

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII.

NASHVILLE, JANUARY, 1861.

NO. 1.

THE CHURCH OF CHRIST,

A DISCOURSE DELIVERED IN MURFREESBORO', TENN., AT THE OPENING
OF THE NEW HOUSE OF WORSHIP LORD'S DAY NOV. 11, 1860.

BY TOLBERT FANNING

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matthew xvi. 18. "*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*" 1. Tim. iii. 15.

We have assembled this morning, beloved brethren, for the first time in *your* beautiful house of worship, and it is our purpose, to present to you, and our respected fellow-citizens present as perfect a drawing of "*The house of God, which is the church of the living God,*" as our feeble ability and the time, we can give to a single discourse, will allow. Before, however, engaging in an examination of the subject, we feel that it will be proper to offer a few respectful reasons for calling such special attention to a matter which, in so enlightened an age as this, seems to be so barren of spiritual interest.

In the first place, most of the world without, owing mainly to a want of agreement in the churches of our times, regard all such discussions as entirely useless. The simple fact, that many churches exhibit marked obliquities, and many zealous party advocates give not satisfactory evidence of enlightened piety, or sincere devotion to God,

creates doubts with many, of even the intelligent of the world, as to the necessity of church relations. Hence not a few have been driven to the fearful conclusion, that they will risk the consequences of death and the judgment without the promised salvation of the church. Whilst we are free to admit criminal defects in many churches, and a total inability in the parties of the age to convert the world and properly educate mankind for mansions of purity; we maintain that the great amount of false coin, only argues that pure gold exists, and needs but the appropriate tests to discover it in all its beauty and priceless value. To our friends of the world then, we would respectfully suggest, that they must not look for a paradise on earth, or angels amongst men. We are all frail and imperfect beings of earth, ardently struggling to qualify ourselves for heavenly society; and with all our defects, the church of God is "the light of the world and the salt of the earth." Beyond her pale, there is scarcely a pious and generous emotion,—evidently, no clearly marked indications of spiritual life,—and when the Author of our holy religion shall "deliver up the kingdom to the Father" those without, who have offended will be found wholly destitute of promise. There is either a church demanding the submission of all, and promising to the faithful eternal life, or the world is but a dream,—a cheerless waste—and there is neither a Savior, heaven or happiness for man. Secondly, many of the defenders of the churches of the times, consider them as merely creations of fancy, as destitute of all Divine authority, of all power to save, and as subjects of such indifference, that we may either join them or reject them with impunity. This "low church" view, is so utterly incompatible with the character of God and the spiritual authority of the body of Christ, that without higher conceptions of the salvation offered, than is contemplated in the modern Greek, Roman and Protestant sects, we can scarcely hope for very marked improvement in our race. In the third and last place, whilst we who have professed to take the Bible, and the Bible alone, as our only rule of faith and manners, still wander in the smoke of the city and villages of confusion, crying for quarters,—asking for a dishonorable peace,—and thereby fail to unfurl the banner of our King to the gaze of a sin-sickened and perishing world, we must fail in our mission to wanderers seeking the straight and narrow road.

In very plain words, dear brethren, we see not yet eye to eye, and work not in perfect harmony on the walls of Zion, not because we have not full instructions from our Chief, but because we have not yet

studied with sufficient care the specifications of our heavenly devised plan. May we not hope in this brief *expose*, to set forth the materials, with the "joints and bands" of the temple of God, in a manner that will contribute to greater harmony at least among the saints of God.

It shall be our aim to speak with reference to the measure God has given, and to utter things easily understood.

1st. THE CORRECT IDEA OF THE CHURCH OF GOD, WHICH IS THE HOUSE OF GOD, THE PILLAR AND GROUND OF THE TRUTH.

Experience, has proved to us, that it is safe to present the negative, as well as the positive side of most, if not all questions; and generally, it is best to exhibit the negative side first. The chaff and husks of tradition must be blown away, before the pure seed can be seen in its beauty.

It is usual in denominational religions to call houses of worship, "*churches of God*," and to dedicate them to the Father, but while we consider it right and proper for Christians, as our brethren have done in this place, to erect comfortable houses in which to perform divine service, it is by no means correct to denominate them God's houses, or to dedicate wood, hay, stubble, brick, mortar, stone and paint to God. This, to say the least, is unquestionably idolatrous. It is proper to say in this connection, that God has erected and dedicated three houses, which have proved the glory of three dispensations.

"*The Tabernacle*," which was for a time at Shiloh, is called the house of God. Judges xviii. 31; Joshua xviii. 1. We have a full description of this house,—the materials, furniture,—proper place of each piece,—and its consecration. Exodus 40th chapter. When it was reared in the wilderness, "The clouds covered the tent of the congregation, and the glory of the Lord filled the tabernacle." This was 1490 years before Christ. But it was not called the church.

After this model, Solomon built a house—"The temple"—at Jerusalem, and dedicated it before Christ 1004, or about 500 years after the erection of the Tabernacle. In each of these Jehovah recorded his name. In the dedication prayer of the temple, Solomon said "Have respect, Oh Lord God, to hearken unto the prayer of thy Servant; that thine eyes may be open towards this house, night and day, even towards the place of which thou has said, "My name shall be there" that thou mayest hearken unto the prayer, which thy Servant shall make towards this place." I Kings viii. 29, 44. God's service could not be performed but in his house, because his name was not found

elsewhere. Still the Temple was not called the church, but the house of God. It is said, "For the glory of the Lord had filled the house of God." II Chron. v. 14.

Both the Tabernacle and Temple were figures of another, and better house—of the temple of the Holy Spirit, of spiritual edifice erected by the Christ and his Apostles. The preparation of the materials, the position of the furniture, and the glory that filled the Tabernacle and Temple, adumbrated the materials prepared by John, Jesus and his disciples, the bringing them together at Jerusalem on Pentecost, and the dedication by the outpouring of the Spirit on the ever-memorable Pentecost and beginning day of the church of Christ. This is called "The beginning." Acts xi. 15. The materials of this house are all sanctified, consecrated and lively stones.

It will be observed that the Tabernacle and Temple, prefigured no wooden, earthen, or stone house, but a spiritual edifice, and hence, we conclude, that it is highly unbecoming to call houses of man's construction, the churches of God, while the Son of God has reared a spiritual house, in which alone the name of God is inscribed in the heart of each member, and beyond the walls of which, the service of the Father can not be performed. We are, moreover satisfied, that it is a perversion of the sacred style of the Savior and all the primitive saints, to call meeting houses, "*churches*," but is a shameful relic of a heathen superstition, which leads its devotees to fancy, that the more high-steepled temples, fanes, and pagodas are erected to the honor of their Gods the better are they pleased.

The early Christians assembled in the private houses of the brethren. Rom. xvi. 5; Col. iv. 15; Philemon 2, and Paul occupied a hired house two whole years at Rome, into which he invited the people to receive his instruction. Neander informs us, that it was not till after Christians began to deflect from the simplicity and purity of the Gospel, in the third century, that they called the houses of worship, "*churches*."

Next, we enquire, if the word *church*, is the proper term to express the idea of the kingdom of God? In King James' day it was considered technical,—one of "the old ecclesiastical words" and therefore, he prohibited its translation.

Some derives it from the Greek *Kuriakos*, consecrated, or *Kurias*, Lord, the Saxon word is, *Kyrck*, the Scandinavian, is *Kirka*, the Slavic, *Cerkien*, the Scotch is *Kirk*, and the German *Kirche*, translated into English—*Church*, but not one of them expresses the correct idea. The word used in the Greek Testament is *Ekklesia*, from the two

Greek, *Ek*, from, and *Kaleo*, to call—to call to gether from the world, and hence the idea of an assembly. It does not necessarily denote a spiritual, or even a religious assembly, but is employed three times in the 9th chapter of the Acts of the Apostles, to denote the assembly, or mob that convened in opposition to Paul.

But with the qualifying words, it enables us to designate the whole spiritual family on earth, by the term congregation, as in Mat. xviii. 17, "Tell it to the congregation" "But if he neglect to hear the congregation," etc. This spiritual house-hold, and general assembly" and "congregation of the first born," is mentioned in the following forms: "And hath put all things under his feet, and gave him to be head over all things to the congregation, which is his body, the fulness that filleth all things." Eph. i. 22, 23. "Concerning zeal, persecuting the church." Philippians iii. 6.

In order to distinguish the different congregations, various styles were employed, as, "The congregations of Christ." Rom. xvi. 16. "Congregations of the Gentiles" "the seven congregations of Asia," etc.

From these scriptures, we can but conclude that the phrase, congregation of God is employed to denote the whole family of our heavenly Father on earth. The word church, however, is used by Rome, and we believe by all Protestant parties, to denote the clergy, the religious officials, or an order of persons belonging to the respective denominations to whom all authority, and even the keys of the kingdom belong. These officials are alone authorized to perform the ordinances, and execute the laws and do, to all intents and purposes, constitute the churches. The Baptists too are equally tenacious in the advocacy of something, they call, official authority to baptize. Hence, they do not object to communing with the Methodists, or Presbyterians, on the ground that they have not been immersed, for many of them have gone down into the water, but they refuse to fellowship as good men as the world can afford, who have been immersed and live lives of devotion to God, simply because their baptism was not performed by a regularly ordained minister of some one of the eighteen or twenty Baptist sects in the land. Consequently the value of the ordinance depends not upon its performance by a priest of God, with a penitent believer as the subject, into the name of the Father, Son and Holy Spirit, but upon the *official* relation of an administrator, who finds not the slightest trace of his church in the Bible, and is unable to trace it four hundred years in history. But even this is but little worse than we have witnessed of some "*preachers associations*," or other official

associations amongst us, that receive members into their fellowship, license men to preach, choose evangelists, and expel *ad libitum*. These are all popish indications and should be avoided.

The people of Israel in the wilderness were called the congregation. Acts viii. 38, and in this connection it may be well, to introduce a few other statements expressive of the family of the Lord under the New Testament dispensation. Paul says to the Gentile, "Now ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; In whom all the building fitly framed together, groweth unto a holy temple in the Lord: In whom ye also are builded together, for a habitation of God through the Spirit." Eph. ii. 19-22. "Ye are God's husbandry"—"God's building," "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." I Cor. iii. 9-16.

In order to present other features of the house of God, we consider it important to give a brief history of religion, or religious development, so far as it is set forth in the Bible. It is generally agreed, that we have authority for three dispensations, comparable—the first, to star light, the second to the light of the moon, and the third to the effulgence of the glorious orb of day.

1st. THE PATRIARCHAL AGE.

For twenty-five hundred years after creation, in round numbers, we find no intimation of a church or congregational worship in the Bible. During this long period, religion was of individual and family character. Hence it is called the Patriarchal age,—Noah erected his own altar, offered his sacrifice of "every clean beast" to the Lord. Gen. viii. 20. Abraham also, "Builded an altar unto the Lord, and called upon the name of the Lord." Gen. xii. 8. This is the order, as intimated, that prevailed for twenty-five hundred years, and the family feature of religious service has never been abrogated.

2nd. THE JEWISH AGE.

In the year of the world 2513, and 1491 years before Christ, "Moses stretched out his rod over the sea, the waters were divided, the children of Israel walked upon dry land in the midst of the sea," (Ex. xiv. 31-29) "and were all baptized into Moses by the cloud and by the sea." (I Cor. x. 2.) Thus a nation was born in a day, and the the family of Abraham was acknowledged, the favorite family of God.

In a few days afterwards, the army of Israel reached Mount Sinai in Arabia, from whose summit the Heavenly Father delivered to Moses the ten commandments on two tables of stone. Four hundred years before God had promised Abraham a Son by whom all the families of the earth should be blessed; but, "The law was added, till the seed should come." Gal. iii. 19.

But our purpose in this brief narrative, is to give but a few of the most striking features of the Jewish church.

It was composed of the whole family of Abraham, men, women children—male and female. A natural birth of Jewish parents, was the sole condition of membership. As blood was the only test of membership, the speculation that circumcision was the door into the church, has no higher sanction than the empty assertion, that baptism came in the room of circumcision, and is the door into the church of Christ. Jesus says, "I am the door." In Romans, we read of the "natural branches," and Paul speaks to the Gallatians of *Jews by nature, birth*" and both statements confirm the truth of the proposition, that a natural birth was *the* condition of membership. It may be in place, to say that a spiritual birth is *the condition* of membership into Christ's church. In reference to the history of this *national* church, we need feel but little interest, since we are assured one now exists, in every point superior, and in reference to which it is our ardent desire and highest ambition to give clear views to our friends. Consequently, we hasten to the examination of the

3rd. DISPENSATION, OR KINGDOM OF GOD ON EARTH.

For the sake of perspicuity we will treat the subject in separate, but brief chapters.

1. *The Kingdom promised.*—Moses wrote of our Lord, but possibly, the first clear intimation of the reign of Messiah is found, Isaiah ii. 2-3, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Daniel evidently referred to the Christian age, when he said, "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in

pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44. We doubt not that the people saw in vision, the Babylonish government, of which Nebuchanezzar was the head, the Medo-Persian, rise and fall after it, also the Grecian Monarchy, and last of all, the Roman. In the days of the last or Roman kingdom, "the God of heaven was to set up a kingdom." Jesus Christ was born in the reign of Augustus, was crucified in the reign of Tiberias Cæsar, and under his dominion the spiritual kingdom arose, that was to break in pieces all other kingdoms and stand forever.

When we open the New Testament, we find John the Immerser proclaiming, that "The kingdom of heaven is at hand." No sooner had Jesus ratified John's mission by submitting to his immersion and selecting a few humble disciples, then he preached likewise, that the kingdom was at hand. The disciples were to pray "Thy kingdom come." The Lord said, "Seek first the kingdom" and "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Finally he said, "On this rock, I will build my kingdom, and gates of hell shall not prevail against it." Comment is useless.

2nd. THE MATERIALS FOR THE KINGDOM, AND DATE OF ITS ERECTION.

John was to go before the Lord, "In the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i. 17. "He was to prepare the way of the Lord, to give knowledge of salvation to his people by the remission of their sins." Luke i. 76-77. This same John, "Did baptize in the wilderness and preach the baptism of repentance for the remission of sins,—they were baptized of him in Jordan confessing their sins." (Mark i. 4-5,) and thus he made the crooked ways straight, and prepared a people for the Lord. After the baptism of Jesus, "He made and baptized more disciples than John," and in this manner the materials were made ready for the house of God.

Pedo-baptists say, "Those prepared by John, were not suitable for the new and spiritual edifice, because there were twelve of them baptized at Ephesus a second time. No doubt these were baptized by Apollos, in ignorance, twenty years after John's death, and consequently it was of no value." Acts xviii. 24-26. xix. 1-5. "Jesus came to his own—(those prepared for him) and as many as received him, he gave authority to become the sons of God even to them that believed in his name." John i. 11-12. It will be remembered, that on account of

the materials for Solomon's Temple which prefigured the spiritual house having been prepared by rule, "There was not the sound of a hammer or instrument in rearing that most splendid building of the world." I Kings vi. 7. When the key of the arch was fitted to its place, the glory of the Lord filled the house. Likewise, when the spiritual stones were collected at Jerusalem, on Pentecost, the spirit of God descended to confirm the mission of the Messiah, in filling the disciples with light and glory. Thus the house stood forth, and afterwards "the saved were added to the church." Hence, John built no church,—felt no such aspiration,—and the kingdom of God, we repeat dates from the first Pentecost after the resurrection of the Savior.

3rd. SPIRITUAL CHARACTER OF THE HOUSE OF GOD.

The doctrine prevails in the Romish and Protestant communities, that the Church of Christ is a *mixed* body, that is, composed in part of the righteous, and in part, of the wicked. This view lays the foundation for the doctrine of sprinkling the unconverted, unpurified and profane into the church; of adopting unconscious babes into the body, and rearing up in the pale of the church, the corruptest masses of humanity. Where, in all the earth, can so debauched, and otherwise, corrupt population be found as in the bosom of Rome, the mother and mistress of abominations. Many hasty readers of the Bible have also concluded from the parables of "the tares and wheat," and "the net gathering of every kind," that the church is not only mixed but when once in, it matters not how wicked the members may be, they can not be got out. The more cautious reader of the Divine Oracles will discover, 1st. that "the children of the kingdom" allow no tares amongst them, 2nd. that these parables were intended mainly if not exclusively for the Jews, that they had their fulfilment in all probability before the year 100; and thirdly, that Paul not only exhorted the brethren (I Cor. v. 7) "To purge out the old leaven, that they might be a new lump," but that the Savior said, (Jno. xv. 2-6.) "Every branch in me that beareth not fruit, he taketh away;" and "If a man abide not in me, he is cast forth as a branch, and men gather them and cast them into the fire that they may be burned." Jno. xv. 1-5. But the scriptures are full and complete as to the position and character of the members and the body. The Master said, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight; that I should not be delivered to the Jews; but now is my kingdom not from hence." Jno. xviii. 36.

Contrary to all the philosophy of men, the kingdom was to be established and maintained without violence—by love—the bruised reed was not even to be shaken, or the smoking flax quenched, till his laws should become victorious. Christianity is to triumph by kindness to the erring. We will hear Christ's spiritual ambassadors upon the subject of the promised house, Paul said, "By one spirit—in obedience to one spirit"—"are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." I Cor. xii. 13; and "Now hath God set the members, every one of them in the body, as it has pleased him" and said, "Ye are God's husbandry, ye are God's building; ye are the temple of God, and the spirit of God dwells in you." Again, the same writer says, "Ye are no more strangers and foreigners, but fellow-citizens, with the saints, and of the house-hold of God. And are built upon the the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together, groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the spirit." Eph. ii. 19-22.

To this Peter adds his testimony, in the words following, viz.: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." I Peter ii. 5-9. The beloved John writes, "Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 5-6.

With these simple, and yet sublime statements, we are prepared to draw the following conclusions. The members are spiritual—priests to God,—and consequently, fully authorized to offer their own sacrifices, can not let their service to others; by its observance they grow in grace, strengthen in the truth, constitute a heavenly, visible and glorious city, to give light to the world, and "make increase of the body unto the edifying of itself in love."

This body had an infancy and childhood, from its birth on Pentecost, to its full development when it realized the perfection. The times of miracles were but the days of childhood, when by prophecies, tongues, and extraordinary knowledge, they looked through a glass

darkly, but after passing their childish days they were to see face to face. I Cor. xiii. 8-12. The supernatural gifts of prophets, evangelists, pastors and teachers, "were for the perfecting of the saints, for edifying of the body of Christ, till they all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ." Eph. iv. 12-13. The saints reached this Christian perfection before the close of the first century, the body was complete in all its parts, they came to the unity of the faith, when the testimony was completed by John, to a perfect knowledge of the Son of God, and arrived at "the perfect measure of the stature of the fulness of Christ." No additions have since been made, and every effort to enlarge the sphere of our spiritual knowledge or spiritual action has proved fatal to the body, and subverted, "the faith, once for all, delivered to the saints."

From this perfection, the people of God, were to be "no more children, tossed to and fro and carried about with every wind of doctrine, by the cunning craftiness of men, whereby they lie in wait to deceive; but by speaking the truth"—notice, by members speaking the truth—"in love, were to grow up in him in all things." Eph. iv. 14-15. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv. 16.

4th. THE WORSHIP AND WORK OF THE BODY.

From the birth day of Christianity the converts "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii. 32. "They praised God, and had favor with the people." Acts ii. 47, and as an effect, "The Lord added to the church daily such as should be saved, or a better rendering 'The Lord added the saved to the church.'" The disciples met on the first day of the week to break bread, Acts xx. 7, and hence Paul exhorted them to "put by in the treasury, on the first of the week as the Lord had prospered them." I Cor. xvi. 1. He also exhorted, "Let us consider one another, to provoke unto love, and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Heb. x. 24-25. This day to which they were to direct their attention so earnestly, must be the meeting day of the disciples, or Lord's day; on which they pre-emi-

nently enjoyed their spiritual privileges. To the Romans he said: "And I myself also am persuaded of you, my brethren, that ye also are full of all goodness, filled with all knowledge, able also to admonish one another." Rom. xv. 14.

