master can only efficiently prosper, spread, and lay hold upon the hearts and lives of the people when all young and old, man and woman, boy and girl, feel that there is, indeed, Christian work in the service of heaven. This will be preaching more eloquent than mortal tongue could ever utter. We may, by our puny and pitiful contrivances endeavor to help the spirit of God accomplish its work;—may cry loudly for this plan and the other, but the only means which God has given, and which he will countenance, and honor, and bless, is that which is exerted through the faithful lives of his followers, walking in all his commandments blameless. This is one influence which infidelity and skepticism attack in vain. God is in it by his spirit, and blessings shall attend us in walking faithfully in this heaven-ordained highway of holiness, joy, and peace.

W.L.

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### “THE MISSING LINK.”

It is said by one of the European journals, the *London Quarterly*, that there are “thousands upon thousands whom it is next to impossible to bring within the influence of the church.” In many places, particularly large cities, teachers, preachers, and places of worship are almost entirely wanting, and the people live and die without ever hearing what the Son of God has done for them. In late years, much effort has been made to remove this ignorance—“this congestion of the heart,” but evil still remains, for which no remedy has been offered. Population has increased, and the efforts to relieve the necessities, and improve the social and spiritual condition of the poor have not in any way been equal to this increase.

In large cities (London is particularly mentioned) the very poor are crowded together with no suitable arrangements for drainage—no supply of water without—no ventilation within. Their dwellings are like cow-houses, except that cow-houses are sweet in comparison. Five, six, or seven children will swarm in the closet-like rooms in the day time, and more by night. Where it was believed that two or three persons slept, sixteen or eighteen have been found crowded together for the want of other shelter. Many of this class do little more than maintain themselves in a state of chronic starvation.

Their besetting sins are improvidence and intemperance. Misery drives them to drink, and drink augments a thousand fold their misery. "Drink," said a desperado of St. Giles', "we must drink, or we shall drown ourselves."

The extreme of poverty is the worst of human ills and the strongest of human temptations, and there is no wonder that the haunts of crime are countless, and swarming with tenants. All attempts to attract such beings to meeting, are useless. "Nobody cares for us," they say. A teacher or preacher, in the shape of a decent man or woman, would be looked on with suspicion. Knowing the difficulties, many persons who love God and their fellow-creatures, have tried to devise means by which these masses of miserable humanity can be elevated and improved. New agencies have been brought into action to seek and save those who are lost. Women who have lived in these "dens," and also others, have been civilized, taught the value of the Bible, and sent to distribute it. A lady who was much interested in the parish of St. Giles, applied to a city Missionary for women of suitable characters for this business. He introduced to her notice, among others, Marion B. This lady, (not M. B.) has written a book entitled "The Missing Link," in which she gives an account of the labors of women sent with the Bible to St. Giles' and particularly those of Marion.

She gives this title to her book, because she believes the link has been found by which these wild beings may be united to their race, and untold good be done amongst them. Marion B. is mentioned for her active and efficient service. She was left, when quite young, with a sister five years old, in the midst of pollution, which both escaped, as by miracle. They often sat on doorsteps and the stairs all night to avoid seeing what was going on within. An old man who lived in the same house taught her to write a little, but told her never to read the Bible as it was full of lies. He said she had only to look around St. Giles' to know there is no God. (St. Giles is a part of London, equal

or surpassing in crime and misery the Five Points of New York.) Marion B., during a night of rain, took shelter in the neighborhood of a chapel where a missionary was preaching, and there heard the first sermon she had ever listened to. She went in and asked the loan of a Bible. The preacher gave her one, and said he would come and read it to her. "No sir," she replied, "my husband might not like it. I will take the book and read for myself." After becoming religious, she writes to the Missionary: "I learn, sir, that in your visits to the abodes of vice, you find many who have none to help them. I should like to devote my spare time to the lost and degraded of my own sex, whom, from their vicious habits, no delicately reared female would approach. To me, who, by God's mercy, have escaped a similar fate, there would be no terror. If at any time you will let me know where such a sufferer lies, I will give her all the help in my power. I will also aid any desolate sick who may come under your notice."

About the year '57, Marion, with a heart full of love, and a bag full of Bibles, set out to the haunts of St. Giles'. She chose the homes of those who never tried to bring themselves within the range of moral or spiritual influence. At the end of the first month, she had not less than seventy subscribers. Once only she met with rough treatment. In a court of infamous repute she had a bucket of filth thrown upon her from an upper window, but all the better spirits of the place came to her rescue, and were always afterwards her best friends and protectors. By the close of the year, she had sold one thousand and four copies,—all purchased by the "lowest of the low."

She never gave away her books, but required a few farthings to be paid at each of her regular visits to the houses of her subscribers. On one occasion, when on her mission, she was charged not to go up a certain pair of steps; that the woman who lived there was not a woman but a fiend. "It is to such, I go," she quietly remarked. She found a viarge six feet high, who had often threatened to trample her to pieces if she came into her house. She was cruelly whipping a child of nine years of age for keeping a small piece of silver he had received. The woman stared at Marion, but was disarmed by the mildness of her tone, "Don't beat him any more," said she, "I dare say he will remember this. What will you do, as you have cut his trousers to pieces?" Turning to the child, she said, "A lady gave me a pair of trousers this morning, but they were for a good boy, if I found him. Won't you promise not to keep back money from your mother if I give them to you?" The voice of kindness, so unusual in that room, melted the

child, and even touched the wreckless mother. The termagant subscribed for a Bible, went to meeting, and concluded she felt better there than at the gin shop.

In some instances the persons she addressed said they wanted food, not Bibles; but oftentimes their harshness melted down, like wax before the sun, and they would subscribe for a volume. There was a chimney sweep who begged the Bible-woman to keep out of his house. "You see," says he, "I have my beer and my pipe, and it is all I want, I have no time to look at the Bible." She asked him if he never thought he had to die? "If," says he, "you don't get out, I will kick you out." The next week she was at his door. "Come in Missus," he called out, "I am a rum chap, but after all, I dare say what you said was true. I don't care for myself, but I want a Bible for my boy. You may call every week, perhaps a little of your talk will do me good." He became a convert.

Another Bible-woman was in the habit of visiting the wife of a rat-catcher. Half of her miserable room was occupied by a rat-pit. They are caught and sold to be hunted by dogs. "We have not any to-day," said the woman to a customer. "Yesterday," she added to her visitor, "we sold two, and bought a loaf of bread. We should be glad to quit the trade if we could find any thing else to do."

Many wretched homes have been visited. In Stepney and Shore-ditch, myriads of working people are massed together, and cut off from every thing that would elevate and improve them. Here have the Bible-women gone as the missionaries of God's word and the charities of social life. They have established schools and evening meetings. Most of the over-crowded districts of London have kindly received them, and everywhere they establish domestic missions.

There are now about one hundred of these energetic working women perpetually going on missions of mercy to the lost and erring. Their meetings are numerous attended, and their lists of subscribers for the Holy Volume constantly increasing. Each being reformed by them is a lump of leaven to quicken the inert mass in which it is imbedded, and not until the great day, when all shall meet to give an account of their works, will the self-sacrifice, the deeds of love, the sweet words spoken by these pure-hearted lovers of God and their fellow beings, be known—not until then can it be estimated.

Since reading the notice of the "Missing Link" having been found, the Christian Union has come to hand. On a page containing much that is useful and agreeable, I find a short article I will quote from.



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"Some Christians went to one of the policeman of London and requested him to shew them the lowest depths of sin in the city. He took them to a place where, a short time before, it would have been dangerous to venture. They turned a corner, and under a lamp-post was a young man, scarcely twenty years of age, with his Bible opened, and almost at the hour of midnight, preaching Christ to a large congregation of the most degraded human beings. "What a sight they had ever seen."

I have not mentioned the societies which send out the Bible-women, as it would have made this article too long. Of course, there is much to discourage—much to prevent an effort for the benefit of the wretched beings who are found by hundreds and thousands in London; but so much has been accomplished that the friends of such missions wonder that the "Missing Link" has never before been discovered. C. F.

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### EDUCATIONAL REPORT.

*To the Disciples of Jesus Christ in Consultation at Columbia, October 31st, 1860.*

DEAR BRETHREN:—Your Committee appointed at the Coöperation meeting at Franklin in July last, to prepare for this occasion, such a plan of Education as may be considered adequate to the demands of the brotherhood, beg permission to submit for examination the following respectful suggestions.

1. It is the life labor of the wise and good to improve themselves and their race; and yet, owing to the fact that utilitarian views, not genererally of a high order, unfortunately prevail with the masses, it is next to an impossibility to throw around the subject of education such attractions as will give it the interest to which it is justly entitled. While, indeed, it is considered a matter of indifference,—while it is thought that moral and religious society may dispense with it—schools of learning can not be appreciated, and ignorance will triumphantly reign. In every view of education, it must be considered as the most important condition of religious intelligence and piety before God. As religionists then, and teachers of the pure and undefiled religion of the

Bible, we can but consider education as the general work of all that is good on earth. We give it as our candid judgment, that religion in its deepest meaning and most spiritual import, is fully expressed in the word education. Hence it is not a subject of trivial import, it cannot be separated from religion, and those alone propegate the Christianity of the scriptures who properly direct in the education of the world.

We cannot hope to correct all the evils connected with the current systems of instruction in a day, a year, or an age; but should we be successful in even suggesting valuable improvements in this brief and imperfect report, we shall be more than satisfied. We have all erred in calculations, but our mistakes may the better enable us to forewarn others of dangerous experiments. We presume it is generally understood that our first object in the present Educational movement in Tennessee is to unite, as far as practicable, the brethren in two schools in Middle Tennessee. Necessity, indeed, is laid upon us. We must either take charge of the education of our sons and daughters, or commit it to the charge of Romanists and Protestants, whose policy is to imbue all under their influence with the speculations of their systems. But for this, we blame them not. It is nothing more than what should be expected. Still, it would be next to a miracle to convert one, of advanced age, educated in mysticism to the simplicity and spirituality of the Gospel of Jesus Christ. Should we abandon education to the enemies of our holy religion, not only will our youths be turned from the faith to fables, but our teachers will be deprived of their most effective means of doing good.

Our purpose is to establish a system of education which will meet the wants of all the children of the brethren and their friends, male and female, rich and poor. This is the problem of the age—the desideratum with sages and scholars, and should we be successful, blessings incomparable may accrue to thousands not anticipating them. God gave all body soul and spirit, and designed the improvement and happiness of all, but by some fatal error, education, refinement and genuine Christianity are placed far beyond the reach of the masses of our contemporaries. Legislatures have failed to establish any plan adequate to the wants of society; money will not educate or refine, and poverty is generally regarded as an insuperable barrier to education and all high attainments. We must find a *self-creating* and *self-sustaining* element in our system. What shall it be? The divine decree is, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground,"

and while the present order of things remains, labor directed by mind will be the only condition upon which man can secure bread. Not only so, but physical labor forms the ground work of the highest intellectual culture, and we have yet to be satisfied that a community in idleness or luxury can become spiritually enlightened. But with these preliminary thoughts, we feel that we have but little more to do at present than to embody our views into systematic form.

#### PLAN OF SCHOOLS.

##### *Mode of raising Funds for Establishing and Perpetuating the contemplated Institutions.*

We stop not to give a reason, but in every enterprise requiring capital, the real owners are, other things being equal, the best managers. Mere hirelings are safe men in no situation in life.

Hence, our determination to give all the friends of Christian education an opportunity to become joint owners of whatever property may be necessary for the contemplated schools. Our earnest desire is that all the lovers of truth and godliness may feel a common interest in them. The purpose is to enrich no one, to impoverish no one, but to combine our means in doing good. There is no necessity for purchasing property which will not command the price paid, should it ever become necessary to sell any portion of it.

Hence we propose to raise the funds by subscriptions of stock, in shares of one hundred dollars each, and in donations; but we prefer the stock to gifts. We wish to see fruit that may abound, and we anticipate it not in such as feel under no obligation to glorify God with what they possess on earth. But we are happy to know that very few who have amassed wealth, or even gained a competency, are willing to leave the world without consecrating at least a part of their substance to the use of the needy.

2. *Physical Department.*—We can recommend no system of education which contemplates not the whole man—which does not regard physical, intellectual and moral training as indispensable. It is a very partial view of the matter to suppose the purpose of education is to teach merely what is in the books. They, to be sure, will always be important, but they are no more than sign-boards on the high road to the city of knowledge, virtue an happiness.

In regard to physical education, we are constrained to say with the ancients, that without a sound body a sound mind cannot exist; and without soundness in both of these, it is scarcely possible that great

moral ability will appear. As to the particular employments in this department, our remarks must be brief.

It occurs to us that God has wisely ordained Agricultural and Mechanical labor as essential conditions of the health of both body and mind. A quarter of a century in teaching has satisfied some of us that very few youths, who have not been prepared by labor in the field, in the garden, or the workshop, possess the self-denial, stern endurance and noble ambition to become respectable scholars, or efficient actors on the drama of life. Hence, we would have all to labor with their hands. This, we believe, can be so regulated as to be offensive to none, but profitable to all. Let each enjoy the entire profits of his skill and labor, and the drudgery at once disappears. Those who are able to pay expenses might be employed a less time than others, but the knowledge necessary for conducting profitable labor, should be acquired by all. Destitute youths might be received for a long period, say not less than seven years, two or three of which, after matriculating, might be given mainly to labor; but the time for books might be increased each year, and upon this plan, we see no cause which should prevent them from clothing themselves by their labor, purchasing books, etc., and educating themselves in the very best possible manner. No one should sleep more than from six to eight hours in the twenty-four, and if one were to employ eight or ten hours in labor, there would still be six or eight hours left for recreation and study. This is more time than one in ten gives to books.

To conduct in a proper manner this department, we should consider an experimental farm, garden, nursery and workshops quite essential. The most important scientific studies connected with these, might be,

1. *Geology*, with the view of affording pupils correct information with regard to the minerals of the earth, soils, etc.

2. *Agricultural Chemistry*, for the purpose of acquainting students with the elements of nature, their influence upon each other, and the conditions and growth of all animal and vegetable existences.

3. We would of course embrace Botany in its highest sense.

4. We should regard Zoölogy as very essential. Where lives the man or woman that does not love some domestic creature? All would love them earnestly were they to study them carefully. This branch might become equally as attractive as either of the former.

5. *Natural or Mechanical Philosophy* should be studied by all. Men should know the use of mechanical implements, and this may be acquired at school.

6. A Gymnasium, under competent Professors, should exist in every school for boys and young men.

7. We would be in favor of Military exercises and discipline, riding walking, running, leaping, dancing, twisting and turning, or any other kind of performance calculated to develop the natural powers, discipline the mind or refine the manners. Take from the first, the idea of blood, and the balance the idea of "frolic," and there is not a saint in the land so pure as enter an objection. To say the least, there is no absolute evil in them. Whatever harm may be predicated of such matters must accrue from associations, from improper intentions, and we feel not at liberty to abandon manly exercises competent to improve both body and soul, to the ignorant, profane and vulgar.

3. *Intellectual Department.*—Under this head we would recommend as full an English, Classical, Mathematical and Scientific course of instruction as is offered at any institution in the world. Details at this time are unnecessary.

4. *Government.*—In this department, there is certainly greater room for improvement than any other. The time has come when good men consider most of the colleges, and a large portion of the minor schools as the veriest sinks of iniquity, if not the open gates to perdition. Why is it that college-students generally are regarded as the most intemperate, rude, and ill-behaved portion of the community? There must be something radically wrong in college and school government. We might well inquire into the causes of the evil before attempting to offer a remedy.

Youths are generally sent from home to school when their wildest impulses are just bursting into most vigorous existence. When not well trained, they want, they know not what, and can be satisfied with nothing. Such as have not been disciplined in self-denial from childhood, find it out of their power to learn submission. It may, indeed, be safely affirmed that many youths, for want of early parental government, cannot be taught the meaning of law, the ordinary obligations of society, or of gentlemanly respect.

It may also be stated with much confidence that boys, particularly in leaving home, feel freed from whatever restraints have been thrown about them, and, as is usually the case, families in which they board, take no responsibility over them, and college stewards are disregarded. Most Faculties feel that their mission is fulfilled when they hear the lessons, and those thrown out thus upon the world incapable of protect-



ing themselves, and destitute of suitable directors, find great difficulty in stemming the current of temptations which they are compelled to meet, few indeed are able to stand.

But we are asked for the remedy. We submit a few very simple rules which we consider not only appropriate, but indispensable in all well regulated institutions of learning.

No effort should be made to educate one intellectually who cannot control his animal nature, and in the strictest sense of the word, prove himself a gentleman.

1. We must have a competent Faculty, and then we would have the students, day and night, on the college-grounds and elsewhere, under the personal supervision of their teachers. We may be told this will not suit "Young America." We reply that there is no good institution in the land destitute of law; and *liberty*, in its strictest meaning, signifies simply the right to do all that is proper to be done, but forbids all wrong-doing. If the Prince of Wales made the tour of the United States, under the most careful and watchful attention of his teachers and supervisors, we see no good reason why American youths may not profitably submit to the kindness and better judgement of others, till they pass the dangerous period,—from sixteen to twenty-one years of age. Our long experience satisfies us most fully that it is ruinous to many to be permitted to go where and when they please. Solomon asked, "Can a man take fire into his bosom and his clothes be not burned?" "Can one go upon hot coals and his feet not be burned?"

A better man than he has said that "evil communications corrupt good manners." Youths cannot come in contact with evil and remain innocent. The only security is to place and keep them in circumstances favorable to honor. Hence we plead for the entire control of all students. Let neither parents nor the world exert the least counter-influence after their education is intrusted to teachers. They should board with the members of the Faculty, their teachers should be their daily, nightly, and most intimate companions, and should never leave their school-grounds without their restraining and protecting influence.

2. Students should be under the advice of competent directors in their dieting, sleeping, exercise, studies, and in their whole conduct.

3. We are satisfied that the use of stimulants and narcotics, such as ardent spirits, tobacco, opium, etc., is more or less injurious to all who indulge in them. They create an artificial and morbid taste, which most generally becomes ungovernable, and therefore they should be

prohibited. They all injure the brain and stomach more or less, derange the nervous system, often engender disease, trammel the mind, encourage the passions, and should be tolerated in no shape or form whatever.

5. *Moral Department.*—If we are correct in the doctrine of the departments already submitted, but little remains to be suggested, regarding morals. A wise man said "Train up the child in the way he should go, and when he is old, he will not depart from it," and we are strongly persuaded that youths trained correctly from childhood, as a matter of choice, yield their hearts cheerfully to spiritual instruction. Hence, with the prepared, the sufficiently cultivated, the scriptures of truth should constitute the standard of all their actions. While the words of the great Chillingworth, "the Bible and the Bible alone, is the religion of Protestants," remains true, the oracles of God should hold supreme authority in all of our institutions of learning.

These imperfectly digested, but conscientious views are submitted with the hope that the friends of education and christianity will not only give the subject more serious attention, but contribute to a more perfect development of a plan that will fully meet the demands of the brethren.

W. D. CARNES.

THOS. STALKER,

T. FANNING.

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## DEBATE BETWEEN LARD AND CAPLES.

LINDLEY, GRUNDY Co., Mo., Oct. 23rd, 1860.

DEAR BRETHREN:—I have just returned home from attending one of the most exciting, interesting, and perhaps, I may add, edifying religious discussions I have ever witnessed, and which, probably, has ever taken place in this country between any of our brethren and the representatives of the different sects or denominations. It was held at Brunswick, in this State, and took place between Bro. M. E. LARD, of St. Joseph, Mo., one of the ablest and most talented preachers we have, well known generally to the brotherhood as the author of the Review of Jeter's "Campbellism examined," and Rev. W. G. CAPLES, Presiding Elder in the Methodist Episcopal Church South, and regarded by them as one of the ablest men the Methodists have in this

country, and perhaps in their church. This you may infer from the fact that he is looked forward to as a prominent candidate for Bishop in that church at the next General Conference. The debate began on Monday the 8th day of October, and continued from day to day, without intermission, except Sunday and part of Saturday before, until it closed on Thursday evening the 18th. The propositions discussed were as follows:

1. The Holy Scriptures authorize the baptism of infants. Mr. Caples affirmed.
2. The baptism enjoined in the Holy Scriptures is immersion in water. Mr. Lard affirmed.
3. The Holy Scriptures teach that pouring and sprinkling are each valid baptism. Caples affirmed.
4. The Holy Scriptures make it the duty of the sinner to pray for remission of sins. Caples affirmed.
5. The Holy Scriptures teach that baptism to its proper subject, is, as a contradiction, necessary to remission of sins. Lard affirmed.
6. The Holy Scriptures teach that faith is the sole condition of remission of sins. Caples affirmed.
7. The Holy Scriptures teach that in the conversion of the sinner, the Holy Spirit, in its operations on the mind or heart, is immediately present. Caples affirmed.

These were the propositions, *verbatim et literatim*, and cover, as you will see, nearly or quite the whole ground of controversy between ourselves and the pedo-Baptist sects, particularly the Methodists. The reason why Mr. Caples *affirmed* so many of them—five out of seven—was owing to their very nature, as can be seen, and because it was also a matter of choice with him, as I was informed.

To undertake to give anything like a fair specimen of the course of argumentation pursued by the respective parties in this great debate, (for I may truly call it a *great* one,) and of the arguments used by them, would transcend the limits of a notice like this, and will not be necessary, as it is soon to be published in book form. It was taken down, as it progressed, by a very competent phonographer, Mr. Steadman, of Frankfort, Ky., and the publication of it has been undertaken by Bro. John A. Sidener, of Chillicothe, Mo., a man well qualified in every respect for such a work; and will make its appearance in the course of a few months—as soon as practicable after being stereotyped—in one or two volumes, whichever may be found best and cheapest. The number of hours occupied in the debate, will cause it

to be comprised in a volume less than that of Campbell and Rice's debate, but larger than most of such works published among us. And when it does make its appearance, I hazard the assertion that no debate ever had between our brethren and the sects, will be sought after with greater avidity in this country, or be so extensively circulated and read. The high character of the debaters, the varied and interesting nature of the propositions discussed, and the luminous, able and edifying manner in which they were handled, will attract attention to it, and invest it with a degree of interest that does not often attach to works of the kind.

On all the propositions discussed, Bro. Lard more than came up to our highest expectations, and fully sustained himself in a manner equal to his high reputation, and vindicated the teaching of the Bible and the cause of Bible truth most conclusively and triumphantly, and to the entire satisfaction of the numerous brethren in attendance. Mr. Caples has the character of being one of the strongest men belonging to his party in all this country; but he most signally failed to sustain himself or his cause on every proposition, and his defeat was overwhelming and complete; though his brethren who attended, express themselves to the contrary, and appear to be well satisfied with the result. I have no objection to this if it will be the cause of their procuring and reading the book when it comes out. I can assure them that the debate has been impartially reported, and the speeches of each debater will appear as they were delivered, without any changes, only so far as may be required by grammatical accuracy. The failure of Mr. Caples show how difficult it is for a man, with all the aids of learning, talent, ingenuity and perversion of Scripture, to sustain religious error against the truth of God's word. His fault has been, not in the man himself, but in the badness of his cause—in its incapability of being defended and sustained by the Bible when properly construed and fairly interpreted. While Bro. Lard's course of reasoning was, in some respects, original, though strictly logical, and presented several new, and forcible and striking arguments and illustrations, Mr. Caples generally followed the old beaten track of pedit-Baptists, particularly the Methodists, on the subjects debated, varying as much as possible so as to avoid the imputation of using the hackneyed and oft-refuted arguments so much in vogue among them; as that baptism came in the room of circumcision, the extension of the Abrahamic covenant over the Christian, etc., and in the place of these, brought up what he termed *analogies*, in support of his propositions on these subjects.

The discussion was conducted with the greatest urbanity, good humor and kindness of feeling on the part of the debaters; and with general good order and marked attention on the part of the audience. The real dignity of character, and truly Christian deportment and demeanor, which Bro. Lard presented throughout the discussion, alike free from all pride, arrogance and assumption on the one hand, and all unworthy condescension, exclusiveness and bitterness on the other, were worthy of all commendation. Such were the purity and chasteness of his language and diction, and his great earnestness, seeming ever to be properly impressed with his subject and with the importance of the great and solemn topics of the Christian religion, throwing his whole soul into what he was uttering, that he came nearer possessing the character of the real orator, the true Christian orator than almost any man I ever heard. His words generally fell from his lips, like coins from the mint, correctly struck and properly impressed by the organs of speech, and seemed to be ready for the press without any correcting or revision.