It will be noted that Prophets and Apostles looked for the members of the church, "All to know the Lord, from the least to the greatest," to look for no one to say to them know the Lord; and the spiritual admonitions were to be given by the members of the body, as disciples, and all by virtue of priesthood in the kingdom. They were "to present their bodies as living sacrifices, holy and acceptable to God, which was their reasonable service," and although "there were many members in the body, all had not the same office." "Having then gifts (offerings) differing according to the grace given" he exhorted that "whether prophecy" let it be according to the proportion of faith, "or ministry, let us wait on our ministering, he that teacheth on teaching, he that exhorteth on exhortation, he that ruleth with diligence, he that sheweth mercy, with cheerfulness," and indeed, through this whole 12th chapter to the Romans, the apostle was enjoining upon the disciples, their service as the members of the church.

Paul said to the Hebrews, "We have an altar, whereof they have no right to eat, who serve the tabernacle. Let us go forth unto him without the camp, bearing his reproach. By him let us offer the sacrifice of praise to God continually, that is the fruits of our lips, giving thanks to his name. But to do good and communicate, forget not; for with such sacrifices God is well pleased. Heb. xii. 16. James exhorted the brethren "To be doers of the word and not hearers only, deceiving themselves. For if any be a hearer and not a doer, he is like a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and keep himself unspotted from the world." Jas. i. 22-27.

Peter urged that, "As lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Peter ii. 5. From the Scriptures, we not only conclude, that the members of the churches met to break bread, but that the teaching, exhorting, praising, and as Paul says, "Admonishing in psalms, hymns and spiritual songs," and all the worship and labor of

love were to be performed by the saints, as saints, without even *official* appointments to the different parts of the labor. In addition to the work necessary for training the members for immortality; as a city to give light to the world, the Gospel was to sound out from the body, through the members of course, and thus righteousness was to cover the earth, as the waters do the channel of the deep. In consequence of the great apostacy, it is most difficult to convince professors that these things are true. But unless the churches of Jesus Christ can be made fully sensible of the high obligations that rest upon them, we can neither hope to find a spiritual bride for the Lamb, or anticipate the conversion of the world.

5th. WHEN IS A CHURCH ORGANIZED?

The church, in allusion to a human body, is frequently denominated "*the body of Christ*." "He is head over all things to the church." When, we ask, is a human body fully organized? It is organized the moment it is born into the world. All the parts are properly fitted for action, with a self-propelling engine; and if the supply of fuel is sufficient and flues do not collapse, the machine is destined to run till it is three score and ten years old, at least. "To organize," according to Webster, "is to form with suitable organs, or construct so that one part may coöperate with another." It is derived from *Organ*, or the Greek *Organon*,—*A natural instrument of action*, and a word, which is intended to convey the idea of making, putting together, with the design of operating.

We like the idea of organs being natural instruments, and if the illustration of the human body is a fit one. The moment in which the quickened, are planted with Christ, by baptism (Rom. vi. 5,) "they are washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God." (I Cor. vi. 11), they are grafted into the living vine, become members of the spiritual body, and constitute the adopted, if not the natural organs of the body. If, however, birth was the means by which the Jews became the natural branches of the old institution (Rom. xi. 21, Gal. ii. 15), we see no impropriety in calling those, who in obedience to the Father are born again, baptized into one body, made to drink into the one spirit, and "partake of the divine nature" the natural sons and daughters of the kingdom. We would not dogmatize, however, in reference to this or any other matter; but we maintain, that in the self-same hour that believers are added to the Lord, they are competent to walk in Christ Jesus. First of all, lost sinners give themselves, soul, body, and spirit to the Lord through

faith and obedience; then they give themselves to each other in the fear of God, and "where two or three" or more are gathered together in the name, *by the authority* of the Master, "there he has promised to be," (Mat. xviii. 20) and such an assemblage is to all intents and purposes, a congregation of the Lord. In this view of organization "God sets the members every one of them in the body as it pleases him." I Cor. xii. 19. There is but one head,—not all are hands, feet, eyes or ears, but the members "by joints and bands, having nourishment ministered, and knit together, increase" the body, "with the increase of God." Col. ii. 19. According to Paul "All the members have not the same office (*praxin work*), but some are to serve as eyes, others are ears, others feet, hands, mouth, etc. How shall it be determined, which members are feet, hands, eyes, etc? We answer, that the body is so constructed that it can move by its own vitality, for the head is never absent. From the first movement, it will be *seen* by any eye freed from the scales of sectarianism, where the eyes, ears, feet, etc., are. By no election or ordination could the fingers be converted into eyes or ears, for they see not and hear not naturally, and all the elections and consecrations of earth, will fail to enable them to do so.

We are thus careful to define organization, because many sincere brethren have preached and written, that the preachers or perhaps the churches are required to elect their head, their feet, arms, eyes, mouth etc., and when thus elected and ordained, the church is then, and not till then, organized. Our brethren, who have written so much and said so much, with reference to an arbitrary, unnatural and unscriptural organization, we hope will re-examine this matter. We desire unity in every particular, but brethren, we have studied the subject under consideration, and think we understand what we say. If proved wrong, we are willing to learn the truth from any one. Next, we inquire,

6th. HOW, IN THE PRESENT CONFUSION, ARE THE MEMBERS TO DISCOVER THEIR RESPECTIVE SPHERES OF ACTION?

Anciently when the Gospel minister, who is both God's minister and the apostle of his particular congregation, taught and baptized aliens, he remained with them and instructed them in "All things whatsoever Christ had enjoined" till they were able to keep house for the Lord, and then he went to other places for the purpose of evangelizing in new fields. Such should be the order still; but where preachers are not adequate to the work, it is difficult to find a remedy. No one seeking pastoral quarters, "because of advantage," (*Misthos*,

gain, hire, wages), Jude 16, is at all competent to see the truth, or teach the Christian religion. But in the absence of all elections, and ordinations, we maintain that the church is authorized to act. From the very nature of organization, particular members are required to do certain things. Indeed, all, are called to their particular work, and the blind effort to make elders, deacons, deaconesses, bishops, etc., to take care of the church, evinces in my judgment, the grossest ignorance of the simplest principles of the Christian institution.

We appeal to the word of God; if we speak not according to this rule, we should not be heard.

The point is to ascertain, if there are organs—natural agents,—whom God calls to do his work; and upon whom the whole responsibility of his service depends?

We ask our brethren and friends, to read their Bibles with us. We will open at I Cor. xvi. 15–16, “I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every one that helpeth with us and laboreth.”

The first point is, that the brethren are to submit to the family of Stephanas, because it was the first-fruits—the members were the first converts at Corinth, that they had lived as becomes saints, were to be regarded as the Lord’s governors. Secondly, although these were the first-fruits of the church, if they helped and labored not, they were not to be considered competent to lead; and thirdly, that appropriate labor, is the only evidence that one is worthy to govern or take care of the flock.

The next example we shall notice, of natural organs acting, will be found in Acts xx. 17–28. “Paul sent from Miletus to Ephesus, and called the elders of the church.” Mind, these are the more experienced members of the church, and hence Paul regarded them the natural guardians of the household, and he said: “Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he has purchased with his own blood.” Notice, the Holy Spirit had made them—the seniors—the overseers. An objector may say, “this was done by the Spirit’s directing the church or preachers to select and ordain them in order to make them overseers.” The Bible gives not this idea. It simply says, that the Holy Spirit made or pointed out these experienced persons as the proper overlookers of the flock, and they

must take heed to it. Others could not be substituted. But the next example will in our judgment put an end to all controversy on this point. Peter says, "The elders who are among you I exhort, who am also an elder—feed the flock of God which is among you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock." I Peter v. 1-3. In the first place, Peter teaches that he and others were seniors in the church,—not that the apostle was an elected, ordained "and official elder," in Ashdodical phrase, but he was an experienced,—consequently wise member of the church, and presuming, that other members of experience, were also wise, he exhorted them secondly, to their duty as seniors, to take the oversight of the flock; and thirdly, it was to be done willingly, not for the sake of the pay, or to get into office and become lords over God's heritage, but to be ensamples to the flock.

Perhaps, some are ready to ask, if the seniors have their place of labor so specifically defined, why do not others have their work with equal clearness set forth? We answer, they do. Peter says in this same chapter, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility."

The older members,—the more experienced, wise and working members, are God's overlookers, the younger, are to be submissive, respecting the rulers, considering the end of their conversation, Jesus Christ all the time—Heb. xii. 7-8, they were to obey them, not from official authority, as in all the sects, but because of their *watchfulness*." Heb. xiii. 17. All respect to Christian rulers in his church should be offered, not on the ground of official position, but of merit alone. "The members were not to rebuke their seniors but intreat them as fathers, and the younger men as brethren. The elder women as mothers, and the younger as sisters." These aged men were to be "sober, grave, temperate, sound in faith, in charity, in patience." "The aged woman likewise, were to be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things that they may teach the young women, etc Titus ii. 1-5. Next, young men have special directions. They were to be "Soberminded, in all things, shewing uncorruptness, a pattern of good works, gravity, sincerity, sound speech that cannot be condemned" and last of all, he tells "Servants to be obedient unto their own masters, to please them in all things, not to steal," etc. Titus ii. 1, 6-12. Were these exhor-

tations to these seniors, younger men, elder and younger women, young men and servants, given to them as priests of God, as merely church members, or as persons officially elected and ordained to execute the law and do the work of the Lord? What say our brethren to these things? What say the advocates of the religions propagated solely by human officials? We feel that it is due to all concerned to briefly consider

7th. THE OPERATIONS OF OFFICIAL RELIGIONS.

The doctrine is, that the value of a performance does not arise so much from the authority with which it is given, the faith and devotion of the subject, or administrator, or the literal performance of the act, as upon the *official* relation of the administrator. Hence Romanists declare, that the offices of religion, or the right to administer all the ordinances, has been miraculously transmitted through their priests, though many of them have been acknowledged the vilest of men, yet the office is not vitiated by the bloodiest hands. Still they maintain, that there are really no Christian ordinances performed out of the Romish body.

Episcopalians claim also the authority of succession amongst their priests, although there is not a man of them that can trace a succession beyond Henry the VIII, his hatred to his wife and his shameful marriage with Anne Boleyn. Protestant sects all stand upon the same platform. As a single specimen, we call attention to the faith and practice of Presbyterians, Drs. Breckenridge, Robertson and others of the Transylvania Presbytery, denied Christian fellowship to a sister, not for want of faith in God, intelligence or devotion to the cause, but because she had not been baptized by a "proper officer." The doctrine is, that the validity of the ordinance depends not upon the fact, that the administrator is not a priest of the Lord, and in every respect an intelligent and good man, but solely upon his official position.

Many suppose that the Baptists deny fellowship at *their* table, to Methodists and others, because they have not *been immersed*, but we have already shown that they deny fellowship to many who have been immersed, not because they are not intelligent, humble disciples of the Lord, but simply because they have not been baptized by *Baptist officials*. Yet we Americans complain of Popery at Rome!!! Not a single one of these respective denominations, save that of Rome, can trace a succession or even an existence four hundred years, and Rome cannot trace a succession to Jerusalem. But do not even many disci-

ples of Jesus Christ, imagine that the work of God is official in a sense, different from the view, that Christians as natural born priests and kings, are required to attend to all the ordinances of the church? If Paul is correct in the statement, that the Lord "sets the members in the body as it pleases him," and that "*we grow up into him in all things*" (Eph. iv. 15,) we cannot well see room for authoritative offices, or officers of religion. We are not only of the judgment, that God is not the author of what is generally regarded the official view of religion, but that it is indeed, the greatest barrier to spiritual progress in the churches, and productive of the greatest evils of earth. In exact ratio as men come under its influence, they become also ignorant, degraded and wicked.

But it is unfair to oppose a system in general use, without submitting a better one, and therefore, we call attention to

8th. THE NEW TESTAMENT ORDER.

We are free to admit, that Roman and Protestant translators, are of the opinion that all acceptable religious service; is performed by officials, and that it is unpardonable for the *people*, the *laity*, as they are called to keep house for the Lord, and hence they made a Bible to teach the dogma of the clergy. We give it as our judgment, however, that the word *office* as found in the New Testament, has no original word expressive of the idea. We mean by office, *authoritative position*, which may be reached by election and ordination and may be resigned at pleasure. We elect a President of the United State, and he is installed into office by the chief justice of the nation, and in the parties the bishops, elders, pastors, etc., are elected and then installed by such ceremonies as suit the fancy of the particular sect. We deny the existence of office in this sense, and all the pretence of initiating by prayer, fasting and imposition of hands, we consider unauthorized, and the exercise of such office, we regard as a high-handed measure against the Christian institution. But to the law and testimony.

THE WORD OFFICER, AS APPLIED TO CHRISTIANS.

Paul says I am the Apostle of the Gentiles, I magnify mine *office*. Rom. xi. 13. The word is *Diakonian*, and means *ministry*, *ministration*, *service*, or *deaconship*, and has not the slightest reference to some official authority into which he had been initiated, but to his labor. Paul says, "We have many members in one body, but all the members have not the same *office*." Rom. xii. 4. The word is *praxin*

in Greek, and is indeed our word *practice*. Yet if it proves anything in relation to office, it establishes the doctrine that all the members are officers, which is fatal to the official system. The members have not all the same work, and that is all. It is said, not by Paul, but by the translators, "If any man desire the office of a bishop, he desireth a good work." I Tim. iii. 1. If there is a passage in the New Testament that denotes *office* in the popular sense it is this. The word is *episkopee*, and is found four times in the New Testament. 1st. Speaking of Jerusalem the Lord said, "Thine enemies shall lay thee even with the ground, because thou knowest not the time of thy (*episkopees*) *visitation*." Luke xix. 44. This was the merciful *visitation* of the Savior. 2nd. "His (*episkopeen*) *bishopric—visitation*, let another take," This was the labor of Judas, left for another. 3rd. "If a man desire the *office* (*episkopee*) *visitation* of an overlooker, he desires a good work." I Tim. iii. 1. This is also *labor* desired, and not office—*authority*. 4th. "Glorify God in the day of (*episkopees*) *visitation*." I Peter ii. 12. This is the Lord's merciful *visitation* again. The word *office* is also applied to the deacon. The original is *diakonetoosan*, and should read, "Let them *minister*, or *serve*, being blameless." I Tim. iii. 10. There is no word here for office.

We ask now even the most critical reader, where is there authority for *office*, in any modern theological sense? But our brethren particularly, desire to know some thing of the office of *Elder*, *Bishop* and *Evangelist*. The word *Elder* is no more expressive of office than younger, and if there is an elders office for men, there is equal authority for the office for elder women. See 1st Tim. v. 1-2. Are we told that Paul and Barnabas ordained elders or seniors in every church? Acts xiv. 23. We answer that this ordination did not constitute them seniors. True, Paul left Titus in Crete "To set in order the things wanting and ordain elders or seniors in every city. Titus i. 5. Still the very fact that the Apostle designated the qualifications, shows that the ordination did not qualify them or make them seniors or elders. In plain words, it is a marvelous error with teachers of religion to talk about an elders office. There is no sanction for it. The *experienced* of each congregation, were by virtue of their seniority in the cause commanded to overlook the brethren.

The word *Bishop*, is derived from two Greek words *epi*, to and *skopeo* to look, and the seniors who in obedience to the word of God overlooked the flock were called *Overseers* or *Bishops*. Just as John was called the immersionist, because he immersed.

An evangelist is not such an one as we had the fortune to see a few years since. He was a preacher, though he never had preached, neither could he sing and pray in public, for we tried him, but he had studied something he called theology, or perhaps "*sacred history*" and had the authoritative papers in his pocket to prove he was a preacher. An evangelist is one however, who preaches the Gospel as his name denotes. His name comes from his labor, and not appointment, or commission. Are we asked

9th. WHAT THEN IS THE MEANING OF ORDINATION, IF IT MAKES NOT
PREACHERS, DEACONS, ELDERS, AND BISHOPS?

As we profess to have no theory on the subject of ordination, or any other subject, we teach, that Jesus came from heaven as God's Apostle, and soon after his baptism he called certain persons to "be fishers of men." Many seeing his miracles, believed on him, and he said to his disciples, "The harvest is truly plenteous, but the laborers are few; and he called his twelve disciples and said go preach, the kingdom of heaven is at hand." Mat. viii. 37, ix. 1-7. The kings translators make Mark say "He ordained twelve" but the word is *epoiese*, and means "*he made*, or prepared twelve to be with him and that he might send them forth." Mark iii. 14. But John says "He chose twelve, whom he also named Apostles. Luke vi. 13. This was the commission to the Jews. The Savior kept the disciples with him till they were qualified, and then sent them forth to preach. After his resurrection he ordered them as soon as qualified, to "Go into all the world and preach the Gospel." The ordination here seems to consist in the qualifications necessary to do the work. This is all that refers to the apostles. When it was burdensome to these apostles to distribute food to the thousands at Jerusalem, Peter told them, to look out seven persons of certain qualifications whom they might appoint over this business. The disciples chose them, and the apostles prayed and laid their hands upon them." Acts vi. 1-6. The purpose was to set them apart to this exclusive work. This is in perfect keeping with the whole order of the New Testament. We can not imagine however how it has come to pass, that "these were seven deacons initiated into their office" by the apostles. "The apostles were to give themselves to the *diakonia tou logou*, *deaconship* or ministry of the word." The Scriptures come much nearer proving the apostles deacons than the seven. But Paul says again, "If you have judgments of things pertaining to this life, set them to judge who are least esteemed in the

church," (I Cor. vi. 4); and for any special labor which was not proper, or in the power of all, to perform as a body, particular persons were appointed to it, and when it was necessary for the persons selected to give their whole time to the particular work they were ordained, or set apart and did not presume to give their time to any other work. Hence Paul and Barnabas had been preachers several years, when it became necessary for them to go to the Gentiles, and they were set apart to the work and recommended to the grace, by the brethren at Antioch. Notice, the ordination by prayer, fasting and imposition of hands, did not constitute them preachers, or instal them into evangelical service, but only separated them as preachers to the Gentile field. Acts xiii. 1-5.

The Apostles ordained elders in the churches of Asia-Minor, not that they made elders, but the labor required all the time of vigilant overlookers, and hence, the necessity of their consecration. This setting apart, neither made them, elders, seniors, or overseers, for God made them such, but it denoted them as to their time, and as faithful men they were to live of the things of the altar. Timothy who "was well reported of by the brethren of Lystra and Iconium," (Acts xvi. 2), no doubt from his earnest labors, was favored by Paul in his travels, and by the imposition of his hands or the hands of the Presbytery—Seniority, Paul constituting a part of it, had a certain gift or favor bestowed as had been prophesied, which he was to cultivate, but this made him not a preacher or initiated him into any office. (1) iv. 14, (2) i. 6. Timothy and Titus, laid hands on the *proved*,—such as by earnest labor had demonstrated that they were not only seniors or aged men, but overlookers in fact; not to qualify them for their labor, or give them any more authority to perform their duty, but simply that they might be given wholly to the departments to which they were called by the Spirit. They "grew up" by their work, into the places they were to occupy.

But what shall we say more? Have we found evidence, that prayer, fasting and the imposition of hands, makes preachers, elders, bishops, deacons, or servants in any department? There is no evidence that ordination ever authorized one to preach, pray, sing, baptize, visit the fatherless and widows, take oversight of the flock, or perform any act whatever arising from the ordinary wants of the church; Yet, when it become necessary to occupy a particular field or for one to perform a special service requiring all his time, he was particularly set apart to it. It does not argue, that because a servant is consecrated

to one business or one field, that he is a regularly ordained minister authorized to do *all* kinds of work, whether qualified or not; or that he is to remain through life in the work to which he has been separated. Philip was one of the seven, but soon after he was an "evangelist" and hence, we conclude that the servants of God may be given to different kinds of labor, to different fields and separated to each as occasion may require. We repeat though, that the ordination has reference to time or field, but qualifies not, and gives office to no one.

10th. HOW SHALL A CHURCH WORSHIP WITHOUT SPECIAL OFFICERS
CHOSEN AND SET A PART TO THE WORK?