An immense concourse of people attended the discussion, varying in number from hundreds to two thousand or more,—such an audience as hardly any church building could contain; and hence a large tobacco factory was fitted up for the occasion, in which it was held during a greater part of the time. Some thirty-five of our preachers were present more or less of the time, among whom were the venerable old brother, Eld. John Smith, of Scott county, Ky., familiarly known under the appellation of “Raccoon Smith;” Dr. W. H. Hopson, formerly of Palmyra, Mo., but now of Lexington, Ky., one of the ablest preachers in the ranks of the current reformation in this State; the venerable Elder Joel H. Hayden, of Howard county, Mo., one of the pioneers of the reformation in this State; the venerable Elder T. R. Palmer, of Independence, Mo., Elder T. M. Allen, of Boone co., Mo., whose great success in the proclamation of the word, is so well and widely known; our young Bro. J. W. McGarvey, of Dover, Mo., one of the ablest and most promising preachers and debaters we have; besides others, any one of whom is a host within himself.

I could say much more in reference to this discussion, which I regard as one of the most important ever held in the country, when the character, standing ability and learning of the two debaters, in the religious bodies to which they respectively belong, are taken into consideration; the importance of the issues in controversy, embracing as they do, nearly the whole field of controversy, as to the points of dif-



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ference between us the sects; and the immediate and prospective influence of the discussion, but will refer your readers to the book itself, when it shall appear. In conclusion, my earnest prayer is, that all these discussions may result to the triumph of truth, the glory of God and the advancement of the Redeemer's kingdom on earth.

Your brother in Christ,

JNO. R. HOWARD,

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#### CO-OPERATION MEETING AT COLUMBIA, TENN.

Few meetings have been held of more interest than the one which has just closed at Columbia. Brethren from churches in Davidson, Williamson, Maury, Giles, Marshall, Lawrence, Wayne and Bedford, spent most of the time in examining the sacred oracles regarding questions of practical import which have been obscured by the accumulated traditions of the ages, the means in our possession of doing good, the subject of Christian education, and the obligations that rest upon us, to employ all of our powers to advance the interests of the Redeemer's cause. Great harmony of sentiment, and universal good feelings prevailed. There was not a discordant note heard, and all seemed intent upon the great purposes of the Lord's kingdom. The plan of coöperating without the intervention of human machinery in the shape of articles of confederation, creeds, or societies, promises success. If we find that the law of the Lord and the church of the Lord will answer all of our purposes, we shall be saved from great expense and trouble, in employing the "auxiliaries" of the times in fulfilling our earthly mission.

It will be seen by the report of the Secretary, that brethren E. G. Sewell, R. B. Trimble, F. H. Davis, J. K. Speer, and perhaps others, are expected to labor in the field for the next twelve months. They go not forth as beggars or hirelings, but as ministers and apostles of their respective congregations, and the brethren who send them, those for whom they labor, and such as have the means, for whom they do no special service, are expected to amply supply them and their families. In the first place, these evangelists must teach the churches their whole duty, must make known their wants; and secondly, the

seniors of the different congregations must confer with each other, learn the wants of the different ministers, and see that the "ox which treads out the corn," gets his due. This work is all left to the good sense of Christians, but nothing valuable can be done if we fail to do our duty. If we believe the Bible, brethren, let us at any sacrifice necessarily, carry out its heavenly principles. T. F.

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### OUR PAPER.

Perhaps no work has lived so long amongst us with so little effort as the Gospel Advocate. We are in the way of no paper, and we are not willing any one should be in our way. We have spoken freely on all matters which we believed would be useful to our race; have endeavored to give no cause of offence, and yet we have felt our responsibility to God. That the work has exerted a salutary influence in the churches where read, we rejoice to believe. Our fervent desire is to cultivate peace with all the journals advocating the faith, and by restoring the congregations to the spiritual labor and spiritual life, to accomplish great things in turning men from darkness to light. Still, we can do nothing without coöperation—without the aid of the saints. Our readers are our agents, and if each will make the effort to send a list of subscribers, our sphere of usefulness may be greatly enlarged. We beg not, brethren, but we ask you, if it is right? If we are in the straight and narrow way, help us to call others to it? Without effort nothing worthy can be accomplished. Thus, by enriching others we enrich ourselves spiritually and eternally. We hope the brethren will write before January. EDITORS.

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### "THE PRACTICAL CHRISTIAN"

BY IZAAH B. DOYLE, BRUNSWICK, MISSOURI.

This is a semi-monthly paper at one dollar per year, and from the first number we regard the Editor as an earnest man; and if we are not mistaken in this conclusion it will succeed. T. F.

## GEN. WM. WALKER, WAS, IN YOUTH, A CHRISTIAN.

No Tennessean has, perhaps, been more adventurous, committed greater mistakes, exhibited higher ambition, or more contradictory traits of character than William Walker. His mother was a member of the Church of Christ in Nashville, and was a truly pious woman. From infancy William was taught to fear God, and, if we mistake not, it was in the year 1847, at the close of a discourse we delivered in Nashville, without any special excitement, or even an invitation, he rose in the congregation and came forward to make the confession of his faith in the Saviour, and was forthwith baptized. For several years after his adoption into the Lord's household, a more intelligent, pious and excellent young man we did not know. His ardent desire was to preach the Gospel, but the advice of friends prevailed, and he turned his attention first to the profession of Medicine, and then to the Law. He visited Europe, saw Italy and Germany, and returned home *speculative*. He settled in New Orleans to practice law, but his youthful appearance, modesty and diffidence forbade success commensurate with his real ability. We saw him after he had been there a year, and induced him for the first, and, perhaps, last time to meet with the few disciples who then kept the ordinances. He had well nigh forgotten the admonitions of his mother, and cared but little for the service of the Redeemer.

Soon after, he removed to California to engage in his profession, and succeeded better. It was not long till he was engaged in a personal conflict with a fellow creature, and from that day forward he seemed not to fear God. His revolutionary course is a matter of history.

He was shot at Truxillo, Hoduras, Sept. 12th, 1860. In his last moments he exhibited calmness and marked self-possession; but the worst act in his life consisted in the reception of religious consolation before his execution, from the lips of two Romish priests. When one departs from the simplicity of the Gospel of Jesus Christ, there is no absurdity too enormous for his adoption. While, therefore, we are deeply pained to hear of the sad fate of one we loved for years as a brother in Christ, we are mortified beyond measure at the ship-wreck which he made of the faith. But our strong sympathies, would willingly throw the mantle of forgetfulness ever all that is objectionable in the life of the once excellent, but ill-fated William Walker.

T. F.

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DIFFICULTIES IN BRO. J. M. SELPH'S ESSAY ON REMISSION, AS SET FORTH IN THE SEPT. ADVOCATE.

DEAR BRETTREN:—Will you suffer me to ask Bro. J. M. Selph if he intended to be understood as teaching on p. 163 and 166 of the Advocate, that the disciples of John did not receive remission of sins until Christ died, was buried, rose, ascended, was crowned, and the Holy Spirit was given to the Apostles, which empowered them to preach remission of sins?

Does he intend to teach that the twelve disciples of Christ, Abraham, Isaac and Jacob, and all the ancient worthies, together with Peter, James and John, did not receive remission of sins until the Apostles were empowered as above, to proclaim remission of sins?

I desire information in regard to the above ideas.

Your brother in hope,

J. H. DUNN,

EDITORIAL REPLY.

It is our usual custom to look over the essays of our correspondents before giving them to our readers, but by some means we failed to examine the positions of Bro. Selph, and hence the propriety of Bro. Dunn's enquiries. The following are Bro. Selph's conclusions, viz:—"John's disciples had only the promise of remission of sins after that Christ should be risen from the dead and ascended on high, and that only upon the condition that they should receive, believingly, the facts concerning him." "John's disciples, and even the twelve were not in a state of actual salvation during Christ's peregrinations on earth." "They had not received the remission of sins."

The reason assigned by Bro. Selph for this conclusion is that "there was not at that time a Christian institution—a church of Messiah." He adds, "In the days of John, and even until the crucifixion of Christ, there was an offering for sin depending—an offering still demanded, and, therefore, there was no remission."

Bro. Selph must allow us to differ in conclusions from him. Previously to Pentecost, John, the immerser, Jesus and his disciples had labored to prepare materials for the Christian institution, and this preparation was as complete before the building went up as subsequently. "Jesus came to his own," those prepared for him, and as many as received him he gave the power to become the sons of God." "John immersed in the wilderness and preached the immersion of reformation for the remission of sins, and there went out unto him all land of

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Judea and they of Jerusalem, and were all immersed of him in Jordan confessing their sins." He was to "go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." Luke i. 76, 77.

If John preached the immersion of reformation for the remission of sins, and the people were immersed for the remission of sins, we cannot suppose they were not pardoned. If John gave them "the knowledge of salvation by the remission of sins," we can see no room to doubt their pardon before pentecost.

Finally, we repeat, that the preparation of the materials to build the house of God, were quite as well polished before the edifice went up at Jerusalem as the "stones" that were added. Furthermore, all that were made ready by John and by Jesus, joyfully took their positions in the spiritual building, without any additional operations or processes, when the Lord ascended on high. Hence the dogma that those made ready by John had to be *prepared* again before entering the edifice, is destitute of the semblance of scriptural authority. The twelve at Ephesus were dipped, no doubt, by Apollus, after John's mission had ceased, without authority, and without the proper understanding of the subject, and it was no more the obedience of the Gospel, than is the immersion of the professedly "regenerated," "converted," "pardoned," and "saved" of our time, to join the Baptist and other parties. In plain words, no act of obedience performed in ignorance of the truth, can possibly constitute the service of God.

T. F.

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#### VISIT TO NORTH ALABAMA.

We spent from Sept. 29th to October 7th in Limestone county, Ala., and we feel assured that our labor, though in some respects unsatisfactory to ourself, was not in vain.

At Re-Union, seven miles from Athens, we met, on Lord's day 30th of September, brethren John H. Dunn, Wade Barrett, and John H. Hundly, all were far advanced in life, and, to our mind, very much devoted to the cause of our Master. We preached on Lord's day and Monday, and during our stay, there were some eighteen additions reported. We left brethren Dunn and Barrett to continue the meeting, and from all the prospects, we doubt not more additions were made to



the Lord. We were much rejoiced on Monday at the adjustment of difficulties between even seniors of the congregation who had been much alienated from each other. We trust the beloved brethren will take warning.

We preached in Athens on Monday night, and on Tuesday, October 2d, we visited Mooresville with brother Hundly, brethren D. R. Scott, and Eceberger, and several good sisters, and remained over Lord's day. We spent considerable of the time in aiding in arranging serious differences between the seniors of the church; and all were made happy at the restoration of peace. Errors in regard to *officials* had caused most of the evils. We left the beloved brothers and sisters rejoicing in the confidence that they are all priests to God, and quite capable of keeping house for the Lord. It is our sincere prayer to God that they may all continue to walk in the light. A Baptist friend was immersed to put on Christ. His previous immersion was in consequence of supposed remission before submission, in order to join the Baptist Denomination.

Is the baptism of any one professing to have experienced "*regeneration*" and "*remission of sins*," obedience to Jesus Christ?

T. F.

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#### MEETING AT COLUMBIA.

In accordance with appointment, brethren and sisters from various congregations of disciples in Middle Tennessee, met in Columbia on Wednesday the 31st of October. Bro. David Hamilton was called to act as Chairman of the meeting, and W. Lipscomb as Secretary. Brethren and sisters from various congregations gave reports of the condition of the cause with them. The brethren in Columbia are ardently struggling to better establish the cause. They meet weekly. Brethren J. K. Speer, A. T. Blankenship and A. M. Bearden were present from the congregation at Lynnville, in Giles county, but gave no report, the congregation failing to meet and keep the ordinances.

From Lasea, Maury county, Bros. W. T. Lee, W. W. Campbell and Ezra Hardison were present, and reported the church as in a healthy condition, meeting weekly and attending to the worship, numbering about 220.

From Knobb Creek, Bro. Henry Zillner. This congregation, es-

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tablished during the present year, but has met to worship from the commencement of their Christian life, number about fifty.

From Smyrna, Maury county, Bro. G. Morton reported the congregation meeting weekly, and attending to the ordinance as delivered.

From Liberty, Bro. Burton Warfield reported the congregation in a healthful condition, and walking in commands faithfully.

From Pine Wood, Hickman county, sister Fannie Graham reported the congregation as meeting weekly during the summer, but not in winter, owing to the fact of having no comfortable house.

From Liberty, Marshall county, Bro. I. N. Jones reported the congregation as in tolerably good condition, but not very prosperous. The idea of official service seems to prevail, one man, called an Elder, does the praying, reading, and thanksgiving, while the others, with tongues, and eyes, and ears, and hands, do nothing. We hope for a better report.

From Rural Hill, Giles county, Bro. E. Hackney reports the congregation as doing well, and living up to the requirements of the Scripture.

From Beech Grove, Bro. Alexander. This is a new congregation but meets regularly for worship.