We beg permission to repeat a few plain rules, "*Faithful men, able to teach others,*" and "*recommended*" by their respective congregations, are God's ministers to sound forth the word of life to the nations. They go out in the confidence, that the Lord will take care of them, and when the people believe their preaching, they are at once initiated into the body by baptism into the name of the "Father, Son and Holy Spirit." The converts are at once congregated by the Evangelist, as a band of brothers and sisters to study the will of the Father, and assist each other in all that may be necessary to perfect the Christian character of each. At the very birth day of the church, there are some who from age, wisdom and dignity of life, are more capable to read the word of God, advise, direct and lead the others. To the aged and competent men and women, the Lord says, teach the younger, and take the oversight. To others he says, exhort, pray, sing, intreat and act in all respects according to your ability. The most important rule is, for "All to be subject to one another," to be "of one mind" on all subjects. To do this, all must consult together, exercise their gifts and bear with each other. Living in this manner a short time, will satisfy all as to the most competent in the various departments of labor, and although all are priests of God, and all authorized to teach as did the disciples of Jerusalem, when dispersed (Acts viii. 4), for the sake of performing every matter from week to week, "decently and in order," there is mutual and full understanding as to the duty of each member. Those who give highest evidence of capacity in the various departments are encouraged to occupy their proper sphere. Some can overlook better than others, some can exhort, some can serve—all can sing, pray and confess their wrongs—and some can preach to the world. When the Evangelist finds that it is necessary for overseers to give all their time to the work, or servants to administering to

the wants of the needy, or obeying other orders of the body, the matter is submitted to the whole by, and with the full understanding and consent of all, he consecrates their whole time and energy to the labor required.

If the church is fully satisfied, that others are usefully employing their spare hours in teaching those without, there is a full understanding with all, and then the seniors of the church, by prayer, fasting and imposition of hands devote the entire time and talent of such persons to evangelical labor. Finally, if the members will not freely confer together, study each others ability, be fully subject to each other and all act in the fear of the Lord, and labor for their spiritual advancement, and the interests of the cause, there is little or no ground to expect, a congregation worthy of the high designation of the assembly of the saints. This we consider New Testament order.

11th. SUCH A BODY IS NO SECT, PARTY, FACTION, HERESY OR
DENOMINATION.

The Apostle says, "There is one body" and "But one body" into which we are all baptized. This, as we have shown, is the house on the rock, the spiritual edifice, of which all Christians are members, and which all should—yea, *must* be one in heart and life. This is "Mount Zion, the heavenly Jerusalem, the general assembly and church of the First-born whose names are written in heaven, in which God meets with his people, and Jesus the Mediator of the new covenant presides." Heb. xii. 22–24. "The whole family in heaven and earth is named" after Christ. Eph. iii. 15. Indeed, all the designations of the Scriptures are honorable, spiritual in their meaning and use, and constitute a part of the divine vocabulary through which we glorify God. Christians constitute God's house, and there is no authority for speaking of the church as a denomination,—Denomination of what? Sect or section of what of Christ's body? The Lord's body admits of no denominations, sections, parties or heresies. Hence we desire to correct the very injurious impression that our ambition is to add another heresy to the long list. Whilst there may be honest and devoted people in all parties—and we rejoice in the belief that God has a people whom he is calling from this Babel of denominations, our purpose is, to maintain the honor and integrity of the house reared at Jerusalem, that has stood the pitiless peltings of the storms of speculative religions for eighteen centuries, and to-day, beloved brethren, stands as a monument of the truth of the Lord. To-day in this beau-

tiful house erected for the convenience and comfort of the saints, and our friends of the world, we find many standing on the ancient foundation of apostles and prophets, and who renounce all affinity for Roman, Lutheran, Presbyterian, Methodist, Baptist, Campbellite denominations, but would be happy to worship with all God's people as Christians, after the way.

12th. THE LORD'S DAY AND ITS DUTIES.

Whilst we claim no authority for a Jewish or Romish Sabbath, the first day of the week was observed by the ancient disciples in keeping the ordinances, and was called "the Lord's day." It is the day of the Messiah's resurrection, the day of his ascension, the day upon which the Spirit came down, the day upon which the church was founded, and on which the disciples attended to the ordinances. It is we presume, by no means difficult, to set forth the order of the Lord's day.

1st. It was the day we repeat, upon which all the family of God assembled, and no people can live as becometh holiness, who do not come together on the resurrection morn. If there were nothing more intended but Christian greetings; the saints would be amply repaid. 2nd. That first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." I Tim. ii. 1-3. Directions need not be more specific. Thus ends lesson second. 3rd. The disciples are to "Admonish one another." Exhort, entreat, and pray particularly for each other. 4th. They are to edify each other by psalms, hymns and spiritual songs, singing with gratitude in their hearts to the Lord. 5th. The disciples who meet not to break bread, should not hope to grow in grace. Acts ii. 7. The Lord has given his people the right to remember him till he comes. There is no Lord's day, where there is no Lord's supper. 6th. They are to teach each other, particular, such as are out of the way, convince gain-sayers, instruct and admonish the world. 7th. In the house of God is the Treasury into which each disciple on the first day of the week is to "lay by" as the Lord has prospered him. This is the order to all the churches, and, for all purposes. This is to be performed, the right hand not letting the left know what it is doing; but each is to study conscientiously his or her duty in the sight of God, and then consecrate the sum, great or small, "as an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. 1 Cor. xvi.

2, Phil. iv. 18. "The fellowship" or weekly sacrifice of our means, is as solemn and important an obligation as prayer, praise the supper or any other duty. It is enough for us to know that it is the will of the Lord, and when we obey it, we need spend no time in reference to human plans,—for raising funds. Perhaps, it would be well to answer an objection to this order of things. We may be told that upon this plan, "we would have to preclude from the service monthly and weekly sermons, and indeed, the whole idea of a single man being hired as pastor of a congregation, or of hiring evangelists to take the oversight of the churches." We answer, that these monthly and weekly administrations called pastoral labor, are quite subversive of all Christian labor in the congregations and of all spiritual life and enjoyment. Whenever a church "lets" its service to a hireling, the members from inaction soon die, and secondly, the system so perfectly paralyzes the labor of the evangelist, as to transform God's messenger, and the church messenger into a poor, puerile, beggar, destitute of independence to preach the word, reprove sin, or do anything as becometh an Evangelist of Jesus Christ. "The ox that treads out the corn," the disciples are to furnish with an abundance of the good things of this life; and they must also see that his seed begs not bread.

13th. "THE CHURCHES FINAL TRIUMPH."

That the Messiah's reign is to be universal and triumphant, we have never permitted ourself to doubt. "A rod" was to "come out of the stem of Jesse, and a branch was to grow out of his roots, and the spirit of the Lord was to rest upon him. With righteousness he was to judge the poor, righteousness was to constitute the girdle of his loins, and in his day, the earth was to be full of the knowledge of the Lord as the waters cover the deep." Isaiah xi. 1-9. According to Daniel his kingdom was to stand for ever. Dan. ii. 44. The Master, according to the text said, "On this rock I will build my church, and the gates of hell shall not prevail against it." Again it is said, "He must reign till he hath put all enemies under his feet. God, even Father, has decreed, that to him shall every knee bow, of things in heaven, things in earth, and things under the earth, and every tongue shall confess that Jesus is the Lord to the glory of God the Father." Phil. ii. 9-11. So surely then, as Jesus of Nazareth is the Messiah of God his cause—his church and his people must prevail over all the enemies to the simple and spiritual religion of the New Testament.

14th. UNION OF EFFORT FOR THE WORLDS CONVERSION.

If then, brethren, friends, and fellow-citizens of the world, the church of God, is not a creation of fancy, a mere sect, subject to change as the fashions of society, but really, "the house of God,—the pillar and ground of the truth," and its final triumph has been decreed by the Almighty, how dare we plead for a party? a denomination, which must soon pass away, with all other creations of men's prolific brain? If it is the Temple of the Holy Spirit, why can not all who love a spiritual life be one? The cause of God is one, and to give it success his people must be one. Oh, let us then renounce ourselves, renounce man, and all his institutions, and as one mighty host of kings and priests, battle for the cause of the Savior. In such labor alone can we hope for the salvation of our friends of earth. On this plan, and this alone, can God's people be united, and upon this re-union the salvation of our sinful race depends. Brethren, let us rejoice in what the Lord has done, and still maintain the honor of our Master's cause. God is with us. Amen.

FULLNESS OF CONFIDENCE.

What confidence have we in Christ? Are we strong in our faith? Are we firm in our reliance upon the word of promises? Have we earnest, all subduing Christian confidence? These are enquiries for every Christian man and woman. In the days of persecution and suffering for the name of Christ, it cost something to be a Christian. The profession of faith in Christ was often not merely at the expense of property and a good name among men, but it was at the cost of strifes and imprisonment, banishment and even death. Then it was no difficult matter to know who was firm and steadfast, whose confidence remained unshaken amidst the severest tests. It was easily known whose faith could stand the fiery trial, and the church was soon purged of all who were disposed to faint and become weary. Then to be a servant of Christ was a reproach and a disgrace. The matter now stands some what different. Religion of some sort is popular. It is regarded as respectable to be attached to some religious party. Yet we doubt whether the toils to which our profession is subjected are not as difficult to meet and require as firm and steadfast sincerity as even

in the bitterest hour of persecution. The attacks upon confidence of Christians to-day are so insidious, so well-cloaked in the garb of friendship, that frequently we are lost and ruined before we are aware of it. The specious and deceptive baits of speculation, the vain struggle to find out something new, to present some original thought often engulf men in wildest waves of mysticism and destroy without warning every vestage of love for the Truth. Humanity is vain exceedingly vain and restless. The ideal that the old Gospel that has been handed from father to son for eighteen hundred years, is to be the instructor of the learned and philosophic, is a notion not at all acceptable to haughtiness and vanity of these boastful times. While the world is filled with the announcements of something new in religion, morality, or metaphysics, and the cry of Great Discoveries reaches us from every quarter, it requires a steadiness of nerve unusual for one to raise his voice above all this din and pronounce it all confusion and deception and call the people back to the simple plain words, the fishermen, carpenters and tent-makers of years long gone by. While human plans and systems are captivating thousands by their pretended novelty and the one and another scheme, passes in quick succession, promising wonders and accomplishing little, it requires no ordinary confidence to stand firm for the simple teachings of God's word and to contend earnestly, faithfully and unyieldingly for that alone. Yet it is the only position for the Christian to occupy. With the first stagger frequently all is lost. With faintest admission that there is any doubt about the matter, the firm rock upon which we stand slips as quicksand from beneath our feet.

The proudest position ever taken by man on this earth, is that assumed in full reliance upon the word of God. The noblest warfare is that fought by those panoplied with the armor of Heaven. The surest and most glorious victory is that won in this battle for the Truth. Brethren are we disposed to yield? are we disposed to falter? Is there a want of confidence in the plan of Heaven? We believe not. We have never heard men talk with more confidence, more earnest whole souled reliance upon the authority of Heaven than do our brethren in Tennessee. It is having its effects. Men who for years and years have been halting and have come even to old age in this condition have had the boldness to take position on the Lord's side. Men and women who had never before known or believed any thing on the subject of religion have been led to enquire earnestly whether these things are so, and have acknowledged the authority of our King

in his appointments. Have we then any cause to be discouraged? Have we not rather stronger and stronger incentives to be more earnest and steadfast? Let us instead of abandoning the position which we occupy stand to it with still greater confidence in the strength of its defences and the power of its artillery. We gain nothing by courting favor of orthodoxy or heterodoxy. If the simple word of truth is not able to maintain its own cause it is worthy neither of God, nor man. Let us be content to know that we occupy Heavens vantage ground and fear no evil.

W. L.

IMPORTANT REVISED REVISION OF A PASSAGE OF SCRIPTURE.

The revision of the Scriptures are regarded as one of the most important enterprises of the age, and it will doubtless result in many important and necessary changes in our present version. It is thought, too, by many, that some of these changes will greatly enhance the interests of some of the religious denominations. For example, the retention of "The Baptist" in the revised version, as a "sir name" of John the immerser (if it should be *finally* retained), will greatly accommodate the various Baptist sects, whatever may be the consistency of their shells, by preserving in the Bible the great essential element of their being, viz: their name.

When it first began to be noised abroad that this word *Baptist* had stood the test of Dr. Conant's searching criticism, many of the Disciples were disposed to complain, and to remonstrate in strongest terms with the learned reviser. But our complaints and remonstrances are likely to have but little influence with the scholars and critics of "that large and respectable denomination," since their very existence as a denomination is imperiled; and it is therefore suggested to some of our most *orthodox* congregations, that they make the best of it by compromising with the revisers. If we could get a revision of certain Scriptures to make them suit the peculiar views of many congregations, they ought certainly to be willing to balance accounts with the Baptists, and allow them to retain in peace their untranslated name. For example, let Acts xx. 7, be so revised as to read thus:

"And upon the first day (some may prefer *Sabbath*) of the next week, being the day for the regular monthly meeting at Troas, when the Disciples came together to hear a discourse delivered by Paul the Apostle, they also attended to the breaking of bread, the preacher being present to preside at the Lord's table."

It is scarcely necessary to enter into an argument to show the importance of such a reading of this passage. It accords perfectly with our usages (I speak, of course, only of those of us who are the more *orthodox* in our ideas and practices), establishing beyond controversy, two important propositions; first, that once a month is sufficiently often for the Disciples to meet; secondly, that the prime object of their meeting should be to hear a sermon, the breaking of bread being merely an incidental affair, which may or may not be attended to, as circumstances may suggest. This second proposition, let it be especially observed, accords perfectly with what Paul says in I Cor. xi. 20: "When ye come together, therefore, into one place, this is not to eat the Lord's Supper;" which, *by interpretation, proves* that the eating of the Lord's Supper is by no means to be regarded as an important object in the meeting of the Disciples; nevertheless, it *may be* observed, provided the brethren and sisters have not become too sleepy under the soporific influence of the sermon, to go through with it. Moreover, such a rendering would give us scripture authority for conforming, in some *essential* particulars, to the established usages of "other denominations." They have gained an enviable respectability, and by doing as they do, we too, eventually, may attain to a proud position among the "respectable denominations."

On the other hand, if the present version of the passage should be retained, it is evident that we shall be subjected to many inconveniences; for it clearly teaches, as it now stands, that it was an established custom among the primitive Disciples to meet on the first day of *every* week, and consequently, that we should do likewise. Now there are very few congregations that can afford to hire preachers to be with them weekly, let them be ever so cheap. Many of them, therefore, would be compelled (i. e. if they respect the authority of the divine word at all) to meet every first day, preacher or no preacher, and attend to the ordinances; and as a necessary consequence, they must often suffer the embarrassment and mortification consequent upon the *awkwardness* and the *blunders* of humble, unpretending brethren, who have never learned to assume, chierical airs so as to be able to preside with dignity and grace in the worship. Thus, instead of rendering

“our denomination” respectable and popular, we should make it rather an object of contempt and ridicule in society.

It is admitted that there is one great difficulty in the way of the proposed rendering, which is, that the present version represents more faithfully the inspired original; but it is presumed that, if the final committee of revisers shall retain *Baptist* as the proper rendering of *Ho Baptistees*, they will certainly have no scruples in giving us the desired rendering of the passage under consideration.

PILGRIM.

Selma, Ala., Dec. 3, 1860.

CONSULTATION MEETING.

According to appointment previously made at Linden by the disciples of Jesus Christ in consultation in Oct. last, the brethren met to-day, at Brush Creek in consultation, upon which occasion brother A. Craig being called to the Chair and brother E. A. Land appointed Secretary, the following resolutions were submitted and unanimously adopted after singing and prayer by the chairman:

Resolved, That whereas Bro. W. A. Johnson has been Evangelizing in our section of country for the past two years and that his labors have been successful amongst us, the church at Linden engage his services for the year 1861 and see that he is sustained.

Resolved, That in consequence of the decease of Bro. Elder G. W. Shelton and the scattered condition of the brethren composing the church at Linden, brethren M. Dodson, N. T. Robinson and William Beasley be set apart to coöperate with Bro. Elder A. Craig in the oversight of the congregation. And also, that brethren E. A. Land, Robertson Warren, and A. D. Craig, be set apart as deacons or servants of the congregation, and that first Lord's day in December be a day of fasting and prayer and for the setting apart of the brethren above mentioned for the performance of the duties appropriate to them.

Resolved, That the brethren agree to attend to family worship, and that the same be recommended to the brethren in general.

Resolved. That the brethren continue to conduct their Bible class and that all are privileged to participate with them in reading etc.

Resolved, That on Friday at 10 o'clock, before the second Lord's

day in May, 1861, the brethren have a consultation meeting at Linden and the following brethren are specially invited to attend, viz: brethren Fanning, Cone, Davis, J. H. Spear, R. B. Trimble, and Elders S. and T. W. Sparkman, and all others who will favor us with their presence.

Resolved, That these proceedings be published in the Gospel Advocate at as early a day as convenient.

E. A. LAND, *Secretary*.

Brush Creek, Perry county, Tenn., Nov. 17, 1860.

DEAR BRETHREN:—I take great pleasure in informing you that the cause of our Master begins to look up in this part of the country. There has been twelve additions to this congregation. Five last Lord's day were immersed. We numbered three years ago five, we now number twenty-four. Some of our converts are members of families who worship at the shrine of sectarianism. Five of our members belong to the Baptist, one of whom is an old gentleman who has lived in the Baptist Church, and is now eighty years of age. Our cause is decidedly on the increase at this place. It only remains for the brethren to be faithful to ensure a glorious triumph of truth. To the Lord be all the praise.

Your brother in the Lord in hopes of eternal life,

JOHN COX.

War Eagle, Madison county. Ark., Nov. 6, 1860.

DEAR BRETHREN:—I am seated to write you again as you will gladly hear from this part of Texas—I will say, first that our co-operation meeting closed yesterday, the proceedings of which will be sent to the Gospel Advocate for publication. You will see that we have had twenty additions since I last wrote you. I had hoped for more but my dear brother our country has been under a full blaze of excitement for some months, on account of Incendiarism, etc. Now

the excitement is at a high pitch on the eve of the Presidential election. So taking altogether I thank God and take courage. I have thus far pursued the even tenor of my way without engaging in any of the present excitements and preach Christ and him crucified as the *only* hope for *mortals*.

You have ere this received the Obituary of my Dear Father, who has gone to try the reality of that State from which no *travaler returns*. Dear Bro. how it grieves me to part with my Dear Father, my support in my tender years, my guide, my instructor, my parent, but he is gone to join that Dear Mother who proceeded him about six years;—gone to join my blessed brothers and sisters who have gone before him—more gone than left, why should he desire to stay since wife, sons and daughters are now in the Home of *Heaven*.

I think of my Old Tennessee Home, but the ones who made it happy to me are *gone*. Sweet words, *Mother, Home, Heaven!* What a happy thought that we will see them *all* in *Heaven*, Heaven Sweet Heaven my *Home* is *Heaven*, Friends Sweet Friends are in Heaven.

Please send me notice of your paper in time as I wish still to have it read here and wish you may long continue your labors in the cause of our blessed Lord. May the Lord bless you. Amen.

A. M. DEAN.

Timber Home, Tarrant county, Texas, Oct. 29, 1860.

OBITUARIES.

DEAR BRETHREN:—It becomes my painful duty to communicate the sad intelligence of the departure of a much loved and lamented sister, Mary A. H., wife of J. E. Kuykendall. She died on the 28th of Oct. 1860, in the 22nd year of her age leaving behind her an affectionate husband and an infant daughter, besides a large circle of friends and relatives to mourn their irreporable loss.

In her youth she was early taught to reverence the doctrines of the Baptist church, but in April, 1859 she resolved to lay aside the doctrines and traditions of men and take the Bible as her only rule of faith and practice. She united with the church at Smyrna, in which she remained a devoted member until her death.

W. Y. KUYKENDALL.

Cookville, Nov. 24, 1860.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII. NASHVILLE, FEBRUARY, 1861. NO. 2.

DUTY OF CHRISTIANS IN REFERENCE TO THE POLITICAL CRISIS OF 1861.

From the adoption of the "Federal Constitution" September the 17th, 1787 to this date, our country has not been called to pass such an ordeal as the present, and at no period in our history, has there been so great necessity for Christians to adopt a more enlightened and prudent line of policy. We are in the midst of a revolution for weal or for woe, which we dare not ignore, and which demands the serious consideration and prompt exertions of all good men. A storm has been raised by unwise and cruel leaders, which they possess not the ability to control. The intelligent of the people are sound at heart, and they should not lose self-control through the influence of factions, in which exists not the fear of God, our glorious old ship of State, may not only be enabled to breast the raging surges, but be brought once more safely into the port of peace and prosperity.

To be sure, we feel not, that it is our province, at present, to make even suggestions to politicians, or enter into the merits of any political controversy; but the church of Christ has, most innocently become involved, and as a feeble member of this compact, we feel free to speak

plainly to our brethren. We deeply regret the necessity, but can not witness the destruction of the Saints without uttering a warning voice. That our purpose may be appreciated, we state it as a fact that Jesus Christ established a religion which can live and prosper under any form of government,—is addressed to the erring in monarchies, aristocracies and the wildest democracies, and bids them cease from strife and live. A Philippian jailor when dreading the decision of tyranny, cried "What shall I do to be saved," was told to "believe on the Lord Jesus Christ, and he should be secure and his family." If christianity was a protection then, why may it not be now? As a basis of all our future conclusions, we wish to remind christians of the true spiritual character of the church of Christ. Our Lord said: "*My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence.*" John xviii. 36.

Why is the kingdom not of this world? Because its Author is different from all other kings, and his church was built upon principles not like those on which human fabrics are constructed, the subjects are unlike other people, and the operations of his government, differ across the whole heavens from the governments merely human.

The Author of the Christian religion seven hundred and forty years before his birth, was pronounced "The Prince of peace" and it was further said by the Spirit, that "Of the increase of his government and peace there shall be no end." Isaiah ix. 6-7. At the birth of our Lord, it was proclaimed that "The day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace." Luke i. 78-79. The heavenly host that attended the angel sung, "Glory to God in the highest, and on earth peace, good will towards men." Of him, it was said, "He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Isaiah xlii. 2, Mat. xii. 19-20. In reference to the preacher of the Gospel, it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Isaiah lii. 7. It is also affirmed that, "The kingdom of God is not meat nor drink, but righteousness and peace, and joy in the Holy Spirit." The prophet again said, "They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii. 4.

Where are we to look for the fulfilment of these revelations, but in the church? Were these things spoken in regard to Christ, his kingdom and his people? Has not the world, for eighteen centuries been at peace in exact ratio, of the influence of the Christian religion over men? How has the peace of the world been achieved? By the war-like, beating their swords into plough-shares and their spears into pruning-hooks. Did the Lord ever head a military company, or aid in the organization of hostile armies. He broke not a reed and extinguished not the smoking flax to make his laws victorious. Did the Apostles go forth with swords and staves to reconcile the erring? Jesus wept over the wicked: when buffeted, he threatened not; when he could have called twelve legions of angels, did he not submit quietly and beautifully to wrong? Did not hosts of his disciples yield to a shameful death, rather than take vengeance in their own hands? They submitted to the judgments of a righteous Father, and took joyfully the spoiling of their goods, and cheerfully laid down their lives to establish peace in the earth.

Has christianity changed? Does the Lord still reign over his people? How then can Christians, north or south, east or west, engage in war, even against their brethren, without a full sacrifice of every principle of the Christian institution? How dare the brethren—the preachers—bring themselves to the fearful conclusion, to plunge their swords into the hearts of their brethren? We enter not into the question of right or wrong, in the present controversy. So far as our present object is concerned, we are not interested either way. Our purpose is to labor to satisfy Christians, that they are not to settle controversies by the sword. The world is to be conquered and saved by argument, by love divine.

Will the saints of God wear the "Blue Cockade," buckle on their swords, join "Wide-awake clubs" and "Minute-men associations?" We beg them to pause and reflect, before they bring ruin upon the cause of our Master.

We do not deny, that the controversy between the North and South is of an exclusively religious character. Be it so. We as Christians should labor to adjust difficulties by peaceable means. Indeed, we are permitted to employ no weapon but the sword of the Spirit,—the Jerusalem blade. True, extreme men in the North say that holding Africans in slavery "is a damnable sin *per se*." What shall we do? Meet the question like men, and Christians. Let us hear their strongest arguments, and if we are committing sins so heinous as to shut us out

of the eternal mansions, let us confess and forsake our evil deeds. But if it should appear upon examination, that while we have suffered greatly on account of the slavery that has been entailed upon us by Europe and the North, we have done more in the last eighty years to humanize, civilize, and christianize the negro race, and enlighten benighted Africa than all the world besides, has done to in thousands of years, let the facts be set forth, and let the world see our true position. The controversy is upon us, and the teachers of religion must meet the issues. The storm has been raised mainly by preachers, and it must be quieted by the ministers of God. Mere politicians can not accomplish the work. We must meet the scrupulous on the arena of sound logic and truth, and put them to flight, or yield all that is demanded.

Many engaged in the strife fear not God, and while they are blindly and recklessly plunging us into extremes, it is our duty to say to the troubled waters peace, be still; and to men in their madness, listen to reason and the voice of God. All controversies with the intelligent and sincere may be settled by moral means. Suppose we are forced by our political leaders into desperate and exterminating wars, will they decide the right of parties? If half of our once happy people were slaughtered, would it make the living better friends? Would it establish a better government? Should we have another seven years war, and should our people be slain by the sword, would not our poverty, our deep distress, and our crushing wants, at the end force a truce? The white flag of peace would have to be respected by all, and a permanent peace would have to be secured by treaties, by covenants and by guarantees. Peace measures would have to prevail after the slaughter. Should then, we abandon the cause of the Prince of peace, to settle questions of morality? questions which must be settled alone by the Bible? Why then employ the fist of wickedness? We profess to be a civilized, enlightened and Christian people. We object not to Christian men giving their views freely on all questions in their sphere, as Christians, but we enter our most solemn protest against the employment of other than spiritual weapons in the present crisis. "Blessed are the peace makers; for they shall be called the children of God."

We wish to say in conclusion, that whilst we have clearly seen and deeply deplored, for more than a quarter of a century, the black clouds of death that have been rising under the influence of infidel and higher law teachers such as Theodore Parker, Wendell Phillips, Waldo Emer-

son, Henry Ward Beecher, Orville Dewey, Horace Greely, William H. Seward, and others, we now as deeply regret the equally unwise and unchristian course of many of the preachers South. They are attempting to excite the people to meet the fanaticism which is threatening our country, by the sword. Should we be able to exterminate all false teachers, the controversy would not thereby be concluded. There are myriads North sound as to "The faith once for all delivered to saints" and ministers of religion owe it to themselves, to their country and their God, to meet error in the spirit of meekness, be it where it may, and to throw light upon the dark waters of strife. Let this war be conducted under a King that asks not artillery or infantry, big guns or little ones, in his triumphs, and all will be well.

T. F.

TOUR THROUGH MISSISSIPPI, LOUISIANA, ALABAMA AND GEORGIA.

On Tuesday 27th of November, 1860, we left home for the purpose of spending a month with the brethren of the South. We left Nashville at 6 P. M., and reached Corinth, Miss., for breakfast, and although we had not the pleasure of meeting with any of the brethren, in the few moments we had to spare, we stepped round to see if the meeting house had been finished; but there it was, as we saw it a year before, unprotected and comfortless. Will our brethren listen to a friendly suggestion? If we will not respect ourselves, it will be difficult to induce others to do so. It will require but a small amount to make the house what it should be, and if Brethren Doane, Anderson and Graham, are not called of the Lord to attend to this business, we know not the meaning of a cail. Will not the brethren in the vicinity aid? From Corinth, the point of the Mobile and Ohio Railroad crossing the Memphis and Charleston road, we proceeded to Grand Junction, Tennessee, and took the cars on the "Mississippi Central," dined at Grenada, and supped at Canton, where we laid over a night, without meeting a single disciple, and the next day we reached Jackson. The Legislature was in session, and we soon became satisfied that we had never witnessed political excitement before.

There was but one question, viz: "When, and how shall Mississippi, secede from the Union?" We heard the speeches of the distinguished orators, but every thing indicated hopeless dissatisfaction, and deep mourning.

We preached two days to a very small audience. Fourteen years previously, we well nigh filled the Representatives Chamber in the State House, and had the honor of first congregating the disciples for worship. During our absence, our venerable Bro. Gen. William Clark had left, but we were happy to meet with his aged and pious consort. Sister Clark gave evidence of drinking from sorrows bitter cup, but her release is not very far distant. At her house, we were glad to meet brother Geo. Boddie, brother M. Pickett, with their sister wives, both of whom are sons-in-law of our lamented brother Clark. We also spent a pleasant evening in the family of brother Judge Mays, whom we heard lecture in the Transylvania Law School, twenty-six years ago, dined with Brother Casky, who is a giant in strength, but who unfortunately, in our judgment, is "cumbered by much serving" in mystic temples and the political arena. Pardon us Bro. C., but we have no strength to waste in the institutions of the world. We have a better cause and but little time in which to work. Bro. Snow from Va., the pastor of the church, we found at his post, and we doubt not he will exert all his influence in favor of the cause of the Savior. We thank Bro. Robert Clark for paying our Hotel bill. Funds are raised by the members without regard to the Gospel plan, but the church possesses a large amount of talent and wealth, and ability to accomplish great good. We hope to see the brethren in more favorable circumstances.

From Jackson, we went by Rail to Vicksburg on the "Father of waters" and took boat for New Orleans, which we reached on Friday Dec. 7th. We strolled about the city for two days in search of brethren, found two or three, but learned they did not meet to worship, and we were deprived of the honor of meeting the Saints in worship. It will be remembered, we once had a comfortable house and a prosperous congregation in the city, but through the influence of J. B. and J. D. Ferguson the cause was subverted years ago, the house was sold, the chief member E. C. Payne fell a martyr to the Ferguson treason, and took shelter with the Baptist; and the cause remains a wreck. Upon the point of leaving we met with Bro. Dr. Erwin from Cincinnati, who promised to fold the few scattered sheep in a short time. Brethren, let us turn attention again to New Orleans. From this city,

we passed over the Gulf to Mobile, made no stop, but hastened up the Alabama river to Selma, spent a few days in the family of brother W. L. Sanders with Bro. Carmack and Sister Kate, preached four times, had one accession, and left in the confidence that the few excellent disciples in Selma, will yet rejoice.

We visited Marion in Perry county, where was once the most promising church in the "Cotton States." But alas; the hireling Pinkerton sold the cause for a less price than Judas sold his Lord, and ought like Judas to have hung himself, but now he is peddling in Episcopal wares in Georgia. We found Bro. Walthall, the pastor, much respected for his excellent bearing, but the people since the Hegira, have ceased to hear. Previously, we failed not to command an audience, but speculators in sacred things have done the mischief. Still there are a few good brothers and sisters left, and it is to be hoped time and perseverance will restore back to the church the lost jewels.

We cannot omit expressing our gratification for the privilege of spending, in company with Bro. Elder Walthall; an evening with Bro. John A. Walthall and family, and another with Bro. Jabez Curry and family. These are good brethren, blessed with large worldly fortunes, both love the truth and both ardently desired to bless the Lord. At Bro. Curry's we met with Bro. Baker a recent graduate of Bethany, who promises well in the cause of his Master.

We next visited Montgomery, the Capitol of Alabama, but found the city and State convulsed with revolutionary movements. We saw no brethren and left in a few hours for Atlanta, Ga., where we arrived Friday Dec. 21st, and remained over Lord's day. We met some excellent brethren, most of whom are exerting a salutary influence for good. Brothers Owen and Perdue, preach at various points in the country, but Bro. Dr. Hook is becoming too frail for much more active service. Bro. Dr. A. G. Thomas, is a brother of fine address, superior talents and learning, but we saw him with a feather in his hat and a glittering sword in his right hand, and doubted if he would be able to hold the sword of Georgia in one hand and the sword of the Spirit in the other. Whilst we feel no unkindness to Bro. Thomas, Bro. Casky, and divers other preachers in the South, who have suffered themselves to become too much excited regarding the powers that be, we desire to ask them all in love, to pause and reflect before they go too far. The Lord, certainly, does not require it at their hands. Let us watch brethren, the Lord may come soon. Bro. Shackelford attended to our Hotel bill. We left Atlanta on the

24th, and reached home Dec. 25th, minus \$140 in expenses, strongly impressed with the conviction that we ran before our call was sufficiently distinct, and under the solemn conviction, that it is impossible for the people to be greatly excited on two subjects at the same time. We must say, however, that we found some men and not a few godly women whose hearts ascend to Heaven for the safety of the country and the peace of Zion. Our government has nothing to fear but sin. Beloved brethren, let us look to God—it is vain to rely upon an arm of flesh.

T. F.

"THE CHEROKEE MISSION."

Several things have recently been said in regard to the Mission to the Cherokee Nation, well calculated to make a wrong impression, and therefore we feel it to be our duty to state the facts in the case. Our attention has been particularly called to the matter by some remarks of Bro. Dr. S. Burnet, in "The S. C. Review of Jan. 1st, 1861. Bro. B. says, "Surely the brethren who are afraid of the Missionary Society, and are willing to act only as individual churches, can not fail to see the inefficiency of the plan, from the experiment reported in this letter (from Bro. Trott). Waiting on the tardy action of that method, brother Trott has lost five or six of the best years of his life, when the Society stood ready, with money in hand, to send to the heathen on our border. Now we have but little means,—can not some brethren send us speedy material aid for this mission?

1. Bro. Burnet attacks the plan of churches, as churches, sending missionaries, and speaks of its "inefficiency." We are not disposed to argue the question to any great length, but we will make a few statements. Efficient, or inefficient, the churches in the days of the Apostles "chose" and sent men to bless the world; and while a part of brethren hold that the work of educating and converting the heathen, should be done by Missionary Societies, and others, that it is the legitimate work of the churches, "An irrepressible conflict will exist."

2. Bro. Burnet charges and publishes to the world, that Bro. Trott has lost five or six of the best years of his life, in consequence of the deficiency of the plan, and the consequent failure of the brethren to

a. m.

The following is the history of the mission. The brethren at Franklin College educated Bro. Trott's daughter, and partly educated his sons, with the view of making teachers of them. When ready to go to business, Bro. Trott, expressed the wish to be sent by his congregation to the Cherokees, for the purpose mainly, by the aid of his daughter and sons, of establishing schools—male and female, amongst the relatives of his wife. His object was to sustain himself and family by the schools, and thus to enlighten, and afterwards, christianize the red man. He asked no provision from the churches to sustain him, though he regarded it as the true plan, and did not favor the work of the church by other associations. Neither was it understood that Bro. Trott intended to travel and preach all his time in the nation. His statements show that he has not done so. He labored some amongst the churches, not in the nation, but has not spent much time in preaching to the Indians. The schools have done but little, and his daughter has ceased to teach.

Notwithstanding Bro. Trott, expected to sustain his mission, when some of the churches of Tennessee, learned of his bad health and his partial failure in schools, they promptly sent him relief, and were always ready and willing to send any amount, had it been understood that he was giving his time to the work, and expected his support from the congregations in this State.

Hence we say to the brethren the plan has not proved "inefficient" in this instance, neither have the brethren in Tennessee by their failures caused "Bro. T. to lose five or six of the best years of his life." Will Bro. B. Franklin be so good as to place us right before his readers.

T. F.

"A BAD MAN."

Bro. James A. Butler wishes the world to know "that one James S. Bagby, a preacher came to his house, forged a note in Tennessee, bought a horse with it, and ran away," and as he is liable to impose upon the brethren, he desires them to know his true character. He thinks "*Rope-ology* is better than *theology* for the *reformation* of the light fingered tribe." We have a good cause, but have been much troubled by bad agents with high recommendations. We have perhaps suffered more in Tennessee than any other State.

IS THE CHURCH OF CHRIST A SECT?

BRO. FANNING:—The only copy of the Gospel Advocate which I have seen for many months, the September No. is now October 6th, just received. Why did you give to your readers, before whom you had arraigned me, only my closing paragraph? Let us see what you said, after noticing my positions.

I had declared that the true doctrine, and that which I should have adopted, had I delivered a discourse on the theme assigned me in the Carthage meeting, was *the* denominations, not *other* denominations, I did not place the Church of Christ among them, or on an equal footing. This, so far, I suppose was quite satisfactory. But as an offset to your criticisms, which I have traced to your peculiar notions concerning the church, missionary societies, etc., I said the Church of Christ was "a sect, denomination, this way etc.: meaning, as any one, who read calmly, would perceive at a glance, that Jesus *"took out of the Gentiles a people for his name,"* of whom he was the head, and as they wore his name, they were a denomination,—the Christian denomination—some times called "this way." You strive to fix my meaning to be that "our" church is a sect among sects of christians, whereas the whole passage can only mean that among Jews, Mahomedans, Papists and other sects Christ has a sect denominated after himself and founded upon his naked word. I am familiar with much that has been written since the days of the President of Marischal College, on the usage of the word heresy. Sect or party is the only meaning it has in the New Testament—among all the parties Jesus has his. Thus the Pharisees and Saducees were sects. So are, in this sense, the Christians. Sects in the body of the Christians, is sin; but the joining of the sect of the Nazareens was the road to salvation in the days of old.

So you perceive I am not satisfied with your account of the three instances in which heresy is applied to the church. Paul's indignation at Tertullus, of which you speak, was rather at an effort of the lawyer to inculcate him in seditious conduct, in a political crime. No, said he—in that way which they call political sect, I worship etc. My sect is religious. The idea that Paul was replying to a Tertullian charge, that "he was a Sectarian" is too ludicrous to elicit further reply. Again when the Roman Jews (Acts xxviii. 22) said their sect is every where spoken against, Paul replied thus, next verse—"to whom he expounded and testified the kingdom of God, persuading them

concerning Jesus." Instead of resenting the application of the word "Sect," he more fully expounded its meaning.

Understand me then, the Church of Christ, cut out the mass of society, is a holy sect. Every sect within that body is unholy. Peter calls some of them damnable or destructive sects. II Peter ii. 1.

Unless I shall see something more I cannot again "come down" to attend to this matter. I am too busy.

With unabated regard, your brother,

D. S. BURNET.

REPLY.—*Brother David S. Burnet*, stands pre-eminent as a pulpit orator, but alas; for poor human nature. It is but frail at best. We consider the style of the communication by no means respectful, and neither in manner or matter is it at all calculated to do justice to its author or the cause we plead. It is strange, that our brother should attempt to find a new application of the word sect, to cover a mistake. Who ever heard of the church being a sect of the world? Party, sect and heresy were never applied by any authorized teacher of religion, to the body of Christ. Faction, sect and heresy, are pronounced damnable by the Spirit. Every passage which Bro. Burnet quotes to relieve himself from his awkward position, such as sect,—“this way,” is from the enemies of Christ.

Why should our brother charge us with “Peculiar notions regarding the church, missionary societies, etc?” Is it peculiar, for us to plead, that the church is God's agency for accomplishing all that can be done for our erring race? We think the church, to be sure, is quite sufficient to employ all the talent and labor of the saints, and for our life, we can not see the necessity of additional societies to perfect the people of God, or even to convert the world. If these views are peculiar, we have mistaken the whole object of the brotherhood. We are mortified at the effort of our brother, and trust our course will not be such as to require him to “come down” from his “busy” heights in defending organizations not peculiar to the Christian religion. Our earnest desire is to labor with him and all the beloved brethren, in defending the cause of Christ, against the machinery of the world.

T. F.

Bro. D. L. Palmer, and Bro. P. D. Robertson have recently added sixteen to the faith in Arkansas.

IS THE WORD ELDER, AN OFFICIAL TERM?

Bro. D. S. Burnet, requests us "To give our reasons *in extenso*, for concluding the word Elder is not an official term." We will gladly do so.

1. The Hebrew word *zah lehn*, is found 172 times in the Old Testament, and is rendered, in no instance by an official term. It is frequently translated *old*. "Abraham and Sarah were *old*." Gen. xviii. 11. In this passage as in many others, it is applied to women as well as men. In Zec. viii. 4, we find "*old men and old women*." It is most frequently translated, *Elders*. Thus, Num. xi. 16, "Gather seventy men of the *Elders* of Israel, whom thou knowest to be the *Elders* of the people and *officers* over them." Here, the words *Elders* and *officers* are employed in a different sense.