From Shady Grove, Lawrence county, Bro. H. J. Blake, reports the congregation meeting only monthly, numbering about twenty. The brethren hope to do better.

Reports were also made by brethren and sisters from Franklin, Owen's Station, Boston, Thompson's Station and Franklin College, but were about as heretofore given. All meet to keep the ordinances.

Bro. E. G. Sewell who has labored during the past year for the churches in coöperation, gave a short report of his labors, which have been quite successful. He reports the brethren generally, where he has labored, as doing their own worship, and growing in strength and confidence in the truth. The prospects were never better for the success of the good cause. Bro. S. has been sustained, without pledges on the part of the churches or brethren, and the wants of his family supplied.

During the meeting many questions of interest were proposed and discussed at length. The most important was that pertaining to what is termed church organization. The brethren generally agreeing that the only organization requisite to the full discharge of the duties of a body in Christ, was the assembling together of the disciples to worship, and pledge to one another, to help one another in the Christian

warfare. They, moreover, were satisfied that all Christians are "kings and priests" to God, fully competent without any sort of official consecration to teach, to pray, to read the word of God, sing, give thanks and do any service that is required of Christian people; that there may, however, be in congregations men and women of age, experience, devotion and christian goodness specially suited to teach, admonish, warn, and reprove the erring and inexperienced; but that they are called to do this work, not by virtue of any "office," but simply by their position as faithful and experienced members of the body. Some were called deacons, overseers, etc., from their labor. It was also the conviction of all, from the scriptures, that there is no authority whatever for higher and lower orders and ranks in the body of Christ from any sort of official relationship thereto, but that the whole idea of "clergy and laity," "pastor and people," is a relic of the apostacy of Rome, brought down to us through her many daughters. The only authorized power to do any service is in the body itself, always, however, in strict obedience to apostolic requirements of the younger submitting to the older.

There were other questions discussed in which various brethren felt interested, and presented for the consideration of the meeting, but we have attempted to give a minute report of such as was of vital interest to the cause of our Master.

On Saturday, Bro. Reuben East reported himself from Wayne county, brethren John and James Alexander from Beech Grove, Bro. David A. Vaughn from Texas.

Great harmony and much kindly feeling prevailed; and the brethren seemed intent on not experimenting with human institutions. Their purpose seemed to rely upon the word alone as a rule of action, and that the church will answer for all their labors.

Brethren E. G. Sewell, R. B. Trimble, and J. K. Speer were reported as laborers in the vineyard, with the understanding that the ox which treads out the corn is entitled to the hay. Hopes are also entertained that Bro. F. H. Davis, and perhaps others, will labor in the vineyard.

The next consultation meeting was appointed at Lebanon, to commence on Wednesday before the first Lord's day in May, 1861, provided, the brethren desire it; and if not agreeable to the brethren to have it at Lebanon, it is to be at Lewisberg. Bro. E. G. Sewell was requested to settle the question.

W. LIPSCOMB, *Secretary*.

## GOOD REPORTS.

DEAR F.—I am just in receipt of a long, and kindly epistle from our long tried Sister, Mrs. U. M. Robert, of Albany, Ga. She was *read out* of a Baptist Church, (Did you ever read of such a church in the Bible?) A. D. 1834, for preferring the Bible to the Philadelphia Confession of faith! (Philadelphia must have had a most peculiar faith!) This dear, and long tried Sister, has battled with the storm-god of religious intollerance nearly, single hand and alone, for lo! these many years, trusting in the golden promises of Isreal's potent shield—"I will not forsake thee."

She writes, "That she is delighted with the Gospel Advocate." Good many in the same notion. She has been spared of God, till murkey night has folded its raven robes, and sectarian fires grown *pale* before the Sun of Righteousness.

I induced brother Parker to visit that priest-ridden, and traditionized section, whose labors in Georgia are telling most powerfully for Zion.

Additions thirty-six at our encampment.

Brethren of Georgia, I beseech in the name of my Master, to *untie* the young man's hands, and let him go into the hedges and high-ways of your pine-clad hills, and sound the clarion notes of Gospel grace. Day will soon dawn there. When Bro. Parker reached the wealthy and kind, and philanthropic home of Capt. Robert,—a baptist association was in session, and though Capt. R. and his angel-consort were entertaining some of this *elect* flock, yet in answer to the wishes of our friends, that Bro. Parker should speak—"I would have my right arm amputated, before we would grant the privilege, said a sainted man." Sweet religion this, to fall from the lips of one of God's sacramental hosts!! An Ambassador of the Covenant of grace! Called of God as was Aaron!!

But, I am informed that we have valued friends there, who will receive our tried brethren with open arms. God be thanked for such American spirits. Let me say to them, through your invaluable issue, that *Deo Volente*, brothers Trott, Graham and my humble self will see them during the coming winter. We shall be in their midst to promulgate the doctrine of the Cross, and for its *defense*. I have just closed a short skirmish of two days against the King's enemies, other brethren aiding—Result, *three* Methodists, and one Grave's Baptist, and two from Caesar's Kingdom.

Bro. Treat has just closed a campaign in this State, forty-two ac-

cession. Bro. R. Graham at Springfield, Illinois, seventy-two. Thus the work goes on.

If sects could catch one undimmed glimpse of the Bible's glories, they would cast their human formulas to the moles and bats. To see, how the Bible's vast historical stores enrich the mind,—its unexplored and unfathomable depths have gems of wisdom far more brilliant than those which have shone in the works of the most distinguished philosophers. Eloquence, poetry, narrative, literature and morality such as are found no where else. It is the Book of Books—its author, God,—its theme Heaven, Eternity. Compared to all other books it is like comparing *true fire* to *painted flames*.

I have long since known, that to reason against tradition is like reasoning against first love! We have some fine omens in this section. The parties commenced their fall campaigns, in earnest, but to their utter discomfiture no one believed in *Dr. Expediency*—The mourning bench. But few took stock. We might say,—“they toiled all night and caught no fish,” because they threw their nets on the wrong side of the vessel—Rome's side instead Jerusalem!

The preacher asked the *Actor*, why the discourses of the Stage had more effect upon the auditory, than those of the Pulpit? “Because said he, we treat fictions as facts, and you though they were fictions!” This covers the whole ground.

But thank God, those *mimic* orators have had their day; in all places where the school-master is abroad. Let us rejoice.

J. A. BUTLER.

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### REPORT OF BRO. DUNN.

LONE MULBERRY, ALA., Sept. 14th, 1860.

DEAR BRETHREN:—I arrived at home yesterday morning after an absence of 29 days, during which time, I visited and held protracted meetings at Clear Creek and New Hope, Tenn., and Enon and Holly Spring, Tippan county, Miss. I found the congregations in a healthy state, and doing well. Our meeting at Clear Creek included the third Lord's day in August, and continued several days. Here I had the aid of brethren J. Green and R. Mukie, whose labors was very acceptable. We gained nine precious souls at this point.

I spent the fourth Lord's day in August, at New Hope, where I was



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aided by the prayers and exhortations of bro. W. L. Thompson. Here we had two additions. The first Lord's day in September, and several days succeeding, I spent at Enon, Miss. Here I had the assistance of Bro. R. McCall, who is a young brother of promise, and whose praise is in all the congregations in his section. Here we gained eight additions.

Our next effort was at Holly Spring, Tippah county, Miss., which included the second Lord's day in this month, (September). Here I was met by brethren McCall and Thompson, who assisted me very much by their earnest prayers and exhortations. At this point we had six additions.

The whole number of additions made during the tour is twenty-five, who sustained the following relations, viz: two united by letter, two by recommendation, two from the Missionary Baptists, three reclaimed and sixteen by confession and immersion.

Your old and devoted brother in the one hope,

J. H. DUNN.

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## REPORT FROM ARKANSAS.

WASHINGTON, ARK., Sept. 27th 1860.

DEAR BRETHREN:—A few days since I returned from Washington county where I had the pleasure of attending the annual meeting of the disciples of that county, and meeting with many co-laborers; the old and long-tried veteran of the cross, J. J. Trott, was there, and in his plain and sensible way contributed much to the interest of the occasion, and Bro. Carlton, of Mo., was also present: he is a host within himself. His arguments were clear, forcible and scriptural, sufficient to cause the enemies of the truth to tremble. Our efficient and beloved Bro. Graham, having returned from Kentucky was there to aid by his able and pious admonitions, which had a very happy effect upon the brethren, he is now a going to devote his time to the proclamation of the *Word*. We expect great things from his able and pious labors, There were several other efficient brethren there who shared in the labors, and contributed to the good of the meeting. We had six accessions at this meeting, and six others at other points which I labored in the country; in all we had, in going and returning, twenty-four ac-

cessions. In Clark county I held a meeting embracing the third Lord's day in this month, immersed four, and organized a congregation of about twenty at Oakland, where the brethren would be happy to be called upon by our brethren. This is a good community, and promises much for the cause.

Your brother in Christ,

J. S. ROBERTSON.

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DEAR BRETHREN:--Permit me through the columns of your paper, to give you, and your readers an account of a meeting which commenced at Cageville on Friday night before the fifth Lord's day in July, and continued up to the second Lord's day night, in August, at the beginning of the meeting, the preaching brethren were James Holmes, (whose praise is in many churches) and our beloved brother, R. A. Cooke, son of R. Cooke (formerly of Rutherford,) who conducted the meeting up to the following Monday night, at which time our talented young brother Samuel H. Kelly, of Kentucky, arrived and assisted in conducting the meeting. On the following Saturday morning, brother Cooke left for Covington, brothers Holmes and Kelly continued the meeting up to the next Monday morning, when brother Kelly left to visit other points, brother Holmes the only preacher left, continued to preach night and day, to the following Lord's day night, at which time the meeting closed. The result was sixty-five souls enlisted in the army of the faithful, twenty-six from the Baptist, two restored, some from the Methodist and the remainder from the world. The brethren and sisters were much encouraged, and built up in their most holy faith, much prejudice was removed, many ventured out to hear, who had been opposing us. The good cause is onward, although we have had, and still have strong opposition. Cageville has been one of the strong holds of Methodism, and they have done every thing the law would allow them to do against the cause, but thanks be to God who has given us the victory through our common Savior, the truth is mighty, and will prevail. O, what cause we have to thank God and take courage. Less than ten years ago, when I moved to this county, I found nineteen brethren and sisters meeting in brother David Hall's house to worship, having been partially organized by brothers James Holmes and John R. McCall, we continued to meet at brother Hall's

house until the spring of the year 1852 when we had a meeting house of our own in this village to meet at for the purpose of worshipping God, the congregation has been steadily increasing in numbers ever since until now, at which time we number some 235; to the Lord be all the praise.

W. W. NANCE.

*Quincy, Tenn., Aug. 15, 1860.*

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DEAR BRETHREN:—We take pleasure in announcing to the brotherhood through the columns of the Gospel Advocate, that the very unpleasant and much regretted difficulty between the congregation at Montua and Elder J. B. Wilmoth, is now satisfactorily settled, and all parties stand in fellowship as heretofore. And we desire this to be published in the Gospel Advocate, that it may counteract any bad influence that a publication heretofore made in the "Christian Philanthopist," a paper then published by C. Kenrick, might have had or may hereafter have against Elder J. B. Wilmoth and others associated with him. May we all forget the things that are behind and press on for the prize which is at the end of the race.

W. C. MCKINNEY,

J. S. PATTIE,

A. CARTRIGHT.

*Elders of the congregation.*

*Mantua, Collin county, Texas, Aug. 18, 1860.*

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DEAR BRETHREN:—I am still going and doing more hard work than any man I ever saw, but perhaps no more than I ought. The Father of mercies blesses my feeble labors in many respects and the good cause is gaining ground in our State. The spirit of inquiry is increasing in some places, and also the spirit of opposition, misrepresentation and slander. But this opposition and slander is confined to the professed religious world, religious partisans, and sectarian bigots, for high minded and honorable men of the world would not condescend to such things. I report additions to the cause in the month of June seventeen noble soldiers. In July twenty-seven. In August twenty-five. And I hear from some other preaching brethren they have had some wonderful success etc. The cause will go on The Lord save its friends from doing it a harm. I do not fear its enemies, if our own preachers and people will only act out Christian prudence and live

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the Gospel it will run and spread in spite of all the sectarianism in the world. The Lord help us all.

Yours affectionately,

NATHAN W. SMITH.

*Acworth, Ga., Sept. 13, 1860.*

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#### OBITUARIES.