It is often translated "*The old*." See Deu. xxviii. 50, (1) Ki. xiii. 25-29, (2) Chron. x. 8. Hence we read of "The young and the old, Esther iii 13. Several times it is rendered "*The ancients*" as "*The ancients* of the people and *the ancients* of the priests." Jer. xix.

1. In addition to this testimony of the Old Testament, Calmet says, "In the beginning, Elders exercised a jurisdiction only like that which fathers of families exercise over their families, founded on the respect and obedience due to parents." This is the universal idea of *Elder*. In the New Testament, the Greek comparative objection *Presbuteros*, is found 71 times, and although it is usually rendered *Elder*, it is also translated "*The Eldest*." John viii. 9, "They went out, beginning at *the Eldest*;" and "*Old men*." Acts ii. 17. "Your *old men* shall dream dreams."

We admit two difficulties in our conclusion. In the first place, it is said, "When they had ordained them *Elders* in every church." Acts xiv. 23, and "I left thee in Crete, that thou shouldst ordain *Elders* in every city;" and the rather careless reader is liable to conclude to *ordain Elders*, is equivalent to *make Elders*, when in fact, the Apostles meant, that as it was in the days of Moses, God intended that the *Elders* only should take the oversight of the congregations. Hence Paul on this very point exhorts Timothy, not to lay hands on a *neophuton*—"novice"—*neophite*—new convert. I. Tim. iii. 6. The idea of Eldership is, that it attaches alone to experienced converts. Consequently, Timothy was to ordain men of age, wisdom, experience,—not to constitute them Elders, but because time and experience had made them Elders. Such, the Holy Spirit "made overseers."

Acts xx. 28. In the second place, the word Elder is applied to Bishops, to such as in our version are termed officers, but if it should appear there is no authority for an official designation in the New Testament to a Christian, and that because a judge while he is in fact a lawyer, all lawyers are not necessarily judges, the difficulty vanishes.

But Paul and Peter combine evidence on the subject which ends all controversy. The former says, "Rebuke not an Elder, but intreat him as a father, and the young men as brethren." "The elder women mothers." If elder is official for men, it must be for women, according to the spirit. Peter says, "The Elders who are among you I exhort, who am also an Elder, feed the flock of God, taking the oversight. Likewise, ye younger submit." I Peter v. 1-5. If *Elder*, here, is official, so must be, by force of language, "*Younger*." We think the reasons are conclusive, to persons competent to judge, and therefore, we request the earnest reader of the Bible, to show the defects in our conclusions.

T. F.

THE SPIRITS TEACHING.

We wish to write a few things in as brief a manner as possible, on the teaching of the Spirit of truth, or the Holy Spirit.

To whom was the Holy Spirit promised? His disciples, or those who were to become teachers. What was the Spirit to do? We wish here to make a few remarks. God sent His Son into the world to save the world. After John had immersed Jesus, the Father said, "This is my beloved Son, in whom I am well pleased." Again, at the transfiguration, He said, "This is my beloved Son, in whom I am well pleased, hear you him." From this saying we learn that Jesus Christ is to be heard. Question, Did God anciently speak to all of the fathers personally, or to them through prophets? God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son.' How, "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." But since Jesus is not on earth, and God only speaks to the world by his Son, how can we get the message? We now answer the question. What was the Spirit to do? Christ had been on earth for sometime, during his

stay, he selected a class of men to whom he delivered all that he designed the world should know relative to the kingdom—their introduction into it—their government as citizens. He was the teacher, the disciples were the pupils. He notified his pupils that he must shortly leave them, they well knew that they could not remember all things which he had taught them, and consequently were sorrowful at the thought of parting with their teacher. He then informed them that he would “pray the Farther, and he shall give you another comforter (teacher) that, he may abide with you forever” (the pupils). He informs them that those who are out of the school cannot receive the teacher—the world—He then tells them that the new teacher, “whom the Farther will send in my name, (by request) he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (he will cause you to remember my instructions while I was with you). Here we learn that the Spirit was to bring things to their minds of which Jesus had spoken while on earth.

He also informs them that when the other teacher comes that “he will guide” them “into all truth,” nothing to be left untold, when the Spirit should come. But they knew that God had said that His Son should be heard in all things, and if so, what could the Spirit do? It would not do for the Spirit to speak of himself, for the Son is the Oracle “in these last days.” Jesus then said unto them, “he shall not speak of himself; but whatsoever he shall hear, that shall he speak.” Then the disciples might say very reasonably that the Son was heard in all things, and that they should know nothing new when the Spirit should come. He then says, “he will show you things to come.” As much as to say, he will teach all that I have taught and show you things to come in the future. (See revelations.) After the resurrection of the Son of God, the disciples were in company with him, and he spoke unto them saying, “All power is given unto me in heaven and in earth.” Well Master what will you have us do? they might ask. “Go, said he, and teach all nations.” Here we see one teacher making many teachers, here he authorizes his pupils to commence teaching and limits them to the world. What must we do when we have taught the people? Baptize them said he, “into the name of the Farther, and of the Son, and of the Holy Spirit.”

When shall we commence teaching? “after that the Holy Spirit is come upon you” Where shall we begin? “beginning at Jerusalem.” But how long before we commence our work? “tarry you in the city of Jerusalem, until you be endued with power from on high.” After

which they "returned to Jerusalem" "and were continually in the temple, praising and blessing God," until "the day of Pentecost was fully come, they (the pupils) were all with one accord in one place." They were ready to receive the promised teacher who was to "guide," "teach" and "show" them. And they were all filled with the Holy Spirit. Mark they have "taried at the right place—they have done no work as teachers yet, but were to enter upon the work as soon as the promised teacher should come, and mark also they knew but one language, but their future teacher being able to speak in all languages could readily put the words of Jesus, the first teacher, into all languages, and they began to speak with other tongues, as the Spirit gave them utterance." How could they know that the things received was the Holy Spirit? Answer, He was to "testify" of Jesus, which was done on that day—"being by the right hand of God exalted." He was to bring things to their remembrance that Jesus had said which was done that day. See the 11th ch. Acts.

What did Jesus command the disciples to preach? the Gospel—"he that believes and is immersed shall be saved." What did they preach when they received the last teacher? The Gospel—and told the people to "Repent and be immersed every one of you in the name of Jesus Christ, for the remission of sins." Then the first and last teacher taught the same thing. Hence the work of the Spirit is plain. God spoke to Jesus—Jesus gave the word to the Apostles, the Holy Spirit brought it to their remembrance, they then spoke it to the people. If then you would hear Jesus hear the Apostles. "He that heareth you heareth me," said Jesus. "He that receiveth you, receiveth me; and he that receiveth me receiveth him that sent me." So if you hear and receive the Apostles, their teaching, you hear and receive God. The Spirit then did for the last teacher what it did for the great teacher—Jesus, it enabled them to teach and prove it by demonstration—by miracles.

You ask how does God speak to man? I answer "by his Son." How? God give his Son orders what to teach, his Son gave these commands to his Apostles and then went back to his "Father's house." The Father gave him the Holy Spirit, he then gave it to his Apostles, it brought what he had said to their minds, the Apostles spoke it to the people, what they spoke was written for us now, or enough to know what to do in order to salvation, and since God's word always *lives* we can this day understand and obey and be saved or reject and be lost. The Spirit "guided," "taught" and "showed" the

Apostles all that God designed the world should know, hence if the position occupied by me is true, all the "latter day operations" are false. I here take my stand, they are false. All new revelations are nothing more than false dreams. Those who claim to be guided by an inward illumination of the Spirit deny the work done by the Spirit in the days of the Apostles for they were guided into all truth and any thing claiming to be the guidance of the Spirit in these days are false, for if the Holy Spirit guided into all truth, the latter day guiding must be into error.

I most positively deny the sectarian idea of the operation of the Spirit and the inner-light doctrine. By operation, they mean something better felt than told—a little whisper getting religion—working upon the feelings of the people and any, and every thing else that is "foolish and unlearned." Teach, guide, bring to remembrance and show things to come are Oracles of God. Operation, inner-light, better felt than told, and get religion are Oracles of man. Then what Jesus taught let us do, for Moses truly said unto the Fathers, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall you hear in all things (not a part and do as we please as to the balance) whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Hear Jesus and live, refuse him and die. It is Jesus not yourself that is to be heard. Obey Jesus and you are guided by the Spirit. J. K. SPEER.

WHAT CAN THE CHRISTIAN WOMAN DO?

The influence which woman is capable of exerting has been felt, to some extent, in all ages and countries; but it is only where the truths of the Gospel are correctly taught and its precepts practised that she occupies a position in which this influence may be used for the promotion of virtue and happiness.

In ages when these truths were obscured and but imperfectly understood, woman, if she possessed beauty or rank, received admiration, she was made to preside over the sports of the Tournament, she was extolled in the song of the troubadour and she incited her fellow-beings to wild and daring deeds by her encouragement; but she felt

herself powerless to accomplish any thing better or nobler. In the palaces of the *Orient* where the religion of Christ is not known, she is surrounded by every elegance and luxury of life, every physical want is supplied, but the intellect is cramped, the affections not respected, and she is miserable in the consciousness that she can wield no influence that may benefit herself or others.

To Christianity then woman owes the position which she now holds in all enlightened countries—an exalted and honored position from which may emanate influences that, though silently exerted, may be powerful in ennobling, elevating and purifying. Should she not then be ever mindful of this sacred obligation? Should she not, realizing the responsibility resting upon her, be very careful how this influence is used? Should not her heart rise in constant orisons of praise to Him—for what would this fleeting life be worth to us if we could effect nothing in fitting ourselves and others for Eternity!

Let each one then who has taken upon herself the "yoke" and "burden" which our Savior has required His followers to assume, look into her own mind and heart at the capacity which is there for accomplishing good, and around her at the many objects on which it may be accomplished, and ask herself, "What can the Christian woman do?" Woman can certainly do much. There are a thousand means by which her desire for accomplishing good may be carried out. A right to the liberty of the press is not even denied her, and if she so aspire, she may send forth her thoughts in lively exhortation and eloquent appeal to her fellow-beings, and thus she who would shrink from addressing more than a group of friends, may transmit her opinions and ideas to thousands. And there are many other ways by which the earnest, zealous Christian woman may effect good. But it is not in any of these that her greatest, best influence acts; that is exerted *in her home*, in the family-circle where the gentle example is seen, where the mild precept falls. It is in this, her true right sphere that the mother makes the impressions on the plastic mind of her child that are unfading—there she can tell her eager listeners of a Father's mercy and kindness, of a Savior's love and sacrifices and can teach them their responsibilities and obligations to these, and her pure teachings will sink upon their hearts in undying characters. There the sister and daughter has a thousand duties which if performed will bring their own reward; she can utter words of encouragement, of consolation, she can teach lessons of obedience, of trustfulness, and if she strives earnestly to live the Christian life what may

not her love, her devotion, her prayers accomplish. She may so show forth in her life—the beauty and worth of Christian piety—as to lead those whom she loves to the feet of her Savior—blessed privilege; who can properly appreciate its worth?

But it will be no easy thing to accomplish all this; she who would live such a life and exert such an influence must use constant, prayerful efforts; she must indeed gird on the “whole armor of God” if she would overcome and endure the temptations and trials with which every Christian must contend, and live a holy and worthy life. But she will be encouraged by the consciousness that the cause in which she is engaged is the greatest and noblest in which mortals can engage. Some who would enjoy the fleeting pleasures of the world may scorn a life spent thus; but she who spends her time and talents in advancing the cause of Him whose teachings have done so much to elevate and ennoble her position, will find a sweeter, purer pleasure than could be found in any other pursuits, and will feel that the pleasures that would draw her from this are vain and empty joys that would fail to satisfy the high yearnings of the human soul. S.

ORGANIZATION.

Organization, has long been the cry of the disciples. Periodicals have annually teemed with lengthy speculations about a vague something called Organization. Councils and consultations have been held to devise means for accomplishing the much desired object. But the brethren have usually spent their time in deploring existing evils, and resolving that the Bible furnishes a perfect remedy, without arriving at any definite understanding as to what the Bible teaches, and of course nothing has been accomplished. The instruction of the churches has been mostly left to a few sinecure preachers, who have abused the brethren for being rich, made scores of converts from the world and the sects, found the churches inactive, the brethren unwilling to communicate of their means for want of proper instruction and left them so, and have finally gone to some lucrative calling as starved preachers. The scene has been occasionally varied by brethren in different sections, who are not too strict in their adherence to the Bible, nor distrustful of their own wisdom to originate a modest

little system, which they, in the simplicity of their hearts, think, will work like a charm in dispelling all discordant elements, and unite all into one universal harmony of clock-work operations. They imagine they can learn wisdom from the mistakes of the sects, and profit by their good things. Hence they patch up a miserable something, by plucking a gem from Presbyterianism, a flower from the Baptist or Methodist and to give it an ecclesiastic grace, they will not refuse a well disguised feather from the cap of Episcopacy. And lest they should not be known in their new garb, they preface the matter by some pompous resolutions, voting themselves to be, "a christian association," "disciples or christians." But that which appeared quite easy in theory, is soon found to be very difficult in practice. After all their efforts have proved abortive, their hopes mere delusions, and their little pet theory worse than useless, they become embittered against their brethren for not adopting it, cease their efforts, and give up the world as hopelessly lost.

Men are impatient for success, and think the world must be taken by storm. The spirit of this fast age has taken hold of the church, and the tendency is to make wholesale work of every thing. Hence some self-moving, patent, yankee, mowing-machine system is desired, which, as it moves, will carry every thing before it, and convert the world while men sleep. No organization is thought worthy of consideration, whose polished and shining parts does not attract the gaze and admiration of the giddy world, that does not speak the language of the schools, and lift itself to a proud equality among the time honored systems, which have so long hung, as an incubus upon the spiritual progress of the world. There has been great disposition to invent, and try new experiments, which clearly betrays a want of faith in the word of God,—a want of that unwavering confidence that labors in hope through the darkest hours, and against the most unpromising prospects. When urged to maintain the primitive order of the churches, some have said, we have tried it and found it wanting; while others have said, we will try the experiment, and if we do not succeed, we will abandon it. Such always fail, because they are beset with the awful sin of unbelief. God is not to be put to the test; and when such thoughts arise in the heart, we should be assured that it is the work of Satan. The church is not a trial institution, nor a thing of convenience that can be altered, amended or abandoned to suit the whims of society. It is a kingdom, perfect and complete, that cannot be moved. God's word is not sent on a test mission to this

world, but the declaration has gone forth, that, "it shall not return unto him void, but it shall accomplish that whereunto he hath sent it." Men often loose confidence in the word because their desires are not accomplished so soon as they expected, and begin to regard the church as a failure. Her victories are not so brilliant and extensive, nor her triumphs so magnificent and alluring as the exuberant imagination had fondly anticipated. The slow progress of the leaven of righteousness is too dull and noiseless for the eager ambition. Many are want to say, "What sign showest thou?" "If thou doest these things show thyself to the world." Doubtless many thought the life of the Savior a failure, because of the quiet and unaustentatious manner in which he passed through the world. Man's poor puny wisdom would have had him hasten the work, by storming the world with fire and sword. But the wisdom of God said, by the mouth of the prophet, long before his advent, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed will he not break, and the dimly smoking flax will he not quench; he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." And such is the nature of his kingdom. The little stone must noiselessly roll on, till it fills the whole earth, the little stream silently flow, widening and deepening, till it becomes a mighty river, the leaven must slowly work, till it permeates the whole lump, and in the end, man will exclaim, "It is the Lord's doings and not man's doings, and it is wonderous in our eyes." God has not given a system that will convert the world in a day, and man cannot originate one that will convert one soul in all time. Then let us not think the Lord hath forsaken his vineyard, or, is slack concerning his promises, but let us continue to labor in faith, and patiently wait for the reward. Though we see not the results of our labors, let us journey on in the narrow way, walking by faith and not by sight, and they will follow after. "Blessed is that servant, whom, when his Lord comes, he shall find so doing." The bread, cast upon the waters, will return, though it be after many days, and our good works cannot be hid.

But the subject is Organization. What is Organization? Some may see, in what has already been said, the dim shadowing of an answer to this question, and if the Lord will, it may be completed at another time.

T. GOODALL.

Franklin College, Dec. 25, 1860.

THE GOVERNMENT OF CÆSAR.

"Render, therefore, to Cæsar the things that are Cæsar's and to God the things that are God's."

The whole life of the Savior was spent in demonstrating the importance of doing the will of God, and the relation which it bore to the salvation of the world; and no less by his teachings than his life, does he seek to impress upon the minds of his disciples, the comparative nothingness and insignificance of the temporal governments and earthly things in general.

Only once in his life did he render any service to the Roman government, and that was, in giving a small amount of money in the way of tribute, denying at the same time that it was due from him. And when he was asked whether it was right to pay tribute to Cæsar, he took occasion, in answering the question, to impress those around him with the priority of God's claim upon them by refusing to have anything to do with matters of state, while he devoted his whole time to the mission with which he was charged to the people of the earth. He further taught his disciples that his kingdom was not of this world and that he was not of this world, and adds "you are not of this world even as I am not of this world." By his whole life and his teaching, therefore, he teaches us that as we are not of this world, but belong to a kingdom that belongs to Heaven, we should concern ourselves but little with the matters connected with temporal governments—as he gave but little to the government of Cæsar.

These thoughts were suggested by the present political excitement in which we find professed disciples of Christ as deeply absorbed as others; seeming to forget, entirely, the more important part of the instruction contained in our heading, to wit: "and to God the things that are God's." The present excitement demonstrates very clearly, the statement of our Savior, when he said, "the children of this world are, in their generation, wiser than the children of light." The zeal and earnestness with which the "children of this world" are entering into the political excitement, if directed by the spirit of truth and in the cause of Christ, would christianize the whole land in a few years; and strange as it may appear, the followers of him whose meat and drink was to do the will of his Father in Heaven, are entering into it with as much spirit as any body. The eloquent and logical appeals that are made to unite all political parties (and which are likely to succeed) into one party, bringing about a unity of sentiment and harmony

of action, if made with the same zeal and earnestness in bringing about unity of sentiment and harmony of action among all the parties professing christianity, would consummate that glorious work so ardently and devoutly prayed for and desired, both by the Savior and many of his disciples. Is it so then, that the followers of Jesus who, he said, are not of this world, are nevertheless more under the government of of Cæsar than of God? that they faithfully render to Cæsar the things that are his, and more besides and fail to render to God the things that re his? If not, why is it that the work of salvation is not progressing more rapidly than it is, and as a preliminary work, why is it that the work of uniting all of the people of God in this work is not more nearly finished? Ah! go to the doors of the meeting houses on Lord's day mornings and listen at the conversation going on at the door and notice that, notwithstanding those who are carrying it forward are all professed disciples of Christ, you hear "Cæsar's" name ten times to God's once;—by which you will learn that the whole time and talents, of those who should be doing God's work, are devoted to "Cæsar" and "Mammon." The common interests and dangers of the whole people of this section of our government are likely to unite persons of all political creeds in one body (and it should be so) which is to be accomplished by much labor and great efforts both physical and mental, in which many professed disciples of Christ are taking an active part, preachers as well as others, and yet these very same preachers and people will tell you, that it is not only impossible, but really not desirable that God's people should united in sentiment and action, when infinitely higher interests and greater dangers, not only to a small part of our country, but to the whole world, are involved.

What fearfully bloody and destructive battles have been fought upon new questions of "honor" (falsely so called), or about a small and insignificant territory; and what earnest, eloquent and logical speeches have been made to large and deeply interested audiences upon new abstract questions of constitution, law, or some real or imaginary political rights that had been violated; and yet how many of those auditors (christians too) would go to sleep under equally as eloquent and earnest speeches—setting forth the inexpressible, glorious and soul-stirring realities of christianity and the fearfully awful dangers attending a rejection of christianity. Do we ask why this is? the answer is plain, christians are more under the dominion of the prince of this world than the dominion of Christ. They are not sufficiently alive to the great interests involved in christianity. And instead of

exerting all their powers of soul, body and spirit in the cause of our Savior and the armor of God's people they are stopping to criticise each others meetings and sermons; and instead of preaching Christ, "warning every man and teaching every man that we may present every man perfect in Christ Jesus," they are, some of them, preaching about "the proper mode of conducting protracted meeting;" the duties of "Pastors to their churches," and teaching enlightened christians how they should demean themselves towards "other denominations" and many efficient men spending most of their time in organizing "missionary societies," "ministers meetings," etc., in lieu of the glorious system ordained of God for the salvation of the world.

But I thank God that the cause we plead and which is so dear to our hearts, has such men as the Editors of the "Advocate," "Review" and the "Harbinger" to contend for the purity, the power and the sufficiency of the word of God. More anon.

In hope of a better state of things,

W. H. GOODLOE.

Clinton, Ala., Dec. 20, 1860.

WHAT MUST A SINNER DO TO BE SAVED?

A writer in the *Independent* of November 1st says the "initiatory step" of salvation is *prayer*. Paul says it is *faith* (Acts xvi. 31). When the sinner believes, he will, indeed, pray, as Paul himself did (Acts ix. 11); but to direct the anxious or inquiring sinner to prayer, instead of Christ, is not only different from the gospel method, but is attended with serious danger. Prayer is very often understood and practiced as not the expression of a believing and penitent heart. Then it is delusive. It may even be sincere as a cry of misery and desire of happiness, without any longing after God and his holiness. Then it is met by this withering inquiry: "Who hath required this at your hands?" The prophet tells us of those who did not cry unto God with their hearts, while they howled upon their beds. Yet such prayers are often made a ground of hope! Many persons live many years in the habit of saying their prayers, but never come near unto God with their hearts—in other words, content themselves with their prayers, without any saving faith in our blessed Redeemer. They

might almost as well count beads. It is therefore, dangerous to send inquirers to prayer, instead of sending them to Christ for salvation. You may live the one all your days without salvation, while the other infallibly secures it.

There is, indeed, prayer which always accompanies salvation, but it is only such as proceeds from a believing heart. "Whosoever calleth on the name of the Lord shall be saved." But the Apostle is very careful to guard against mistake by immediately adding, "How can they call on him in whom they have not believed?" (Rom. x. 14). It is necessary to deal with our invisible Divine Savior, and this can be done only by living faith. Any thing short of this is a broken reed. Many repose upon external means, and have no spiritual intercourse with God by faith in his truth.

There is no middle ground between faith and unbelief. The one brings us into fellowship with our Divine Savior; the other leaves us out of that fellowship. "They are condemned already, because they believe not." If you tell a sinner to pray without believing, you give him a pillow to rest upon before coming to Christ, and there is danger of resting there till he sinks into the pit. Papists and Arminians think there is such a middle ground, but they have no Scripture for it. Neither the Virgin nor unbelieving prayers are to be trusted for an introduction to Christ, the only and all-sufficient Mediator.

Must not unconverted men pray? Yes, such prayers as God requires, but not such as he abhors. Christ says, "Without me, ye can do nothing." Therefore, join yourself to him at once. We are "shut up to the faith."

If these explanations are accepted by the writer above referred to, it is well. Then we have only to charge him not to use language which is so liable to be understood in a way which comforts sinners in a state of separation from Christ. They may think themselves safe, or, at least, in a good way, when in fact is not so. The point is too momentous to be loosely treated. It is one of those vital subjects on which our trumpet should give no uncertain sound. . . . BEREAN.

Brother Joseph Morton, of Fayetteville, Tennessee, reports "that the few beloved disciples meet to break bread, rejoice, pray, etc., and they ask for help. Will our preaching brethren direct their steps to that point.

T. F.

THE BIBLE UNION

Never did we embark in an enterprise with greater sincerity and higher hopes, than we did in the cause of the Bible Union; and never did we more reluctantly change our course, than when we were forced to conclude there was doubt as to the final result of the revision movement of 1850. We rejoiced with thousands of our brethren in calling it, "The work of the age." We felt but one desire, viz, to see a pure version of the word of God. This was what was promised, and the disciples, north, south, east and west, contributed freely of their means, in the devout hope that in a few years, we would be able to recommend to the world, a correct translation of the Old Testament from the Hebrew, and of the New Testament from the Greek. Not only were the funds freely furnished by the brethren to accomplish the grand object, but the best talent also of the brotherhood, was willingly enlisted to carry forward the purposes contemplated. In the course of a few years, however, we became satisfied, that to some extent at least, the Baptists who were, by no means in advance of us, intended not only to give every movement a party bearing, but to place whatever might be accomplished, to the credit of their sect. The most solemn pledges were made, and oft repeated, that nothing of a sectarian character should stand connected with the labor. All the important Protestant denominations were to take part in the work; and in preliminary versions, of parts of the scriptures, in which the word baptism was not found, a few Pede-baptists were really employed. At first view, this had a show of sincerity, but very soon, the Baptist journals began most insultingly to proclaim, that these preliminary efforts meant but little, and that "sound Baptists" would give the finishing touch in the final revision. When we were satisfied this was the policy of our Baptist friends, our fondest hopes were shaken. Although we had been honored with a critics place, when we saw the tendencies, we could but express our fears as to the accuracy of the work. Our apprehensions were also heightened from what we considered most glaring defects in translations from the originals, and unpardonable failures in setting forth the word of life in such an English dress as the learning of the age demands. But upon expressing our doubts, every exchange with the partisan friends of the Union, ceased to visit our office; and the publications of the Union, no longer came to our address. This satisfied us, that objections and criticisms, were not desired, as we had been led to suppose, and that such as ventured to offer them, were to be regarded as enemies to the

translation of the Bible. At this junction, our own beloved brethren lifted up the heel against us, looked upon us with suspicious eyes,—called us “a complainer,” “fault-finder” and “impracticable” in our ways. We remained silent, except to occasionally, call attention to startling developments. Recently, however, a change seems to have taken place in the mind of many of our too credulous brethren. They begin to ask us, what shall be done? We speak for ourself, and advise with no one. We believe the money of the saints is lost, and and we entertain no hope as to the Bible Union giving a revision of the Holy Scriptures entitled to very high regard.

Instead of employing able and learned men, from the different quarters of the earth, to coöperate in the Bible rooms in New York city, in perfecting the work, Dr. Conant is the only man devoted to it. Dr. Hackett after spending considerable of the funds at Athens in perfecting his knowledge of Greek, returned to his Seminary to teach sectarian theology, and devote his leisure hours to revision. If we have to educate men for the work, we would prefer educating such as are above party. At this movement we felt offended, and we have not yet recovered from our wound. It is proper to say, that, perhaps two Germans have been engaged to give some part of their time to the work, but there is not a German living, even if he were to devote all his time to revision, who could possibly give a correct *English* translation of the scriptures.

We consider that our brethren have been wantonly insulted in the prosecution of the work, and that the only pledges which were calculated to give confidence, have been grossly violated, and therefore, till we see a radical change in the line of policy pursued by the Bible Union, we can not hope to see a pure version of the Sacred Oracles from that body.

T. F.

BETHEL COLLEGE, POLK COUNTY, OREGON.

We find before us an advertisement of the above college, whose President is our Bro. S. S. Rowland, and we take great pleasure in calling the attention of our readers on the Pacific side of the Continent to this promising school. No doubt good advantages are offered to youth, and we see no substantial reason why Bro. R. may not conduct a school with advantage equal to institutions in the older States. He and his life partner, formerly our old pupil Emma J. Sanders, of Ala., have our best wishes for success in every enterprise and a rich reward in heaven.

T. F.

CO-OPERATION MEETING AT LEWISVILLE, ARK.

The following Preamble and Resolutions were read and adopted at the semi-annual co-operation held at Lewisville, Arkansas, commencing Friday night before the second Lord's day in November 1860 :

WHEREAS, The delegates from several of the Christian congregations of South Western Arkansas have, in compliance with previous appointment, met in convention, to consult as to the means best calculated to promote the dissemination of the Gospel of peace and enhance the general interests of the cause of our common Lord and Master. Therefore,

Resolved, That we strongly urge upon the brotherhood the importance of securing and retaining the services of an experienced Evangelist.

Resolved, That we hereby tender our thanks to the American Christian Missionary Society, at Cincinnati, for employing an Evangelist for this State; and, that, during the ensuing year, we contribute as liberally as our circumstances will permit, towards aiding said Society in its noble enterprise.

Resolved, That in our much esteemed brother John S. Robertson we recognize not only an efficient and indefatigable laborer, but a Christian minister eminently worthy of our confidence and esteem; and we hereby express our entire approbation of his course, and our high appreciation of his labors; and we cordially recommend him to the American Christian Missionary Society as a most suitable Evangelist to be employed by them to labor in our State the ensuing year.

Resolved, That we recommend to the brotherhood the American Christian Review, the Gospel Advocate and other periodicals, as highly worthy of their patronage, and as affording valuable thoughts and useful information on topics connected with the Christian cause.

Resolved, That a copy of these resolutions, including the preamble, be transmitted to Bro. Robertson; also, one to the American Christian Missionary Society; also one to the A. C. Review, and one to, the Gospel Advocate.

Resolved, That our next co-operation be held at Corinth, in Pike county, commencing Friday before the second Lord's day in July 1861.

GEO. W. WRIGHT, *Secretary*.

Lewisville, Ark., Nov. 22, 1860.

DIFFERENCE OF OPINIONS.

Again has the splendors of a brilliant light overpowered the world with its dazzling magnificence! Again has the beaming effulgence of a fearless intellect, sent its rays athwart the universe—not like the dim radiations of a far off beacon; but, like the boiling “surges of flame” that roll from an immediate volcanic conflagration; while the little shadows of ignorance go skulking from the presence of his exalted genius, into the distant nooks of creation, like frightened quadrupeds scampering for dear life.

Elder D. Buckley, pledges to show to the world (“and the rest of mankind I presume”) that “A. Campbell”—who graduated with highest honors from one of the world’s most time-honored universities—a Rice and an Owen fell by the lightnings of his genius and truth—“is either defective in intellect, deceptive at heart, or has taught ‘Water regeneration.’”

Mr. Calhoun said—“A Campbell is one of the greatest men in the world, and while he is editor, count us a subscriber for the ‘Mill Harb.’”

Did Mr. Calhoun mean, he was a great rascal? or, that he had a mind powerful to discover, and honestly to speak—truth?

But, “Hear O heaven, and give ear O earth, while Elder B. explains to A. C. the import of his own language. B. says, “He has taught Water regeneration.” A. C., of course, denies. Then is he deceptive at heart, or defective in intellect. But it’s only a difference of opinion between *great* men; i. e., between Calhoun and Buckley. “Sayed” Mr. H. of Tully Ville, “The Mill Harb. is a curse to the world, and aint no good nohow.” “Strange,” cried I “how great men will differ!”

Not long since, a young man—by way of “smartie”—assured Bro. Butler, that a copy of Evangelist, was a creed. He confounded the terms, creed and criticism. Creeds are assemblages of proportions to be believed: criticisms are chains of evidence by which we essay to establish our creed. A creed is a conclusion: a criticism the chain by which we draw the conclusion. The criticisms may be impertinent, false, and the creed true. The criticisms can *never* be true, and the creed false. Oxen draw logs by means of a chains of iron. We draw conclusions with chains of argument. I’d soon call a log a chain, as a creed a criticism.

A creed is a conclusion! Says Solomon; “Hear the conclusion of

the whole matter: 'Fear God and keep his commands, for this is the whole duty of man.'" "Creeds *quia* impossible." Creeds—I believe. Do you believe that, "To fear God and keep his commandments" is the whole duty of man?" Then prove it. Here we enter the field of axioms and testamonies. All reasoning is founded upon axioms. He only, who can perceive axioms, can reason. The Bible is our creed. We endeavor by well arranged testimonies and axioms to sustain it. If we criticise those who enveigh against it, are then our criticisms the Bible itself? We have written many criticisms in support of our creed; are our criticisms the creed itself? Then for every new criticism you offer, you adopt a new creed. He made the inadvertent blunder, and then, erroneously thought, he must, to defend his dignity, "stand to it;" like the boy who swore "point blank," that "the horse was seventeen feet (hands) high, he'd said it once he was a gwine to say it again." "But what of Elder Buckley?" O yes! I'd forgotten him. If he'll inform us what sense there is in the phrase, "Water regeneration," (we can see none in it) will crown him with the palm of genius.

D. L. PALMER.

Troy, Drew county. Ark.

"THE INITIATORY STEP."

DEAR BRETHREN:—I send you a brief article on the great question "What must a sinner do to be saved?" clipped from the "Christian Intelligencer" of New York, the leading paper of the "Dutch Reformed Church."

Though not fully up to the teaching of the Apostles on this question it is good as far as it goes, and indicates that the writer has taken a long step back towards the *divine pattern*.

Having got right on the "initatory step," I hope he will continue to search the Scriptures until he ascertains what the second and third steps are.

In the plan of redemption there is a place for every thing, and every thing should be found in its appointed place. The great misfortune of the religious world is, that men have never been satisfied

with the plan of salvation, as Apostles and other inspired teachers left it, but are ever tampering with the *model* given at Jerusalem.

May the time speedily come when all men will receive in simplicity of heart "the truth as it is in Christ Jesus."

B. F. MANIRE.

Carrollton, Miss., Dec. 6, 1860.

CHURCH AT RUSK TEXAS.

DEAR BRETHREN:—After several efforts I succeeded in getting Bro. Thomas E. Stirman to visit our town for the purpose of preaching. He commenced a protracted meeting here on Friday night before the first Lord's day in this month, and continued it until Tuesday following. The result was, that he organized a church of twenty members, twelve of whom had formerly been members of other congregations, and six were baptized. Our little congregation is now in a flourishing condition. We meet regularly, and do our own worship. The Gospel Advocate is doing a great work in our midst. We are getting up another club which will be sent on soon. We already have fifteen subscribers, and hope to get several more. May it long continue to disseminate the doctrine of ancient Christianity. Bro. Stirman will probably visit us once a month during the coming year. He is a man of decided ability, and preaches the Gospel in its original purity, with zeal and fervency.

Yours fraternally,

W. H. MULLINS.

Rusk, Texas, Dec. 18, 1860.

BRETHREN:—Will you be kind enough to state, through the Advocate, the churches of Christ, some six or seven in number, in this part of the Lord's vineyard are in want of an Evangelist. They desire to procure one of some experience, of approved piety, and who is willing to work, and will compensate him liberally. Address me at this office.

Yours truly,

ROBERT W. TURNER.

Clayton, Ala. Nov. 9, 1860.

ROBERT C. RICE.

One of the best men and best preachers to whom Kentucky has given birth is no more. A few months since he married unwisely, at the end of eleven days, a separation took place, the trial was more than he could bear, and he put an end to his unhappy life at the Spencer House in Cincinnati, on Lord's day night Jan. 13, 1861. He left on his table a letter addressed to our excellent Bro. R. M. Bishop, Mayor of the city, requesting that his "poor body," to be "put into a genteel case, and laid by the side of his dear Eliza" (his first wife) at Eminence, Ky. He added "I am a true man, have lived for the glory of God and the good of mankind. I have preached faithfully the true Gospel of Christ—and to the cross of Christ I have ever clung as the ground of my hope. But all is over—my mind frantic—my heart crushed.

Brother Bishop, saw his "poor body" placed as he desired. Bro. Hopson from Lexington assisted, and a sadder day, perhaps these good brethren never spent.

As a useful man, we doubt if Ky. had a superior to Bro. Rice. He had a clear head, loved the truth, and possessed an honest heart; but humanity was too frail for the trial. Seldom, if ever has a death occurred amongst the brethren, better calculated to afflict the hearts of saints. Hard, indeed must be the heart that cannot feel at such a sad event. In God alone is strength.

T. F.

PROSPECTS OF OUR NEW EDUCATIONAL ENTERPRISE.

In our recent travels South, we were careful on all suitable occasions, to submit our Educational plans to the brethren. All approved, but we made not one effort to do more than explain our purposes. There is nothing earthly in which the brethren are disposed even to promise investments. Should our Heavenly Father direct the storm to our advantage, all will work well. Middle Tennessee is the best location for institutions of learning in all the South, and when the portentous clouds that now hang over us once disperse, we think, it will require no great labor to unite the brethren in schools, which will prove worthy monuments of a great people.

T. F.

CONSULTATION MEETING IN LEBANON.

DEAR BRETHREN.—We see it announced in the Gospel Advocate for November, 1860, that the next Consultation meeting, to commence on Wednesday before the first Lord's day in May next, was appointed to be in Lebanon, *provided* the brethren here so wish it. We take this opportunity to say to all the readers of the Advocate that we heartily respond to the proposition, and that we accept the appointment with much pleasure. And we most cordially invite a full attendance of the brethren and friends from all quarters, promising them the welcome of our hearts, and the best entertainment in our power.

Fraternally, yours in Christ,

C. W. SEWELL,
G. L. ROBINSON,
M. T. BENNETT,
WILLIAM WHARTON,
JOHN JONES,
C. F. HUDSON,
BERRY COX.

Lebanon, Tenn., Dec. 3, 1860.

DEAR BRETHREN :—The cause of Apostolic religion is prospering in this county as well as could be expected under the circumstances. We want more Evangelists in the field, and if you can induce some brother to come to county, and labor for us that he will be well rewarded by the brethren, and do a great deal of good for the cause of Christ. We have but one Evangelist in the county, to the best of my knowledge, and we are willing to liberally compensate any good Evangelist that will come and help us. Our county is thickly populated and there is good Institutions of Education and no brother need not be afraid to come here expecting to find us an uncivilized people, but on the contrary an enlightened and refined population. If the cause of the great Redeemer prospers, it must be through the Evangelist and the church. And I will vouch for the brethren that they will do their duty.

Your brother in truth,

J. Q. A. CAPPS.

Plenitude, Anderson county, Texas, Nov. 9, 1860.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII.

NASHVILLE, MARCH, 1861.

NO. 3.

"THE HIGHER LAW."

Both in political and religious circles the phrase, "*Higher Law*," is in so general use, that we are disposed to inquire into its true import, and its bearings on society. The only idea attached to the words is, that there is a power in the human soul,—called "the divine spark"—"the divinity within," "reason," "intuition," "conscience," "the moral sense," etc., quite able to instruct all, directly,—without the aid of conditions, or second causes,—as to the right or wrong, good or evil of every matter presented to the mind. The theory is built upon the philosophy of *absolute evil* and *absolute good*. Hence the style, good *per se* and evil *per se*. In other words, that there are acts in their very nature, evil and that continually; and others naturally—inherently good. The system presumes that there is a natural fitness in certain deeds that make them right; and also that there are such incongruities in others, as to constitute them wrong. Hence, we read in law books, philosophical treatises, religious and political news papers, of "*natural rights*." Amongst speculative theologians, this natural fitness in things and actions, is called "natural religion." No doubt our translators of the Bible were under the influence of this view, and consequently, they made the version teach, there is so much natural theology in the world that men by it, are placed beyond the limits of excuse.

Writers on law have also undertaken to teach that there are deeds absolutely good,—that is good in themselves, intrinsically so, without conditions or qualifications, and others absolutely evil. Hence the style, that the deed is not right or wrong, because the law makes it so, but because it is right or wrong, the law only declares it so. In this view, the law arises from the necessity of the case, and is but an expression of the right or wrong character of the act.

The higher law, be it remembered, is the power within, to define, at all times, and infallibly, what is the right and in what the wrong consists.

A very brief notice of its history, may not be out of place. We find it in all its power, in ancient India. A thousand years before our Savior, *pantheism* was the universal doctrine. It was styled the unity, and indicated in plain words that there is but one Being in the universe. "Jehovah, Jove or Lord" and that the actions of men are but the manifestations of this one essence. Pope most beautifully modernizes it thus :

"All are but parts of one stupendous whole,"

"Whose body nature is, and God the soul."

This universal essence was regarded the only teacher. Socrates called it his *dæmon*, that had guided him from his youth. Plato pronounced the "soul a self-acting energy at one with the Divine" and all that was necessary to determine the right or wrong, was to look within.