DEAR BRETHREN:—Our beloved Bro. B. Compton has left us. Bro. Compton was born the 28, July 1819. He died August the 20, 1860. He had for sometime been a member of the Christian Church. I saw Bro. Compton a few days before his death, he said that he got so full of the word of God that he wanted to talk to his neighbors, but was too weak. He was a believer in the truth not in obstructions, not in side issues, not in humanisms. He yielded to the Gospel, because it is God's power to salvation. He expected to be saved by the power of God. Those who trust God, may reasonably hope to see life immortal. May God bless his wife and little ones.

J. K. SPEER.

DEAR BRETHREN:—Please give the subjoined notice of the life and death of our devoted young Sister, who after a short pilgrimage on earth—but long enough for her to seek and find the assurance of that City whose builder and maker is God—crossed the Jordon of death, and notwithstanding a widowed mother and afflicted brothers and sisters mourn her sad departure, she, we feel assured, rests in peace in Abraham's bosom till the resurrection of the just.

D. L.

*Franklin College, Sept., 1860.*

Mary Jane Cutchin, daughter of Mary E. Cutchin, was born November the 19th, 1837, in the State of Illinois, Marion county. In her 14th year she confessed her Savior was baptized into his name, became a member of the Christian Church at Mt. Moriah, and remained in that church until her removal to this State, in 1856. She then united with the church at this place, (Rock Spring) and worshipped with the brethren and sisters until her death. She departed this life April 27th, 1860, in the 23rd year of her age. She bore her last illness with much patience and seemed entirely resigned to the will of her Heavenly Father—casting all her care on Him who has said to those who obey and love Him—I will never leave nor forsake you.

# THE GOSPEL ADVOCATE.

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T. FANNING AND W. LIPSCOMB, EDITORS.

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## AUTHORITY IN RELIGION.

God has spoken to man. This is the glorious proposition upon which stands the fabric of the world's salvation. It is a rock as immovable as the throne of God himself. "God who at sundry times and in divers manners spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son." Such is the sublime preamble with which Paul addressed his Hebrew brethren. A more important proposition the world has never heard. It lays at the very foundation of the whole system of God's dealing with the family of Adam. It is a sure stand-point, a safe footing which is high removed from the slippery mire and dangerous quicksands of speculation and uncertainty. Wander as we may through regions of philosophic lore and research; wind through all the devious mazes of metaphysical inquiry, sound the deepest depth of sceptical indifference, and we can find nothing certain, nothing that can give sure and steadfast confidence. From it all we must if we would enjoy peace and find rest secure and heart-easing turn to this simple proposition, God has spoken to man. Take this fact from the world and all is blank, dark and unsatisfactory. Religion—even the most devoted is blind and ignorant superstition. History with all its lessons of wisdom become an entangled, inextricable contradiction teaching—nothing that is valuable and worthy to man. It is to this simple truth that the world must come if it ever understands any



thing intelligibly on the subject of religion. It must know and believe that God has spoken and that His word is authoritative in every concern of man's moral conduct. The great error of the world is in failing to see and adhere to this simple truth,—to receive it as the means of spiritual enlightenment and instruction. So long as men and women believe that religion rest not upon any higher authority than the decrees of councils and the systems presented in various creeds and confessions of faith, of course they will claim the right to regard one of these as about as good as another. The Christian position is higher however than any of this human sectarian patchwork. There may be good doctrine in any and all of these human bonds of religious fellowship, but each and every one is a miserable mixture and utterly unworthy of the regard of any man or woman who expects and desires to know and receive the truth of God in perfect simplicity and purity.

There is a way, a plain, sure and unerring way of knowing the will of God. That way is to draw near in his own divine inspired and blood-sealed Testament. God through Christ and his Apostles has given this as the source of religious knowledge as the means of all faith and all acceptable religious service. Men and women who read and study and treasure up the teachings which are therein contained have the fund of wisdom and knowledge which God has given for the world's good. But when they turn from it and seek knowledge and light through other sources, they can only expect darkness, blindness and confusion. The hope of the world is bringing men and women to believe that the word of God is the authoritative end of controversy on the whole question of man's earthly conduct. When this is done division, discord and contention must cease, men must be one in faith one in spirit—all strive together for the faith of the Gospel. Efforts at Christian union on any other ground than that of the presenting this high position, authorized and sanctioned, not by the decrees of any human council or association; but by the edict of God himself are as futile, vain and idle as the wind.

Christian unity and peace and concord are all very pritty themes for eloquent talk and every year that passes has its share of abortions and failures in this line. The glorious results of a united religious world have been the subject of many an exaltant pæan from the pulpit to enraptured listeners. Yet what has been done by it all, simply nothing. Nothing worth the breath that has announced it or ink that has recorded it. People are not brought together in friendship, peace

and unity by such means. You might as well attempt to reconcile two hostile armies met on the battle field dressing them in the same uniform as to attempt to bring men and women into harmony without giving some real substantial ground of union. Show them where they can meet and be one, and all be helped and benefitted thereby and they will come nearer and nearer together as fast as they are convinced of their errors and see more clearly their true good.

There is a ground of union, peace and good-will, in accepting which the heart is made right and every feeling of enmity destroyed. It is in being convinced thoroughly and satisfactorily that God has spoken to man and that the highest and only valuable authority on this earth in reference to man's conduct is in that word. This simple proposition is working mighty changes in the world's history. It is spreading light and knowledge in many regions of darkness and ignorance. Its influence is permeating and purifying the atmosphere of many regions of mysticism and gloom, and the joyous brightness of its radiance is extending to lands and countries far remote. Under its influence men and women in every quarter of the civilized world are becoming one in faith, one in heart and one in life. It is fast bringing about that unity that requires no strong bonds of associations and councils to fetter and hold together, but which is the result of the belief of the same truth, producing the same earnest love and active labor in the one great cause. The world has never yet seen a conquest to equal that of the truth of God. Quietly, silently and almost imperceptible it marches on in its victorious way.

Words spoken eighteen hundred years ago are doing the work, All over this broad land are they daily making conquest: Yea, across the mighty deep has its influence spread and our kindred long priestridden by a spiritless sensual clergy are feeling and acknowledging its power; Yea, to the far off Isles of the sea are made to rejoice and be glad in the simplicity of the words spoken by God. Though thousands of miles intervene all see eye to eye and speak the same things. We want no stronger, higher, holier bond of union than this, —want no human forged fetters to bind us together. We can be but one and cannot be separated while the same spirit dwells in our hearts and the same glorious words instruct and direct our steps. Wherever we meet with people guided by these Heaven-sent truths, whether in America or Europe or the distant lands of Australia, we find people who are bound together in one mighty brotherhood, we feel and are indeed members of one glorious family, brethren and sisters of

a nearer and stronger attachment than any tie of the flesh. Brethren and sisters we are, if we receive the truth and heartily believe and walk in it; members of this Heavenly army, this mighty band of laborers in our Masters cause. Let us not then feel that we are alone, but that wherever the word of God has gone with its influence there we have helpers and co-laborers whose united efforts are spreading abroad this work of Heaven. Ours is a mission and labor worthy of all our powers. Let us be faithful to it and spread by every effort in our power the knowledge of that word which is quick and powerful, and sharper than any two-edged sword.

W. L.

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#### THE MILLENNIAL HARBINGER AND ITS FUTURE EDITORS.

Brother Campbell addresses his readers in the November number of the Harbinger, in a style which can scarcely fail to reach the hearts of all who love the truth. He speaks with the authority of advanced age, profound wisdom, and more valuable labor than any other man of his times can boast. God raised him up for a special and great mission, and he has honored his call. Now hundreds of thousands, who little think of their obligations to him, are rejoicing in the liberty of truth evolved through his agency. He says, "For thirty-eight years we have never failed to pay you (his readers) our regular monthly visits. I still desire to continue this blessed service, and my thoughts are now as ever bent upon the interests of the glory of Zion. I can not agree to be cut off from my long accustomed communion with you, my Christian friends and readers. I will not be dismissed from the army of the faithful."

He informs his readers, that he "has engaged the services of Bro. Isaac Erritt in the Editorial conduct of the Millennial Harbinger." We regard this as a most fortunate movement in the managers of the paper. We rejoice much at the accession of Bro. Erritt to the corps editorial. In our candid judgment, he is one of our ablest, soundest and safest teachers. We feel an abiding confidence, that his heart is in the work, and we believe we know his spirit well. Sorry indeed, are we that he did not visit our State a few weeks since in more favorable circumstances, to become acquainted with more of the

brethren. Welcome, brother Erritt, to the Editorial brotherhood. We rejoice in the hope that we can labor shoulder to shoulder, in defence of the institutions of our Master freed from all human appendages. With the Divine Oracles as our platform, and the church of God as our fostering mother, we have nothing to fear but dereliction from the Prince of our salvation. While our hands and hearts are uplifted in the defence of the truth as it is written, the armies of the faithful will gloriously triumph over the King's enemies; but should we, in an evil hour, forsake our colors, or falter at the majesty of truth, the Lord will abandon us to perish with all who attempt to build towers by human folly to reach the heavens. Our sole strength is in God, and the word of his grace. The sails of our old ship of Zion are all fair to the breeze, and if we will but remain on board, with our Captain at the helm, we shall soon be wafted into the haven of rest.

T. F.

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### CHARITY OR LOVE.

A gladsome guest is love. Happiness itself, makes its possessor happy. A heart void of love cannot rejoice. Blessedness comes with love, stays with it, goes with it. Whoever saw a happy churl? Who knows a gladsome grumbler? But heaven-born love is not a fool, nor a knave, to rejoice in all that is found in this sinful, sorrowing world. It rejoices, but not in sin; it rejoices, but only in the true. 'Rejoiceth not in iniquity, but rejoiceth in the truth.' Think you its pleasures are not select? Conclude you its society is not choice? It were not the love of God were it otherwise than sin-avoiding and truth communing. All its fellowships and sympathies are with the truth. It is the true love, and cannot therefore, find rejoicing but in the truth. There is a love — a miserable, degraded, and degrading thing, which haunts the homes of infamy, and makes them boisterous with the mirth of sin. But oh! how unlike the calm rejoicing with the truth, whose present is happiness, whose future is heaven.

Love is a burden bearer. There is nothing too heavy for its willing feet, ready hands, broad shoulders, and panting heart. It would always be lifting and carrying. 'It beareth all things.' It will uplift any sort of load that oppresses poor humanity; and indeed, the heavier

the burden, and the sorer the oppression with all the more alacrity does true charity come to the rescue. Having no weight to oppress itself, its business is to bear the load of others. It shrinks from nothing within the limits of the possible. It has borne already, in the person of its Great Author and Exemplar, the direst of loads—the sin of a world. ‘Thereby perceive we the love, because he laid down his life for us, and we ought to lay down ours for the brethren.’ In Jesus we perceive the love; for in him we see the sin-bearer. He bore our sin in his own body on the tree, and will we not bear each other’s burdens and so fulfil the law of Christ?

Love is no cynic. It is not a carping critic. It finds nothing congenial in the cold shades of Scepticism. In God it is the producer of our faith; in us it is the product of faith. God loves—we believe, and believing, love. Our faith is that faith which energies by love. It credits all that God has spoken. It cannot doubt its Father’s word. The day of promise may be long of dawning—the night of waiting may be dark and starless; but this heavenly visitant of the soul is ‘always confident.’ Did we love more we should have stronger, greater faith. It is no loving heart which would always find occasion to doubt in God or man, for want of love in man we cannot always believe him; were his love like God’s, all things were believeable with him, as they doubtless are with God. Still, fallen as man is, charity will believe rather than doubt. Nothing is more painful to loving spirit than to be compelled to doubt a once well-trusted friend.

And even when evidence amounts to proof, and faith is no longer able to hold its place, hope will come and take it; for where true love cannot believe, it will hope. It ‘hopeth all things’ possible to hope, as it ‘believeth all things’ possible to faith. When it finds the character of the fondly loved-one gone—gone beyond the possibility of doubt—it still will hope the best. How many a loving heart has uttered these words—and what heart that loves would not? Doubt is as much opposed to hope as it is to faith, so that if love believes, it must fondly anticipate. When all is gone for the present, it thus finds a treasure and a solace in the future. Like man himself, it lives not in the past, nor in the present only; but in the future. It beats true to the aspiration of nature, when, all being dark around, it points the finger to the first indication of the longed for day-dawn. ‘He,’ therefore, ‘that feareth, is not made perfect in love, for perfect love casteth out fear.’ Gloomy apprehensions are not begotten by the love of God.