In modern times this doctrine was revived by Descartes in the seventeenth century. His theory led him to a quiet retreat under the apprehension that, when he could entirely abstract himself from the world he would be in complete unity with the Deity, like Tertullian who advised men to shut their eyes to see clearly. He began his system with "Self-consciousness, as that which is immediately certain" and that inasmuch as "An idea cannot be derived from the imperfect soul, it must flow from the Perfect being (God) and is therefore *inate*."

The doctrine of Leibnitz, is identical, but is expressed in a different form. In his theory of the *monads*, he maintains that "God is the *monas monadum*—the necessarily existing Essence. Every real essence is a *fulguration* from His, modified by the limited nature of the being which attaches to all receptivity." This is still the doctrine of modern philosophy in Germany, France, England and America. It is taught in all the schools, north, south, east and west, so far as we are informed.

Amongst religionists the doctrine of direct knowledge, arising from the depths of the human soul is generally orthodox in Protestantism. The celebrated Schleiermacher, was perhaps the ablest teacher of the dogma of modern times. His view was, that "all religious acts, are but the acts of God" and that "the essence of religion consists, not in thought or action, but in the unity of feeling with perception." Hence the feeling consciousness within, is the guiding divinity to all our thoughts and actions. Swedenborg, adopted a similar view, and while Mr. Wesley, was following the ignorant Peter Boler through Germany, in search of a feeling sense that he had got religion, he was very much actuated by the same dæmon.

Even Doctor Archibold Alexander, of Princeton, published a work years ago, in which he assumes the truth of the speculation, that consciousness is the infallible test of religious truth.

Who has not heard in most sermons the doctrine set forth, that men,—all men—possess a test of religious truth within? By some—not a few—this *feeling* is called "the witness of the Spirit."

What is the doctrine of a *feeling* sense that teaches acceptable service to God, but the higher law within? How many thousands in this country, declare that at such a camp meeting, prayer meeting, revival meeting—in the altar, in the grove, or at the mourners bench, they "got"—in modern style,—"*religion*," and their highest assurance of it is, a *feeling* of the heart, that revealed the fact to them. This doctrine is not new. It is as old as the Hindo devotion, and quite as satisfactory. Each denomination, therefore, declares its rectitude by the inward light. Calvinist, Armenian, Mormon, and Modern Spiritualists agree, at least in the religious test—feeling of the heart.

Modern infidelity, in the absence of all proper conduct, and without even the forms of religion, has seized upon the inward infallible guide with avidity, and its friends in opposition to the Bible, the church and the whole moral power of God, declare that their hearts are right, and in spite of a religious life all will be well with them. The thief and debauched profligate, Rousseau, said, "I have but to consult myself, concerning what I do. All that I *feel* to be right is right, and all I *feel* to be wrong, is wrong." This is the doctrine of the famous Strauss, who would have the world rise above the forms of the Bible, as mere *mythi* and grasp truth directly in independent thought. Francis William Newman renounces the Bible as the test of religious truth, and adopts what he calls "the spiritual instincts of our nature," as constituting "the higher spiritual law" of our being. Theodore

Parker the chief director of religion and politics in New England declared that, "Consciences is still God—within us." Discourse of religion, p. 219.

But why confine this catalogue to religious teachers. In the school of politicians that have brought our nation to the very brink of ruin, the doctrine of the higher law shines preëminent. The halls of Congress have resounded with it for many years. Mr. Seward and Mr. Sumner are the champions; but thousands greatly inferior to them have proclaimed in the public assembly, preached it from the pulpits, urged it in the Sunday school, in the steam boat, the railroad car, in the family, in the street,—in every corner of the land, and sounded it out from the news paper and book press, that there are acts damnable in their very nature, and that a law of the human heart, above the Bible and above the Constitution of the country, bears witness to its truth. This is the higher law of feeling within, that gives, as example, the servitude of the black man to the white man, as an absolute wrong,—a damnable sin *per se*, and the people love to have it so. Thus, we have endeavored to state the higher law religiously and politically considered.

Next, we beg leave very respectfully to ask, if there is any act or thing either good or bad in its nature? We need not examine physical substances. It may suffice to say, "that every creature—(creation) of God, is good;" and yet, by an unwise use each good may prove an evil. Substances called poisonous, often prove the greatest blessings, and corn, bacon, and beef though generally considered good, contain agents most destructive to human life, when employed uncombined. Oxygen the supporter of life, and the most abundant element in nature, will yet kill in its pure state.

But we ask philosophers and religionists, what act is either good or evil *per se*? Our courts adjudge that whether it is right or wrong to kill a fellow mortal depends entirely upon the circumstances, the associations, the *animus*, the manner, the purpose, etc., etc.

What act is religious in its very nature? Is it prayer, the supper, baptism, the gift of money? There is nothing absolutely religious in any one of them. Acceptable prayer depends upon various indispensable contingencies; so does the Lord's supper, and who would be so foolish as to suppose that the mere act of dipping one in the water, or sprinkling or pouring the water upon one, possessed in its nature, any thing religious. What fitness in any one of them? If the good is in deed, itself, then the Spaniards were right in forcing the American

Indians to baptism. If the bare act contained all that is valuable in baptism, forced conversions could claim the promises.

Not to be tedious, we wish to say, that we know not an act that is in its nature—*per se*—either good or bad.

Religious obligations are valuable only by vesture of the *authority* with which they are given, otherwise they are a mockery of all that is spiritual. This was exemplified in the test of Elijah and the prophets of Paul. I Kings, xviii. 25-40. The idolaters *felt* as deeply as the prophet of God. But as to the existence of this higher law of feeling, we have for many years doubted God has given to man mind, an understanding, not to originate truth, make law or define good and evil, but to examine testimony, conclude from given *data*, believe on proper authority, and enable him to "walk by faith, and not by light," or feeling, as the beasts that perish. This is the chief difference between a man and a brute. The latter has instinct acts from *feeling*, but man while he looks aloft to Heaven, need fear no danger, but the moment he looks to earth, to himself for light and guidance, all is lost.

Regarding the effects of this higher law of feeling, we shall make but a brief statement. Steadily for twenty-five years have we watched its strides in the political world, and not doubted for a moment that so soon as it should rear a party above the Constitution of our country, our government would crumble and fall. The work is done, still we trust God will not suffer a great people to live under such a fraud. This higher law heresy is the most relentless of earth. In a religious point of view, the result, if possible is still worse.

Now every faction presumes its right guaranteed of Heaven, to worship in obedience to the dictates of consciences most unenlightened. True, in the governments of the world, men are unrestrained,—they are allowed to adore the sun, moon, stars, beasts, birds, and reptiles, but God has given no such permission. He has charged the world to look to him alone through his word and believe on his Son, our Lord Jesus Christ upon the authority of the prophets and Apostles, or die.

But when the world fancies that there is another rule of right than the Bible,—that each mortal carries in his heart a guiding divinity—a higher law,—there is no common bond to bind humanity together. The impulses of each must constitute his guiding star. The higher law has, at this moment, the Constitution of the country and the revelations of the Almighty under the foot of a worse than Roman beast. True, we rejoice, that there are thousands who have not bowed to the

beast or his image, and it is hoped God has determined to destroy both. There is no religious or political safety under the reign of the dæmon of passion and feeling.

Fearing, however, that we may not be understood with reference the assumption that holding human beings in bondage without their consent is an evil *per se*, we consider it due to ourselves, and especially to the subject we are treating, to make a passing remark. To counterbalance the extravagance of ultra men North, we have recently noticed the introduction of a doctrine South, measured by the same higher law rule, equally odious. We have seen in political resolutions and clerical sermons the dogma fully set forth, that Slavery is absolutely right,—an unqualified creation of the Almighty. Such extremes can but result in great mischief. In all civilized countries men's liberties are taken from them on most justifiable grounds. We tear men from their families, white and black and encarcerate them in prisons for life. We may be told this is right, because such are not qualified to enjoy even the liberty of their person. This is yielding all we ask. If States north and south, east and west, deprive men of liberty because of lack of qualification to enjoy it, this slavery is *incidental*, and is employed generally, if not always for the special benefit of the enslaved, and always for the safety of those whose qualifications entitle them to rule over their fellows. Our conclusion then is, that the right or wrong of enslaving our fellow creatures, is not absolute, but incidental, permitted by the Creator for wise purposes and it is often not only necessary but indispensable both for the governors and the governed. But enough. Our main purpose is to show, that we possess no law of right inferior to our countries constitution and legislation, and the government of God in the Bible. T. F.

DANCING.

Is dancing a religious exercise? Did our Master teach it, produce it, or permit it? We answer that he did not, as a religious exercise nor as a worldly institution, for such institutions he set not up. The apostles did no such thing as dancing, neither did they command it to be done by others. The first Christians did it not. If then Jesus, the Apostles, and the first Christians all failed to speak on the subject of dancing favorably, why should Christians produce any such thing:

It is argued that is a very good exercise; so is spinning, sowing, cooking, washing, ironing, and keeping house, any of these things are commendable in the young sister and no Christians feelings are hurt,—but in dancing the dancer always hurts the feelings of Christians. It is good exercise for young men; So is plowing, hewing, gardening, splitting rails, cutting wood, shoving the plane, or any thing else that is necessary and honorable. How much does the dance give to the poor? (I mean the Christian dancer) Every dime must be kept to buy slippers, laces, silks, and other fancy articles.

Where is the chapter in the New Testament which teaches dancing? What old Christian of Paul's day kept a dancing house, or made dancing parties or any other parties? We ask who did it? The answer is easy. NONE! But what sort of company did the ancient Christians keep? Go down to old Bro. Philip's house at Cesarea. This "man had four daughters, virgins, which did prophesy." Acts xxi. 8. These good girls were at their work of teaching Christianity to their fellow creatures. They *were* not dancing. Evangelist Philip, had no dancing parties. His house was consecrated to religion. Young sisters remember Philip's daughters. Aquilla and Priscilla had a gathering in their house. Was it any party of the world? Paul says, "greet the church that is in thine house." They called together their neighbors, not to dance or play, but to worship God. Philemon did likewise. Paul says, "grace to the church in thy house." No ancient Christian made dancing or other parties so far as we can learn from the written truth. James tells us "to keep ourselves unspotted from the world." My brother, my sister, do you mix with the world in your dancing and playing? Do you meet at the house of the Lord to dance, or do you meet at private houses and there mix up with the gambler, the dram drinker, the profane swearer? Do you open your dances by prayer? Do you give God thanks? Do you feel that you are near God—near heaven—nearer your Redeemer? Do you not dread to see the pious mother, the devoted Christian? Let me pray you quit the dance.

Suppose Jesus should come to earth to receive his people, to take them home to glory—to crown them with eternal life—to constitute them heirs of everlasting felicity—to introduce them to the Angles and to the Father of the Universe, and you should be all spotted, all sin stained, all playing and dancing with the enemies of the Cross. Where I ask, where would you flee, to whom would go? Let me pray you stop—go teach your young sisters the way to Jesus—go ask

your neighbors to become soldiers of the cross, go visit the poor orphan, the poor earth forsaken widow, relieve their necessities with that which you have hitherto paid for useless goods. Quit the company of the wicked unless you can influence them to go to hear the Lord's word. If you dance and play at your parties you wound the feelings of the pious, the God-fearing. And you loose all your influence, you cannot get any person to go to meeting with you they have no confidence in you nor in your religion for you do as they have done. The world talks about you—the religious parties sing it to all, they say your religion is all formal—nothing real—nothing God like in it. My old brothers and sisters, will you make your parties for dancing and playing when the Apostles has taught you to rule well your house? What is the order of your house for prayer when revelling is going on in it? Can you find money to give for suppers, for dinners? Are you not owing the Lord? When you make your dances for your neighbors are they more easily converted to Christianity, when the preacher comes along? Do your neighbors speak of your devotion, of your benevolence, of your piety? You know they do not. Why then I ask practice it? I long shall remember the death of one of my neighbor boys. He was a very good boy, honest, kind-hearted, loved by all. He died—and that at a dance. He died while on the floor in the dance. Poor young man he died a sinner; he died sinning. O that we all might learn to do better; Old and young who follow these practices, if you die dancing to satisfy the lust of the flesh there is no promise left you. Go fight for the Lord, go stand and plead with fallen humanity, if thus you die heaven is your eternal home, God your loving Father will never leave nor forsake you. Brethren shall we dishonor the best of causes? May we never do it. Please read Ex 32nd ch., I. Cor. 10th ch., Gal. 5th ch., Rom. 8th ch., I Peter 2nd ch.

J. K. SPEER.

DANCING AND OTHER AMUSEMENTS.

From various quarters we have received information, which satisfies us that it is our duty to offer a few thoughts on the subject of dancing and other amusements which are fashionable in a giddy world. In our report on Education, we suggested, that possibly, dancing might be employed as a useful and improving exercise, and we have learned

that certain unstable souls have seized upon the fact, as a kind of justification of their own revelry and un-christian life. The Hebrew word *Karar* means to *leap, skip, dance, run, exult, to move in a circle*, and is derived from the word *Kar*, a lamb,—from its leaping and springing, and while we feel not disposed to enter into any long argument on the subject, we wish to say that in our view, there is no *absolute, essential*, and *inherent* sin, that is, sin, *per se*, in leaping, running, dancing, skip-ping, bounding, or rejoicing, and that such exercises might be introduced into schools and families with great advantage. Godly men and women of old, leaped, danced, and exulted in their rejoicings before the Lord. See Ex. xv. 20; I Samuel xviii. 6, II Samuel vi. 16; Ps. cxxxix. 3 and cxl. 4.

Not only were hoping, skipping and dancing cultivated in religious exercises, but the rebellious and profane have always loved them still more dearly. When the children of Israel rebelled against God, they danced before a calf. Ex. xxxii. 19. Job, says the wicked "Send forth their little ones like a flock, and their children dance. Job xxi. 11. Isaiah when prophesying the utter desolation of Babylon said: "Owls shall dwell there, and satyrs shall dance there." Isaiah xlii. 21. Hence, we see that good men, bad men and even demons dance; and now the only question is, with reference to the good or evil of it? Whilst we are very free to declare that not only did the godly of old glorify the Father, by leaping, skipping, running and dancing, and we think it possible the pious of earth, might now employ such exercises for the benefit of both soul and body; yet we are more than satisfied that such exercises frequently evince more of the animal than intellectual man, and that generally such exercises connected with rejoicings, often give strange indications of an uncultivated state of society. Hence, Cicero said "No one dances, unless he is either drunk or mad." The dances of revelry, such as are witnessed in frolics of modern times, we consider as by no means suited to cultivated society, and we regard them as highly unbecoming amongst christians. The followers of the self-denying meek and lowly Savior, in shunning the very least appearance of evil and in keeping themselves unspotted from the world, should not be seen at the ball-room, or in the vulgar, promiscuous dance, Saturday night revel, or in any exercise in which, physical, intellectual or moral improvement, is not the object. The dancing, or leaping, is not the wrong, but the connection, the association, the purpose, may make it exceedingly wrong for the disciples of Jesus to countenance it.

There is no absolute harm in walking, trotting, or running the horse,—the noblest animal under man,—and the exercise may be employed both to the advantage of man and beast, but when the horse is thus exercised to gratify the idle curiosity of the wicked, or as an occasion to encourage gambling, and roudyism, Christians should keep at a distance. “Evil communications corrupt good manners,” the world over, and the people of God, should be exemplary. Agricultural fairs have been introduced as the very best means of improving the soil and domestic animals, diffusing useful information, encouraging social intercourse, and yet, it is possible, to pervert them to a corrupt use; and when dissipation, unfairness, advantage taking and gambling prevail in them, Christians should withdraw. There is no doubt many of them are attended with so much ignorance, coarseness, vulgarity, profanity, intoxication, unfairness and swindling, that all good men should discountenance such fairs.

But the best institutions of the world, have been and may be perverted to corrupt purposes. The church of God, has, in many places been converted into a synagogue of Satan, yet we should love the church, and labor to our utmost to sustain her honor.

The conclusion of the whole matter is, that wrong is associational and intentional, as well as right, and that we should engage in no social or other exercise in reference to which the indulgence of the animal passions is the object. Indeed, we should countenance nothing, which an enlightened, moral and Christian community can not approve.

Christians should at all times glorify God in their bodies and spirits which are his, and countenance not even the appearance of evil, in the slightest degree. Should we be assured that our practice really encourages no evil, yet if our weaker brother is offended, at our eating of meat, drinking wine, playing on the violin, attending the fairs, running, skippings leaping, dancing or walking for health or improvement, and we can not convince him that we are really innocent, the spirit of the Gospel encourages us in order to save others, to abstain from that which may be considered even by the weakest, as wrong. We hope our position will be understood.

T. F.

SPURGEONISM.

DEAR BRETHREN:—When an author throws a book before the people, he must abide the decision of the public, upon its merits or demerits. Spurgeon's sermons are before the American people.

A literary gentleman informed me, some time since, "that he read the 'sermons' for the anecdotes and bombast, which marked every page!" I thought it strange, that the citizens of London, the Metropolis of Great Britain, and one of the largest and most opulent cities in the world, should be carried away by the rant and bombast of a semi-educated boy! So, to satisfy my curiosity about this enthusiast, and this Great City, mentioned by Tacitus as a considerable commercial place even in the reign of Nero, I read carefully Spurgeon's "Heaven and Hell" sermon, founded as he says, on Matt. viii. 11-12. The theme in Matt. 8, and the unmeaning, and coarse *Ipse dixit*, of this discourse, are about as near of consanguinity as Heaven and Hell.

Whenever excitement transcends the cause producing it, it is comparably to, or—

"Resembles Ocean into tempest wrought

To waft a feather, or to drown a fly!"

And, this is Spurgeonism throughout! But let us hear him. I have heard of a woman, who asked her husband, "If he thought he would know her in Heaven?" "Shall I know you?" he said, why, I have always known you while I have been here, and do you think I shall be a greater fool when I get to Heaven?"

Again. A lady who was visited by a minister on her death-bed, asked him,—“If there were two places in Heaven, because I cannot bear that Betsey, in the kitchen, should be in Heaven along with me, she is so unrefined?” Reader, do you believe this? If you do, I do'n't. And this must be a part of Matt. viii. 11-12.

Again. Whitfield said, "There were some in Heaven, who were the Devil's castaways." Lady Huntingdon hinted "that such language was not quite proper!" But just at the time, the door-bell rang, and Whitfield went down stairs, and then came up, and said, "your ladyship, what do you think a poor woman had to say to me just now?" She was a sad profligate, and she said, "O, Mr. Whitfield, when you were preaching, you told us that Christ would take in the Devil's castaways, and I am one of them." And that, says S. was the means of her salvation! Matt. viii. 11-12.

But, now comes the secret of his crowds to hear such things. "I have been accused, says S. of getting all the *rabble* of London around

me. God bless the rabble! But suppose they are the rabble?" "We have *lots* of those who preach to ladies and gentlemen, and we want some one to preach to the rabble in these degenerate days." Very well, Spurgeon, if you will preach the Gospel all right. Well enough, Spurgeon, to bombard their fort a little, but you may let in such *bal* upon them, till the day of Eternity, and they will be *rabbles* and *rebbles* still! And, what is to be your fate for telling those poor rabbles, that these made up anecdotes, constitute the Gospel of the Lamb? "If we, or an angel of God, preach otherwise, than the Gospel as preached by the Apostles, let him be accursed." Query. When did the Apostles thus preach? Never, since God spoke this Globe into existence, from chaotic night! The Apostles never dealt out such nonsense. But, yet a litte more of this warp, and worf or weft, out of which, S. makes this *Gospel* garment!

"The mother dreamed that she and her children were standing just in the middle of the great assembly. And the Angel came, and said, I must take the mother, she is a *sheep*; she must go to the right hand. The children *goats*; they must go to the left. She thought as she went her children clutched her, and said, mother, can we part? She then put her arms around them, and seemed to say, my children, I would if possible, take you with me. But in a moment the Angel touched her; her cheeks were dried, and now overcoming natural effections, being rendered supernatural and sublime, resigned to God's will, she said, "My children, I taught you well, I trained you up, and you forsook the ways of God, and now all I have to say, *Amen* to your *condemnation*! Thereupon they were snatched away, and she saw them in perpetual torment, while she was in Heaven!" This story is badly made!