Hope gives tenacity to purpose; it enables even the weakest to



endure As a characteristic of love, it necessarily supplies great fortitude of character to the man or woman who loves. Though the tenderest of emotions, it is yet the hardest. It 'endureth all things.' The toil and ill-usage it outlives could not have been believed had they not been seen. What love can do, what it is capable of enduring, what is able to suffer, could not have been known had history not given the manifold demonstration. An all but broken-hearted wife or mother may well say, she 'did not think she could have outlived so much.' Much more may we say, in view of the long-suffering God, and the enduring of the sinner-loving exponent of his love to man, exclaim, 'Behold what manner of love the Father had bestowed upon us!' Love, the most potent of principles, will hold on its way in the midst of a wilderness of discouragements, at the bare prospect of which all other motive to action would sink and die out-right. There is nothing too hard for love. After the conversion of such sinners as the gospel of the grace of God has saved—anything. Brethren test your love by your power of endurance.

If you fail, it marks your deficiency in that charity which 'never faileth.' How like its author, who fainteth not, neither is weary! What a consolation, that come what may, love shall never cease. How cheering, that amid all the changes of time, and all the vicissitudes of life, there is this love to gladden the heart of lover and loved. How well it is that, amid the utmost poverty of gifts, this queen of graces remains to cheer the otherwise desolate church, and through her to bless and save the world. Forget it not, brethren that this is the 'more excellent way.' It is not alone by the most exact order—not by the setting in order of all else that is wanting in the churches, that we can succeed in our efforts for the ancient faith. There must abide also faith, hope, love—these three; but the greatest of these is love. By all means covet earnestly the best gifts, contend fearlessly for the one faith, but in so doing, let us not at any time forget to 'follow after charity.'

T. H. M.

Bro. Dr. W. J. Barbee, of Senitobia, Miss., has sent us the prospectus of a work on Geology, which purports to be an acquisition to scientific development; but we must see the work before we can form a judgment. If brother Challen will send it, he shall hear from us.

T. F.

### CONVENTION OF DISCIPLES—MIDDLE ALABAMA.

At the annual session of this body, convened in Marion on Friday 5th October 1860, Elder A. B. Walthall was called to the Chair by Elder Goodloe, and F. P. Strother was appointed Secretary, *pro tem*. After a brief address by the Chair, Bro. Goodloe offered prayer, then the Chair appointed W. B. Cathy, Dr. David Adams and Alfred Berry a Committee to arrange business for the meeting. On motion the meeting adjourned till to morrow morning 10 o'clock.

SATURDAY, 10 o'clock, A. M.

The meeting was opened by appropriate services—prayer by Elder A. B. Walthall.

Bro, W. B. Cathy, chairman of the committee, submitted the following programme, which was adopted, viz :

1st. Announcement of names of delegates from the different congregations composing this body.

2d. Report of Evangelists.

3rd. Report of Messengers.

4th. Report of Treasurer.

5th. Appointment of Messengers to other coöperative bodies.

6th. Appointment of Evangelists.

7th. Appointment of some one to preach the Introductory at the next session of this Convention.

8th. Time and place of the next meeting of this body.

Pursuant to the first item of the foregoing programme, brethren Silas Garrett from Cross Roads, Lownds county ; W. H. Linam and David Adams from Pleasant Hill, Wilcox county ; Alfred Berry from Selma ; F. P. Strother from Clinton, Green county ; James Cook, W. A. Corbin and P. S. Hurt, Marion ; Elder W. H. Goodloe from Mt. Hebron, Green county ; John N. Walthall from Oak Grove, Perry county, reported themselves as delegates from their respective churches, Bro. Baker, of Oak Grove was invited to a seat.

On motion, leave being granted to pass for the present, the 2nd and 3rd items in the programme, the chair proceeded to appoint a committee to audit the Treasurer's account and report to this body, whereupon W. B. Cathy, James Cook and P. T. Hurt were appointed said committee. Elder W. H. Goodloe, our general Evangelist, being called on, made the following report, viz :

Your Evangelist for Middle Ala. coöperation, term ending October 8, 1860, respectfully submits the following: Within the bounds of

said coöperation ninety-five additions have been made, mainly by the labors of your Evangelist. He has preached at various points where much interest has been excited, and where much good could be accomplished by proper efforts. He would further state that various calls were made upon him to preach at other points to which he could not respond in appropriate labor. There is, indeed, a general interest in the field, which promises much good in the future.

Respectfully

W. H. GOODLOE, *Evangelist.*

A call being made for information touching the state of the cause in the bounds of this coöperation, brethren Adams, Garrett, Strother and Berry reported respectively as follows, viz:

Dr. Adams reported an addition of twenty-six members at Pleasant Hill since the last session of this convention, and that the cause is steadily increasing at that point. He also reported a great desire on the part of the brotherhood to have an Evangelist in that section, and for that purpose they pledged one hundred and fifty dollars.

Bro. Garrett reported an increase of thirty-seven members to the congregation at Cross Roads, that they have regular meetings and that the cause is progressing in that vicinity. They pledge three hundred dollars for Evangelizing purposes.

Bro. Strother from Clinton refers to brother Goodloe's oral report, from which the convention learned that eighteen had been added to the good cause at that point. The congregation at Clinton including Mt. Hebron, pledge three hundred dollars for the ensuing campaign.

Bro. Berry from Selma reported that they had occasional preaching, that they have a good house of worship in the city and that they greatly desire the services of a resident preacher, and to this end they are willing to raise five hundred dollars, and ask the aid of this body to sustain a preacher at that *important locality*.

#### PLEDGES BY INDIVIDUALS.

Bro. Payne, of Sandy Ridge, pledges one hundred dollars to the Evangelizing fund for the ensuing campaign.

Bro. W. D. King, Bells Landing, pledges one thousand dollars payable after the 1st January 1861, for like purposes.

Sister Julia Goree contributes, in cash, the sum of nineteen dollars to the said fund.

By letter from Dubbin, Perry county, we learn that the congregation there have raised forty-five dollars for the Evangelizing fund, and

that brother W. N. Mitchell was prevented by sickness from attending this meeting as their delegate.

On motion the following brethren were appointed a Standing Committee to solicit contributions to the Evangelizing fund, and, during the recess of this body, disburse any surplus on hand, in the employment of suitable Evangelists, viz: Elder A. B. Walthall, Marion; Jabez Curry, Oak Grove; Dr. David Adams, Pine Apple, Wilcox county; Arnold Jolly, Mt. Hebron, Green county; Wm. Payne, Sandy Ridge, Lownds county.

On motion adjourned till 3½ o'clock P. M. .

#### AFTERNOON SESSION.

Meeting was opened by appropriate services—prayer by Elder A. B. Walthall.

On motion of brother W. A. Corbin, Elder A. B. Walthall and brother Alfred Berry, were appointed messengers to the American Christian Missionary Society, to be held in Richmond, Va., next Spring; then on motion Elder W. H. Goodloe was appointed messenger to the next session of the Mississippi State Convention of Disciples; again on motion, brethren Adams, Berry and Strother were appointed a committee to confer with Evangelists to ascertain who can be employed, and at what salary, and report to the present session of the Convention.

On motion brother W. B. Cathy was appointed Treasurer of this body; then on motion Resolved, that the books, accounts, notes and all moneys belonging to this body, be transferred to said Treasurer.

On motion adjourned till Monday morning 8½ o'clock.

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#### MONDAY MORNING.

The meeting was opened by appropriate services—prayer by Elder Goodloe, the report of the Committee on the state of the Treasury being called for, the following was submitted and adopted, viz: The Committee appointed to examine the accounts of the Treasurer of this body, beg leave to report that they have discharged that duty and find that there was on hand 1st March 1860, the sum of fifteen hundred and fifty dollars and fifteen cents and that there has accrued by way of interest up to this time (Oct. 8, 1860,) seventy-four dollars and ninety-two cents, making the total of sixteen hundred and ninety-four dollars and seven cents, all of which is respectfully submitted.

A. BERRY, *Chairman.*

Whereas, in the opinion of this body, active labor will pay better than mere pecuniary interest on a vested fund, therefore Resolved, unanimously that the Standing Committee appointed by this body, to solicit and disburse its funds, employ active, efficient laborers at the earliest practicable period.

The Committee appointed to consult with Evangelists, beg leave to report that the services of Elder W. H. Goodloe, can be procured at the sum of twelve hundred dollars, provided he be permitted to reside at Clinton and confine his labors *chiefly* to that region of country.

F. P. STROTHER, *Chairman*.

On motion the above report was adopted and brother Goodloe publicly pledged himself to the work.

On motion Resolved, that all pledges or parts of pledges received by Evangelists, shall be faithfully reported to the Treasurer of this body.

*Resolved*, That the time of holding the next coöperation meeting be Friday before the 2nd Lord's day in October next, and that Selma be the place of said meeting.

*Resolved*, That the delegates from the different churches furnish the number of members in their respective congregations to the next session of this body to be held in the city of Selma.

On motion Resolved that Elder A. B. Walthall preach the Introductory at the next meeting of this Convention, and that 11 o'clock on Saturday be the hour for its delivery—brother Goodloe his alternate.

On motion of brother W. A. Corbin, Resolved, that the chair appoint a committee of two to correspond with preaching brethren in order to secure their attendance at Selma next October. Whereupon W. A. Corbin and Alfred Berry were appointed said committee, and on motion the chair was added.

*Resolved*, That the proceedings of this meeting be published in the A. C. Review, M. Harbinger and Gospel Advocate, and that the Secretary furnish copies for that purpose. Then on motion the Convention adjourn to its next annual session to be held in Selma, October 1861.

A. B. WALTHALL, *Chairman*.

P. T. HURT, *Secretary*.

NOTE.—Evangelists, who desire to make *full proof* of their ministry, can find an opening and extending field in Middle Alabama. We are prepared to employ two earnest, efficient laborers—one to



locate in the city of Selma, but to travel within the bounds of this coöperation during the months of July, August and September—the other to act as evangelist all the time, on the east side of Alabama River. Evangelists will find a warm hearted brotherhood in our State and a plenty of work to be done, which can, by proper efforts, be turned to good account in the vineyard of the Lord. We invite correspondence on the subject.

Address Elder A. B. Walthall, Marion, Perry county, Ala.

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### REPORT FROM TEXAS.

SALADO, TEXAS, Sept. 20, 1860.

BROTHER FANNING:—We have just concluded another happy meeting, some thirty miles west of this place on N. Gabriel. There were thirty-one additions,—one a Baptist preacher. It was a truly refreshing time. A number of our old Alabama friends were there, and still pressing on in the service. How they delighted to talk of old battles fought and victories won! We concluded, as the best guess we could make, that from Lauderdale county, Ala., twenty five years ago we might now count some 50 preachers, and, perhaps 50,000 disciples! And you know we did not wait then, to be especially sent, nor had we any pledges, or promises of support, except God's promises.

The disciples at this meeting, raised what they could, and gave it to three evangelists, D. Stewart, P. Wales and S. P. Stapp, living near, to encourage them for the coming year. We were together from Thursday evening till Wednesday morning. I never saw a happier, or more harmonious time. From too much labor in the past, I was unable to *preach*, in the usual way, but I could *talk* three, and some times four times a day; and it seemed to be as effectual as preaching—it was the Gospel that did the work, not man, nor manner. And such work we think will stand the fiery trial.

We have still some *humanism* amongst us, but all seem ready to exercise forbearance and deference, and hence our brotherly harmony and success. The cause is the Lord's and it will triumph! Oh! how I would delight to have you under our big tent! But I suppose it is well for us to be far "scattered abroad preaching the word."

In the one service,

C. KENDRICK.

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## MEETING OF THE A. C. M. SOCIETY AT CINCINNATI FOR 1860.

We sincerely rejoice in the reports of the meeting of the brethren for Missionary purposes, as set forth in Bro. Franklin's paper, at Cincinnati, Oct. 24th, 1860. There was evidently a large collection of brethren, and great harmony and good feeling prevailed. The reports from the missionaries in the different parts of the United States and Canada, were all favorable to the cause; but little, however, has been accomplished by brother Beardslee in Jamaica, and less by brother Barclay in Judea; but they labor under embarrassments no doubt of the most serious character. While we do not cordially approve of the society form of the brethrens labor, we wish to utter our hearty Amen, to all the service rendered to the cause of the Master. We are sorry that we could not be with the brethren. T. F.

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## FAMILY AND CONGREGATIONAL EDUCATION AND RELIGION.

While we have never had the least patience with the "common stock system" of Shakers, Mormons, Moravians, we have long been deeply impressed with the idea, that it is entirely practicable for Christians to so locate themselves with reference to each other, as to enable them to make education, to any desirable extent, common, and a much higher degree of moral culture than generally exists amongst professors, possible. We are prepared at present, to offer but a suggestion or two.

What is to hinder any number of Christian families, from occupying the same section of country, and of so arranging their residences, as to enable them to meet and spend a part of every day for mutual improvement? Eight or ten hours per day is quite a sufficiency of time for the most energetic and industrious to work, or give to the business of this world, six or eight hours, will certainly afford all the time required, for sleep and recreation, and yet we find from four to six hours, in the twenty-four, which must be wasted or improved. It occurs to us that if Christians would take this matter under serious examination, we might have a whole community, old and young, rich and poor, suitably educated, and afford all the members the very best means of spiritual improvement. Is any one thinking on this matter, or are we dreaming? T. F.

## IN EVERY THING GIVE THANKS.

Grateful love is the vital element of true piety. Conscious of utter moral weakness and unworthiness we flee to Christ. In His wonderful condescension and His great atoning work, He is to us "the chiefest among ten thousand, the one altogether lovely. We cast ourselves into His arms with a thankfulness which no word can express. All our hopes is in Him. Every moment, and for every blessing we are dependent on Him. He redeemeth our life from destruction. He crowneth us with loving kindness and tender mercies. Not a breath we breathe, not a beating of the pulse but testifies anew to the fullness and the freshness of His grace. Hence every utterance of the lips, every thought of the heart should go up bearing heavenward the incense of gratitude. Failing to give thanks continually, we become aliens and apostates.

Said a man who had been saved by another from a cruel death, "Sir, I shall remember you with gratitude every moment that I live, for I owe all my moments now to you. Every drop of blood in my body thanks you." Should not the Christian have this feeling in a still higher sense towards Christ? Without Him we would be prisoners of despair. By our sins we have forfeited life and all its blessings. We had no more claim upon God than the murderer in the condemned cell has upon the Government whose laws he has violated. To that murderer a pardon is as life from the dead. Let him go out and breathe again the air and bask again in the sunshine, and he owes a debt of gratitude which can never be repaid. But if, after being condemned and freely forgiven, he should complain of the Government because it did not confer on him wealth or honor, should envy his neighbors, and spend his time in murmuring, would he not merit the contempt of all men?

Such is the case of a Christian who is ever dissatisfied and complaining. He has received a pearl of great price—a pearl which makes him rich unto everlasting life; and instead of prizing it and rejoicing in it, he envies every poor earth worm around him. He longs for every poor and worthless pebble. He thinks that God, who has given him so much, ought to humor him in regard to every whim—ought to pamper all his carnal lusts—ought to treat him as a foolish parent treats his only child.

This spirit of ingratitude, whether in the form of complaining, or of restless longings, is a sad defect, we had almost said a *fatal* defect,

in much of the piety of our day. The age with its feverish activity, has invaded the Church, and God's children—His heirs—have ceased to be content with such things as they have, believing that He will never leave them or forsake them. They have become "careful and troubled about many things," they have lost their enthusiastic love for the Saviour, and that ecstatic hope and joy in Him which gave to primitive piety its peculiar and resistless charm.

We must come back to the spirit of the apostle, who could glory in afflictions, and rejoice in distresses and persecutions, who could sing the praise of God in dungeons, and "in every thing give thanks." Then will the men of this generation, sin-sick and sad, be attracted by our lives and conversation to Christ—then will He—manifested as "the desire of nations"—the rest for the weary soul—draw all men unto Him.—*Cin. Christian Herald.*

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DEAR BRETHREN:—I have preached but little this year; but what I have done, has been attended with success. My last meeting was at a place where I had preached, occasionally for three years with but one convert; but this time I succeeded in breaking the ranks of sectarianism, that had so firmly resisted the truth, and taking eight; four by confession and baptism, three from the Baptists, and one from the Methodists. Bro. Adkins and myself, have entered into a compact, under the banner of Jesus, to assail the citadels of Satan throughout several counties, next year; and devote our whole time. We start upon no mercenary system; but throw ourselves upon the God of Israel for support. The prospect is that a great and glorious victory can be won.

In this country the harvest is truly great but the laborers are few.

Yours in hope of immortality,

F. M. STRATTON.

*Ruver, Ark., Nov. 7, 1860.*

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Sister Polina, wife of Bro. Joseph Harlan, of Sumner county, has left us. After long and excruciating suffering, she closed her eyes to earth, in the full triumphs of the faith, Nov. 5th, 1860. The consolations of the Gospel affords all the comfort that can be offered to the deeply afflicted husband and children. Her many relatives and friends sorrow in hope.

T. F.

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## ATONEMENT AND THREE HEAVENLY WITNESSES.

BARNES'S STORE, Oct. 1st, 1860.

DEAR BROTHER FANNING:—Many thanks to you for the "positive side" of the question which has enabled me to better understand the portions of Scripture regarding the atonement to which I alluded—still I am in part misunderstood—perhaps I neglected to insert quotation marks after my quotation from brother Fulgham's article in the July No., and thus his expression has seemed to be mine. (Bro. F. is a young man and employs a little too much rhetoric.) 'Twas he, and not I who said "That grand sacrifice which alone could extinguish the flames of divine justice, burning to avenge the wickedness of man." and this was too strong meat for me, especially after your answer to my query in the April No. Brother Campbell once said that it would require a considerable length of time before the smell of the liquor could be removed from a cask after the liquor had been emptied.

I am but a young Christian though a tolerably old woman. I never heard a gospel sermon, and to my knowledge, never saw a Christian till within the last ten years; but when I found, after long search, "the pearl of great price" I gladly disposed of all I had before, of a religious kind, in order to become possessed of it. The flavor of sectarianism may yet cleave to me in some particulars, but I am unconscious of it; but my present statements will explain why I so often trouble you with questions, for I cannot fulfill the injunctions given in the 14th chapter and 35th verse of 1st Cor. And what I cannot understand my self I have no other resource to learn but by applying to some one capable of instructing me. I hope therefore you will not impute my applications to impertinence, but to a desire to learn all that it behooves a Christian to know. I would be thankful for an answer to the question I asked some time ago, viz: whether it will do violence to the original text to transpose the 7th verse of the 5th chapter of 1st John so as to make it read "There are three in heaven who bear witness etc. I cannot understand the point as it is. Please excuse my verbosity. In hope of eternal life through the atonement (Please say Reconciliation. T. F.) of a crucified and risen Savior, I remain your Sister &c.

D. M. PRIEST.

REPLY TO SISTER PRIEST.—There can be no objection to the translation or idea, suggested by our Sister. If there are three that bear



record in heaven, there must be three witnesses in heaven. The passage, however, is considered by the learned world as an interpolation. In the 113 Greek manuscripts known, it is found in but one, and Dr. Adam Clarke says, "It stands upon no authority sufficient to authenticate any part of a revelation professing to have come from God." This passage no doubt was introduced to establish the doctrine of the trinity, and yet it fails to prove that the three are one God, or one person. If it establishes anything it is, that the Father, Son and Spirit are one witness, or equally testify that Jesus is God's Son. John says "This is the witness of God, which he has testified of his Son."

T. F.

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#### CHEROKEE MISSION.

DEAR BRETHREN:—I have been much afflicted with the fever this year. I am just now recovering from the fourth attack. It seems very difficult for one of my age to become adapted to this climate. We have a healthy location and fine water, but still it seems impossible for me, notwithstanding much precaution, to avoid frequent attacks of fever. But, thank the Lord! my life is yet preserved and I hope my health will soon be restored. The health of my family has been better this than former years, having had only a few slight cases.

In August I attended the annual meeting of the churches of Washington county, Arkansas, Brethren Graham, Carlton, Robertson, Northern, Goodnight and others were present and spoke to the people the word of life. Many brethren were in attendance and the congregations were generally large. The saints were much refreshed and six persons turned to the Lord. The church at Fayetteville is prospering finely under the pious and able labors of our beloved brother Baxter. After their neat and commodious brick meeting-house was finished last winter, brother Baxter, in much affliction, single and alone, weather inclement, held a protracted meeting, which resulted in the addition of some fifty members to the church.

By special request I held a meeting in Benton county, Arkansas, embracing the first Lord's day in September, at which I was happy to meet with several good brethren from Tennessee, among whom were sister Banks and brother and sister Yerger. We preached several days at two different points, had six conversions and constituted a

church of some twenty members. We rejoiced with brother and sister Yerger in the conversion of their promising son, whom I knew when he was but a child. We had the co-operation of brother Good-night and spent two nights at his house during the meeting. It is pleasant to dwell with a faithful fellow-laborer and pious family in a strange land.

Returning to the Nation, we passed "*Harmonial Springs*," the residence of Dr. Spencer & Co. The Dr. and Lady profess to be speaking and writing mediums under the influence of Angels, to conduct all the affairs of the Association according to their teaching, and publish a paper titled "*The Theocrat!*" They have adopted the Bloomer costume, vegetable diet and their religion, of course, is *Angelology*! Dr. Rogers and wife united with this angel church, but, after several months trial, the Dr. being slow of heart to believe, left in pursuit of some other *ology*, leaving his better half a thorough convert to the angelic faith!

Benjamin and Nannie are teaching on Grand River some twenty miles apart. We now have a good public school in half mile of our house. My love to all,

J. J. TROTT.

P. S.—Sickness, drouth and abolition excitement, etc., have suspended for the present our high school, but I still hope to resume it when circumstances become more favorable.

J. J. T.

*Christian Mission, C. N., October 8, 1860.*

Brother T. is too far advanced in life to have health in Arkansas. Tennessee, Missouri, or Kentucky will answer.

T. F.

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BROTHER FANNING:—After you left Reunion, brother Barrett and I continued the meeting to Tuesday afternoon, and succeeded in persuading some others to become obedient to our Lord; several were heads of families. There were twenty additions in all; twelve confessions, and eight more who had been members. The disciples were much revived, built up, strengthened and greatly encouraged. There were no efforts made at eloquence and rhetoric; but a calm and solemn exhibition of truth, which reached the heart of many who were in attendance. The triumph was achieved by the eloquence of facts.

Your brother in the one hope,

J. H. DUNN,

*Lone Mulberry, Ala., Oct. 4, 1860.*

## EAST TENNESSEE AND GEORGIA CO-OPERATION MEETING.

SEPTEMBER, 22, 1860.

The brethren and messengers composing the East Tennessee Georgia co-operation met pursuant to adjournment, at Mount Bethel, Bradley county, Tennessee.

The meeting was called to order by appointing brother W. J. Owings Moderator, and brother Love assistant Moderator; and brother J. H. Acuff Clerk, and brother G. W. Paris assistant.

The meeting, or the exercises, was then opened by a few appropriate remarks, singing and prayer by the moderator.

The following report was then made of the respective churches composing this co-operation, viz:

*Union*, Dade county, Ga., Silas Wakefield, Henry Stone and Andrew Brown—100 members.

*Liberty*, Dade county, Ga., Washington Bacon, David Tittle and G. W. Paris—31 members.

*Philadelphia*, Walker county, Ga., L. H. Carmicheal, James Mattox and Bryant S. Rutledge—84 members.

*Shady Grove*, Walker county, Ga.,—10 members.

*Cedar Ridge*, Whitfield county, Ga.,—12 members.

*Mill Creek*, Murry county, Ga., Silas Akins—30 members.

*New Liberty*, Pickens county, Ga., not received.

*Pleasant Hill*, Pickens county, Ga., Elder Payne and Thomas Cantrell.

*Ashland*, Blount county, Tenn.,—13 members.

*Liberty*, Blount county, Tenn., Elder John Davis and Jame Ham-mil—70 members.

*Post Oak Springs*, Roane county, Tenn., W. J. Owings and John H. Acuff—40 members.

*Cave Creek*, Roane county, Tenn.,—12 members.

*Liberty Hill*, McMinn county, Tenn.,—60 members.

*Mount Verd*, McMinn county, Tenn.

*Spring Creek*, McMinn county, Wm, Ereksen—35 members.

*Chatatee*, Bradley county, Tenn., John Mee and E. D. Roberts—30 members.

*Hay's Creek*, Bradley county, Tenn.,—15 members.

*Mount Bethel*, Bradley county, Tenn., William Humbard and Gilbert Randolph—20 members.

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*Bethlehem*, Hamilton county, Tenn.—30 members.

*Smyrna*, Bledsoe county, Tenn., James Love—110 members.

*Rocky Spring*, Jackson county, Ala., W. D. McCampbell, J. N. Johnson and James W. Daniel—130 members.

The New Liberty difficulty in the church was taken up, after considerable investigation in which many of the brethren joined, relative to the difficulty existing in that church without any probability of coming to a proper adjustment of the difficulty. By motion of Bro. Gilbert Randolph, the matter was laid on the table. Adjourned for preaching, to meet again in the afternoon.

Met pursuant to adjournment.

A petition was offered, asking for a division of the co-operation as to embrace Sequachie Valley, Jackson county, Ala., Dade county, Ga., Walker county, Ga., and that the same be known as the Sequachie and Georgia co-operation, which petition was granted.

The first meeting of said co-operation to be held at Union Church, Dade county, Ga., commencing on Friday before the third Lord's day in September 1861.

The East Tennessee and Georgia co-operation will meet at Spring Creek, McMinn county, Tenn., on Friday before the fourth Lord's day in September 1861.

Bro. Love has delivered about 300 discourses during the past year with about 203 additions.

Bro. Gilbert Randolph presented the following resolution which was unanimously adopted:

*Resolved*, That we tender our thanks to the officers of this body for the very able and satisfactory manner in which they have conducted the business.

J. H. Acuff presented the following resolution which was unanimously adopted:

*Resolved*, That we as a body tender to the brethren and sisters at this point for their hospitality to the delegates our kindest thanks,

It was unanimously agreed that these minutes be sent to the Gospel Advocate for publication.

JOHN H. ACUFF, *Secretary*.

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DEAR BRETHREN:—I write to inform your readers something in relation to the congregations in Jackson county, Tenn. Though I can give at present but little more than locality, for the most of them are

in a scattered condition. At Bagdad there are some fifty or sixty members in good standing. At this place myself and brother A. Salee commenced a meeting Friday before the fourth Lord's day in Sept., Saturday evening brother Stalker, of Hartsville came to our assistance. We found him to be a workman, and became the principal speaker. The meeting closed the following Tuesday with fifteen additions, mostly by confession and baptism. A good impression was left on the minds of the people. At Jennings's Creek there are some sixty-five or seventy members in a scattered condition. At Flynn's Lick there is a small congregation. At Antioch sixty members. At Gainsboro a few noble sisters. At Taley's Old Field is a large congregation. At Roaring River, Sugar Creek, Pleasant Hill, Mill Creek, Celina, Brimstone and Green Hill, there are brethren meeting every Lord's day. At Tinsley Bottom sixty members meet weekly. At Philomath, Centerville, Greenville and Trace Creek, brethren meet occasionally to worship. Bro. A. Salee and myself have been urging upon the minds of the brethren at various points the importance of coöperating together. If we could have brother T. Stalker to labor in this county a few weeks much good might be done by setting in order things that are wanting. Praying the good Lord to send more laborers into the vinyard.

As ever yours in the Lord,

H. M. LOVELADY.

*North Spring, Tenn., Oct. 3, 1860.*

Bro. Stalker is eminently qualified to set the churches in order, or perform any other needed work.

Suppose the brethren in Jackson, meet us in the lower counties in our consultation meeting. Would it not be well for these brethren to take our paper?

T. F.

#### WESTERN TEXAS REPORT.

Our early acquaintance and co-laborer Bro. Mansel W. Matthews, of Burnet, Texas writes under date of October 1st, 1860. "The cause of Christ is onward in Western Texas. Our brethren are doing more here for the cause, than in any other part of State."

We would be happy indeed to hear frequent reports from brother Matthews. Were he to devote himself to the work there is no man in Eastern or Western Texas more competent to do service in the Masters cause.

T. F.



## SAVED FOR AN END.

Art thou content? hast thou no higher aim  
Than just to gain admittance at the door;  
In faintest characters to trace thy name  
Amongst the list of those who die no more?

Art thou content that God has set thee free  
From sin's reward—that misery beyond—  
Content to sail upon life's deep, dark sea,  
Unmoved by bright calm joys, or dire despond?

Dost thou not feel that thou art saved to live?  
Dost thou not know that thou art saved to save?  
Forgiven, that thou mightest too forgive,  
Redeemed alike, for both sides of the grave?

Bound to that raft, cross shaped, so firm, so great,  
It was not meant that thou should use thine oar  
Alone to guide, to move thy selfish freight  
To realms thy fancy paints on yonder shore.

Saved from the wreck reach out a saving hand;  
Thousands are sinking neath the waves of sin;  
Stay not thy efforts till God bids thee home,  
Thy task accomplish, He will steer thee in.

Dost thou not know, that in thy diadem,  
The souls that owe their heaven sent light to thee  
Shall form, each one, a bright immortal gem,  
Gracing thy brow to all eternity?

Yet more, these gems shall bring increase of rays  
To circle round the everlasting throne  
Of him who, though He sits "Ancient of Days,"  
Stoops to redeem thy soul, thy service own.

*[From the Christian Advocate, England.]*

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WHO ARE THE GREAT PREACHERS?—The great preachers of the world have been those who were in direct sympathy with human life, and who had an end to gain with the men before them. But with culture and scholastic habits, men have interpreted the word of

God, "Follow me, and I will make you a preacher of sermons." The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preachers. If ministers cared more for their people and less for their own sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence are good as collateral influences, but no man will win souls who does not feel the pulse of his own congregation; who does not know their wants; who does not study their lives; who does not understand how to take the primary truths of Christianity, and apply them to the consciences of men in their daily business life. Such will be certainly efficacious; and such preaching is necessary to the filling of the churches. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands would have to be built. For you may depend upon it, there is never a man who preaches intelligent truth, and preaches it with living sympathy for men, that people do not flock to hear him.—*Life Illustrated*.

#### CO-OPERATION MEETING.

BEREA MEETING HOUSE, LA FAYETTE CO., ALA., Oct. 27, 1860.

In accordance with an appointment agreed upon by the disciples of Jesus the Christ, Messengers met in coöperation, at this place, to-day, at 10 o'clock A. M., from the following congregations, namely:

1. Gum Fork, Itawamba county, Miss.—Thomas Billingsley and Dennis Buchanan.
2. Union, Itawamba county, Miss.—Elder Nathaniel King and John Wallace.
3. Frankfort, Ala.—Thomas B. Trotter, Evangelist and Obediah Chisholm.
4. Spout Spring, Franklin county, Ala.—John Taylor, Evangelist, and John A. and James Taylor.
5. Stoney Point, Lauderdale county, Ala.—Elder C; W. Wesson and Andrew J. Grisham.
6. Russelville—Represented by letter from Moses McWhorter, presented by John Taylor.
7. Union, Marion county, Ala.—G. M. Haley, Evangelist, John Rowland and G. W. Freshower.

8. Berea, La Fayette county, Ala.—Elder Thomas Thornton, Andrew McCaleb and Newman McCollum.

9. Liberty, La Fayette county, Ala.—Wm. C. Tidwell.

10. North River, La Fayette county, Ala.—P. S. Tidwell.

11. Wolf Creek—Jeremiah Randolph, Evangelist.

Brother George L. Brown, Evangelist, of Lawrence county, Ala., being present, was solicited to preside over the deliberations of the meeting, and Thomas B. Trotter to act as Scribe.

From the reports of the above mentioned messengers, it appears, that there are within the bounds, represented in this meeting about three hundred and fifty-eight disciples, and that they are willing to contribute, for evangelizing purposes, during the year 1861, the sum of five hundred and seventy-five dollars, to be paid quarterly, namely:

| <i>Names of congregations.</i> | <i>No. Members.</i> | <i>Amt. contributed.</i> |
|--------------------------------|---------------------|--------------------------|
| 1. Gum Fork,                   | 54                  | \$50 00                  |
| 2. Union, Itawamba, Miss.,     | 21                  | 25 00                    |
| 3. Stony Point,                | 58                  | 100 00                   |
| 4. Frankfort,                  | —                   | 50 00                    |
| 5. Spout Spring,               | 17                  | 40 00                    |
| 6. Union, Marion county, Ala., | 70                  | 50 00                    |
| 7. Berea,                      | 40                  | 100 00                   |
| 8. Liberty,                    | 11                  | 20 00                    |
| 9. North River,                | 11                  | 15 00                    |
| 10. Wolf Creek,                | 16                  | 25 00                    |
| 11. Russelville,               | —                   | 100 00                   |
|                                |                     | <hr/>                    |
|                                |                     | \$575 00                 |

Brethren John Taylor and George L. Brown agreeing thereto, were chosen to labor as evangelists, during the year 1861, within the bounds represented at this meeting, as follows, namely:

Brother Taylor, at Union, Miss., Gum Fork, Berea, Liberty, North River and Wolf Creek, and Brother Brown, at Russelville, Stony Point, Frankfort, Spout Spring and Union, Ala.

Adjourned to meet at Gum Fork, 10 miles east of Fulton, Miss., on Friday before the 3rd Lord's day in Sept. 1861.

G. L. BROWN, *Chairman*,

THOMAS B. TROTTER, *Scribe*.

DEAR BRETHREN:—I am still laboring the old Gospel, in company with brother C. Billingsly. At a two days meeting on the 10th and 11th of August we had five confessions and Baptisms. We was denied the school house on a Methodist Clergyman's land. We went to a grove at a good watering and the people flocked to hear the Gospel, the truth "cut to the heart" in the conviction of many. Bro. Billingsly is a sound and a good man. May the mantle of God be over the Editors of the Gospel Advocate.

Your poor brother in Christ,

P. F. SOUTHERN.

P. S.—Since the above was written August 31, two others made the good confession and was immersed and went on their way rejoicing. We hug to the line and to the plumbit in preaching the word, this gives us a heavy persecution. But the Gospel is all the power we have for salvation "preach the word." Brethren let us catch the falling panoply of our old brethren as they go up, and cry aloud and spare not. Humanisms are quaking in Texas. May God preserve you for his everlasting kingdom. Amen.

P. F. S.

*White Cottage, Shelby county, Texas.*

DEAR BRETHREN:—Whilst writing on business, I would say that Bros. Holmes, Cook and Carter held, in Covington, a meeting which commenced on Friday night preceeding the first Lord's day in July, and closed on Wednesday morning following. At the commencement of the meeting, Bro. Holmes gave us a very impressive discourse on that solemn charge of the Apostle Paul to Timothy, "Preach the Word." On Lord's day, Bro. H. discoursed for nearly two hours, in his very impressive manner, to a large and attentive congregation, on that solemn question, "What must I do to be saved." Bro. Cook also gave us some very interesting discourses. At this meeting, we had fourteen additions to our congregation, and five in June, making nineteen since I wrote you last. Our congregation now numbers some fifty members, I think. Most of them are young persons, and promise to be useful members of Christ's Church. We meet every Lord's day, and attend to breaking the loaf. I trust we are doing well.

Yours in Christ,

C. A. SADLER.

*Sharon, Tipton county, Tenn., Oct. 13, 1860.*

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 OBITUARIES.

Died at the residence of brother Stone, in McMinnville, Thursday, October 4th, at 4 o'clock, P. M., after an illness of about six hours; Sister Susan Hager, in the 44th year of her age, having been an active member of the Christian Church twenty-eight years she died in the triumph of a living faith, and has now gone to her reward. Our little band of disciples at this place feel sorely bereaved, but we sorrow not, as those who have no hope. May we imitate her example and seek to meet her in that city whose maker and builder is God. where the wicked cease from troubling and the weary are at rest.

## A SISTER.

*McMinnville, Oct. 29, 1860.*

We were for many years well acquainted with our deceased Sister, and we never had a doubt as to her devotion to our Savior.

T. F.

On Saturday the fifteenth day of September 1860, at the residence of her husband, Dr. James Charlton, in Rutherford county, Tenn., our Sister Virginia P. Charlton in the 37th year of her age. She had been in feeble health for over two years, but within the past few months of her life had given indications of a more rapid decline. Meekly, patiently and uncomplainingly she bore her sufferings until she was delivered from them by the Messenger, death. She had been a member of the Church of Jesus Christ for about seven years; had during that time been an earnest and devoted follower of HIM who was meek and lowly. Our Sister was of that delicate organization and intense and sensitive temperament, which always feel an interest in the well-being of those by whom they are surrounded, and which elicit and excite a corresponding feeling on those who come in contact with them. She is then missed and mourned by all who knew her. But while we cannot mourn for her as for one who has died without hope; we yet know that a family circle has been broken—a family heartstone has been made desolate—a companion, a wife, a mother, has been taken from the embrace of loved ones on earth.

As our brother remarked on the day of her burial, there are nine children left motherless three of them (by a former marriage) without either father or mother, all of them needing the nurture, the counsel, the guidance, the virtue inspiring and preserving influence of a mother's love.

We truly sympathise with our brother and these motherless children in their sad bereavement, and pray that he may be enabled so to live and so to bring up the orphan children in the nurture and admonition of the Lord, that a family broken and sundered on earth, may be a reunited and unbroken band—a part of our Father's household on high.

D. L.

*Franklin College, Nov. 20, 1860.*