But, the above was a dream. Jer. 23. Yes, and by such dreams, "Ye priests lead my people astray, and I will curse you for it, saith the Lord." Read Jer. 23. Again. "I will tell you my old tale again to night. I recollect when I told it before, a good friend in the crowd said: "Tell us something fresh old fellow!" He was right. In a foot-note, at the end of this ramble, S. apologizes for the incoherent style, and clumsy manner of getting off this effusion! Matt. viii. 11-12. But it is in keeping with all his efforts, as far as I have read him.

Now, American reader, how well soever this death-bed divinity may suit the London "rabble," sure it is, that it must offend those of you, who have studied the simple tale of the Cross. These *cento* preachers,

such as Spurgeon, whose ambition is notoriety, can never lead the rabble of London along the High-way of Holiness, until they study the Bible!

And by what motive, an American Publisher could have been influenced to throw off such works as these Sermons compose, is known only to God! Read this work with the New Testament before you, and weep tears of blood for the degeneracy of man!

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 as though they were facts, and you treat facts as though they were fictions!"

Does Bro. Wallace, of Nottingham, send Bro. Spurgeon, the "B. M. Harbinger?" If not, would it not be well to do so? It may be, that S. would be thankful for the kindness, and improve by the favor.

Brethren, have you read Spurgeon's crying tales? They are horrid substitutes for the Gospel of Christ. Might have done thirty years gone, for Campmeeting excitement—I think such works dangerous, in the face of our pleadings for the restoration of the old Jerusalem, etc.

J. A. BUTLER.

Helena, Ark., Jan. 3, 1861.

WHAT IS YET LACKING?

Full of confidence in our ability to meet any sort of opposition, to battle successfully with the most valiant knights of sectarianism, we fear that too little attention is given to the perfect life of the Gospel. We fear that there is a sad and wide spread want of earnest, godly, spiritual life among the professed followers of the Blessed Savior. The bitter unscrupulous misrepresentation and persecution with which the pioneers in this great movement of the nineteenth century were forced to contend, called attention rather to the defence of the truth than to the cultivation of a very high degree of personal piety. And while many of to-day have lost their earnest self-forgetting zeal in contending for the pure teaching of the word, they have made no advancement in the culture of the excellences of higher and holier lives. It is not then an unmeaning question to ask, *What is yet Lacking?*

Who can claim a full and perfect realization of the whole Christian life? Who can claim even a near approach to that perfection which

has been required of us by the commandments and examples of the Word of Life? The want of earnest spiritual life is seen every where among people professing to be the servants of God. It is the *great want* of the day. We are ready in defence of the teaching and practices of Christ and the apostles. We fear no defeat, trusting in the sword of the spirit. We lack but little possibly in the ready eagerness which we manifest to engage in the polemic strifes to maintain our faith. But we are sadly, wofully deficient in the practical spiritual cultivation. The old sectarian idea, that religion comes upon us, purifies us from sin, and makes us perfect men and women in Christ, without effort on our part, seems to have a strong hold upon the hearts of the people and hard to be up-rooted. That Christianity is a matter of dilligent cultivation, fostering and nurturing, is entirely contrary to the prevalent notions of the times. Men and women expect to labor and toil, and make sacrifices for any other kind of acquisition, but when it comes to great matter of spiritual growth and the priceless honors and blessings of spiritual inheritance, an entirely different notion prevails. These are expected to be given us without effort, without exertion. We look for them to come upon us as the showers from Heaven. God has no where made any such promise. Spiritual blessings as well as temporal come through labor and earnest active exertion. When we find one godly, pure-hearted *living* Christian man or woman, who has not become so through spiritual training and activity in Holy and upright living, then we will begin to think that there *may be* some other way of attaining to this high rank. The world has never yet given *one* such example. The good, the pure, and the holy men and women of this earth have all become so by using the means of God's appointment, and in this way only which he has ordained, we shall be able to grow to the perfect stature of Christian manhood.

In the physical world God has decreed that man should gain food and clothing, and health of body and mind by physical toil, by "the sweat of his face," and the attempts to depart from this divine arrangement have always resulted in a miserable and suicidal abortions. So likewise in the spiritual economy of God, spiritual health, vigor and enjoyment are to be attained only by spiritual labor; by that spiritual exercise which God has given for the growth and complete development of every member of his kingdom. This brings us to the proposition, *Christianity is work*. The constant attempt of the world is to avoid the reality of this truth, to invent some easier manner of reach-

ing Heaven than by the Heaven-appointed way of manfully and fearlessly, and patiently toiling to gain an inheritance in that goodly land. It is a thought indeed fearful, but at the same time the most honorable and dignifying to us as human creatures, that each of us is personally accountable to the Great Judge—that no man or woman can answer for us, but that each must stand or fall as he deserves. It is a thought most ennobling to us, and the man or woman who has never realized it, is indeed an object of pity. It is this thought that has filled the hearts of the noblest and best of this earth, and inspired them with God in giving the Gospel of man's redemption, linked it both by example and the plainest precepts with labor, toil and sacrifice. What else is shown in the life of our Savior from the beginning of his mission to his final departure from earth, but constant labor, doing good from day to day, visiting the poor, the wretched, the outcast, and pouring the oil of gladness, and peace, and hope, over their wounded, sorrowing and hopeless hearts. Wherever sickness, suffering and death are found, and there we find Him—the good physician healing and comforting. In a word his life was but one continued sacrifice of which his death was but the finishing act. Look too at the lives of His followers through all their trials, hardships and labors, and say if you will that Christianity is not work. Take the example of a Peter, a Paul, or a Stephen, and learn well the lesson which it teaches. We fearlessly affirm, that any idea of the religion of Christ that does not give employment, labor and toil to followers of Christ, is a wretched mistake and unworthy of any respect. The religious world has run into all sorts of errors and departures from the truth, simply by forgetting that men must be saved by labor, and not by nicely fitted systems, or the unpracticable and unmeaning dogmas of men. Every phase of the great apostacy has taken its rise from men forgetting that Christianity consisted in earnest, practical devotion and labor, and not in the belief of certain theories of divine existence and attributes and speculations about matters entirely devoid of all real bearing upon the life and character of man. The great mistake has been in applying as tests of religious communion and fellowship an assent to matters wholly untaught in the Oracles of divine truth, instead of regarding Christian duty as a faithful active obedience to whatever God has required of us, in every relationship and position in life. While we may have done much in getting away from the mists and fogs of Babylon, there is yet a fearful amount of error in regard to what constitutes a real Christian life.

The lesson which the world has yet to learn in Christianity, is the practical one. This my brethren and sisters in the Gospel, is the lesson which we above all others need, and which we must have if we expect faithfully to maintain the noble stand we have taken before men. Here is to be found the answer to our question, What is yet lacking? The best theory of religion in the world can never help us unless our daily life corresponds therewith. Proud, and justly proud, as we may be of the progress we have made in *learning* the simple lessons of God's truth, yet this is not enough. Indeed this is but the beginning of our work. It is but a start in the right direction. If here we stop and go no further, all that has been done will amount to but little. The Gospel of life comes to us not simply in precept and command, but clothed in living examples, teaching us that it is no barren system of doctrines and speculation, but a tangible practical reality. Such we must regard it if we would rightly appreciate its meaning.

The characters of faith, of trust, of devoted affection, of self-sacrifice, of meekness, of boldness, and every virtue and grace that are so beautifully portrayed in the lives of the many servants of God, are all given to teach us that the demands of Heaven are not difficult, but that men and women of like passions of ourselves have faithfully obeyed and been blessed in their obedience. The great need, then, is for us to follow their examples and give the world practical exemplification of the truths which we profess.

Shall I briefly call attention to something of the labor which constitutes the life of the Gospel. Is it necessary first of all that I should say to my brethren and sisters that we must be a Bible reading people? Surely one would say it is not possible that those whose especial claim is to take the Bible as their rule of Faith and Practice should be exhorted to read the word of God? Yet when we see what a fearful amount of ignorance prevails in reference to the simplest lessons of inspiration we feel that there is the deepest need for admonition. We can not know too much of what has been given for our instruction. Without a thorough knowledge of the whole of God's will concerning us, we will be constantly liable to stumble. Nothing has been given in vain, nor has any thing been withheld necessary to our perfection in the Christian life, that the man of God may be perfect, thoroughly furnished with every good work.

Moreover Christians must be a praying people. The man or woman who attempts to brave the temptations of this life without prayer, constant, earnest and humble prayer, is indeed leaning upon a

broken staff and must meet with shame and ruin in such a course. If the Son of man found it necessary to spend much of his time in prayer, how can frail and erring mortals hope to be safe in neglecting it?

How deeply does the earnest Christian thank God for such a privilege as that of constantly drawing near in full confidence of acceptance with him? The world I know is full of all sorts of religionists who never, either in public or private, in the family or the closet, think of asking God for a blessing or mercy, but such professors are the curse of the age, and are stumbling-blocks to the spread of the truth.

But there is more than this required of us. Christianity is not a system of selfishness. It confines us not to the narrow work of striving to make good our own escape from eternal perdition. "Now abideth faith, hope, and love, these three, but the greatest of them is love," says the Great apostle of the Nations. The "Greatest of these is Love." Under this heavenly motto, cheered and encouraged by all the examples of the ancient worthies, what a field of noble toil is opened to us. With this principle of Christian love, animating our hearts, we go forth in a world filled with sin and crime, wretchedness and sorrow, affliction and misery. Our Master has said the poor you have always with you. This mortal state is full of objects to call into active exertion every power of the living Christian's heart. Misery, woe, mourning and death still fill the world. Widowhood and orphanage will still be found. No land is yet so blessed that these things are not the lot of mortals. Here is found the true sphere of Christian labor. Here is found work that ennobles and blesses in its performance. Here is that labor which above all things gives the surest confidence of the truth of the Gospel. Heartily and earnestly engaged in this heavenly work, we feel indeed that these pure and holy principles are not of man. For be assured that the surest stay of Christian faith is to be found in the faithful discharge of its duties.

If, then, we would, my brethren and sisters, make full proof of our work, perfect that which is lacking on our part, the way is plain. The burthen of Christianity is light to us indeed when we bear it with glad hearts, cheerfully rejoicing in all of its requirements. With hearts overflowing with that love which brought a Savior to this earth and sent him to the abodes of sorrow and suffering, we can find always work enough to do. No day possibly can pass that does not call for acts of kindness, deeds of mercy, words of encouragement and admonition and tears of sympathy. It is vain to bolster ourselves up in pride and turn away from these earnest demands. They make up the

very essence of holy, active, Christian life. If we neglect these, all is worthless, vain and idle. Let us then not only be earnest in contending for the Faith once delivered to the saints, but let us be equally determined in carrying out and exemplifying fully the purity, the holiness, the unspottedness, the active, devoted good-will and benevolence that characterize this glorious mission of a Father's love. Short of this we can be but a shame and blot upon our profession. But in fully walking in the commands of our Savior, we honor God and bless and benefit man.

W. L.

THE DUTY OF THE HOUR.

We are no alarmist as those who know us best can well attest, but there are times when the Christian profession appear to be more fearfully important and demand still more earnest consideration. That such a time is the present few we apprehend will for a moment doubt. With the merely political bearings of the present condition of affairs we have but little to do. Whether this boasted freedom of ours has in a few years degenerated into the most lawless recklessness and licentiousness—whether this so-called experiment of self-government is a humiliating failure and this proud fabric of national existence is to crumble and vanish and be remembered only as another spasmodic struggle of human power to give something of permanency to its creation; these and all such are questions with which we have nothing to do. We do know, however, if our end as a nation is at hand, it is the work of our own God-forgetting and God-dishonoring folly and wickedness. It will be but the legitimate result of that mad spirit that sets at defiance justice and truth,—spreads its influences of lawlessness and mischief into every department of life, destroying confidence, betraying trusts, and producing insubordination and disregard for all authority. For it is as true to-day as ever it was that "Righteousness exalteth a nation" and no people whose God is the Lord can be brought low.

But we propose to look at these matters briefly in a different light. What is the Christians true position in such times? We are but men and of course have more or less feelings and prejudices in common with others of God's creatures; but there are fearful responsibilities attached to our position which the world appreciates not. I know in the mad excitement of the hour we may feel it to be our right to cast

away from us every restraint, cut loose from every sacred obligation join the wild senseless rush of men who take counsel of their passions rather than their reason. I know that with many in times like these the words of the humble peace-loving Nazarene have but little weight. They can talk of war and butchery and bloodshed with delight as if such things as these were of the "fruits of the spirit," and were an emanation of that wisdom which is "pure, peaceable and gentle and easy to be entreated, full of mercy and good fruits." Need I say to Christian men and women of to-day that the entire spirit of the teaching of the word of God is against all this course? Need I say that violence of every order by Christians is as plainly and clearly forbidden as any sin in the New Testament. God's kingdom is a kingdom of peace, and its subjects are men of peace. No excitement, no wild frenzy about "our rights or our wrongs" can release us from the plain, forcible and explicit teachings of the Spirit. If the obligations and restraints of the Gospel only have power over us when there is no inducement to lead us astray, then Christianity is of no value to us whatever. If their power over us is not constant, perpetual and abiding, and even stronger as temptations are greater, our whole pretence of submission to Christ is a miserable mockery and farce.

You need not tell me that extraordinary emergencies justify a departure from the strict letter of the law, God's government over his people covers the whole ground, and leaves no case unanswered both by its spirit and letter. Christianity does no half finished work for us. It leads us not over the smooth, firm ground where the danger of our stumbling is less, and then turns us loose to try our own strength and expedencies amidst mires and quicksands; but to him or her who is willing to trust it, it becomes the surer stay as the perils thicken around. Away with every such notion of there being any condition of life where the plain, simple lessons of the Gospel fail, and are not sufficient for us. The men and women of faith have never yet been forsaken of the Almighty, and such is my confidence to-day my brethren and sisters, in His promises that I can not believe that He will ever desert those who firmly rely upon his strength and trust in sincerity to his might. Though destruction and war and ruin may gather about us, as Christians full of faith we have but little to dread. I do not say that no earthly harm can befall us, but of one thing I am well assured and that is, that whether we live or die we shall be blessed abundantly and God and his cause be honored. In midst of troubles

and dangers no man or woman has the security of the faithful, humble Christian. No one can feel such perfect calmness and confidence, as the trusting servant of God can. Storms of disaster may come, ruin may rob us of earthly comforts and reliances, friends may forsake us in a trying hour, the monster Death may cut the dearest ties of the earth, and we may even feel his icy hand closing its clutch upon us; but amidst all this there is no terror to the Christian heart. Hope strengthened by faith looks beyond the dark gloom of the present to the radiant glories of Immortality. Our title to an inheritance incorruptible and unfailing is still sure.

But there are some things at which I can not look without fear. There are in this present excitement matters of deep solicitude. While we have all confidence in the arm of almighty God to protect his servants, there is not that same confidence in frail humanity. Our fear is, that there may be many who can not stand the trials of the hour. God, we know, is faithful and forgets not his promises. All times and seasons are to him alike and his love knows no "ebb and flow." But the great question with us my brethren and sisters, is; can we stand unmoved and unshaken, faithful in our own loyalty to Heaven's King? Can we rise above our passions, our prejudices and even our worldly interests, subject all to the control of the pure teachings of our Savior? This is the hard trial, and here is where we have cause for real fear. Would to God that no soldier of the cross would prove a traitor to his Master. Would to God that we could hope that no new recruit or veteran in Heaven's army will be found fighting valiantly for the Devil,—that none who should have on the "breastplate of righteousness," "the shield of faith," "the helmet of salvation" and "the sword of the Spirit" will ever be found with implements of butchery for the carnage of the battle field. Had I ground for such confidence as this in my brethren, I would have no concern in seeing this present order of things swept from existence, I would feel that God would be honored in the fidelity of his people more than enough to compensate all the loss that might follow. But have we this assurance? This confidence in the steadfastness of our brethren and sisters. While we rejoice to know that the great mass of them are disposed to be considerate, and no where have they presented such a pitiable spectacle as that given by a Sectarian Association in offering its services and pledging its support to any measures of violence that might be dictated by the passions of a godless assembly. We have still fear that some can not stand firm, but will be carried

away with the tide and be found faithless to the high honor of being servants of the Prince of PEACE.

As poorly as many croaking spirits among us may be disposed to estimate our position and influence, I have not the least hesitancy in declaring that the Disciples of Christ in these United States have to-day more power for peace than all sectarianism combined. The religious parties instead of uniting in bonds of fraternity and good will the different sections, have long since been themselves torn into sectional partizanship of the bitterest grade and have contributed largely to the present distraction. Beyond the circle of a pitiable clique in the North west, our brethren are still united and must remain so as long as they are content to adhere faithfully to the simple order of Heaven and permit the churches to do their own work as appointed of God. Attempts at consolidation alone can give any place for division. We have but one question then to ask. Shall we, occupying this proud position in which we can not only honor God by a life of unswerving fidelity as his servants, but also in so acting do much to preserve our country and avert the calamities of war and ruin, desert in one hour of madness all that we should hold sacred and add to the violence of those who feel no restraints? Nothing is clearer to my mind than our duty as Christians. Shall we do it faithfully and fearlessly and leave the consequences with God? W. L.

CHURCH OFFICIALS.

BRO. F.—You are entitled to the gratitude of the wide spread brotherhood, for your lucid, cogent, and to my mind, satisfactory exposition of Church *Officials*, etc. Will you convert this discourse into tract form? It is nearly so, in this number of the "Advocate." But did you issue any extra number for general circulation? (Yes. W. L.) There has been more *corn* of man speculation, carried to this *mill* of church organization, and more *bran* of human abstraction derived therefrom, than would *feed* a thousand prodigals!

But, with the simplification of the Bible, what is to be the fate of will-worship, idolatry, and magic, sorcery, necromancy, exorcism, spirit rapping, priest-craft, generally? Surely, the plain, simple Gospel leads us to renounce all allegiance to man's philosophy and hold to the religion of Christ:—Whether Pontifical, Episcopal, or Canonical,

renounce it The Bible admits not into its nomenclature, or vocabulary—Primate, Archbishop, or Prelate, Dean, Prebendary, or Canons, Pontiff, or Cardinal,—not even Reverends—It has no Monks, Friars, Nuns, Lay-brothers or Mendicants, no Carmelites or Campbellites. No Matins or Vespers, no Eucharist or christening;—no pouring or sprinkling for baptism;—no rosy or pyx, or pyctronist; no tiara, triple crown or crosier, no *Easter*. These are all found in the chapter of Apostacy, and is inside of the territory of him, who sits in the Temple of God, and pays loyalty to his Brimstone Magestyl! From such, the Christian must turn away.

Most beautifully has the pious, indefatigable, and clear headed Craig, of the "B. A." said, "That the past and the future are two semi-circles, and time *present* is the point where these two meet, and form one boundless, measureless, endless, continuous Eternity." Then let us trust in God, "and keep our powder dry."

Bro. F. are there any prophesies which find their fulfillment in the present upheavings of political society, but *Trans* and *Cis-Atlantic*? Where is brother McCorcle of prophetic *ken*? Rome begins to tremble on her Seven Hills, while the Nations of Europe are prying into political events as they pass! It may be, that the *era* has come, in which God intends to "shake the powers of Earth and Heaven"—both State and Church. Garibaldi is abroad! But, Infidels dream not, that God topples down dynasties and blots out Empires. "Let me say to the Church, look well to it, that all the religious articles entered upon your *invoice*, have the seal of the King upon them—the sign—manual of the universal Lord. The world and the church have been slumbering o'er seas of subterranean flames! God has waited in mercy, but the nations have repented not!" God has a controversy with Israel, and as His long administered mercies have failed to bring man to his foot-stool, He may now unchain the thunderbolts of his vengeance, and the wail of war, and all its dire consequences, may roll through the Earth! "Whatchman what of the night?"

JAS. A. BUTLER.

FAREWELL TO THE YEAR 1860, WITH VARIATIONS.

DEAR. F.—May not 1861 be made glad at the triumphs of the Cross, and the eternal *hush* of political discord? And may the "Gospel Advocate" pursue the even tenor of its way, to the peaceful and

pious homes of thousands. And may peace and concord dwell among the house-hold of faith. And may the Christian's future be an improvement on the past, remembering, "that he who does the best his circumstances will allow, does well, acts nobly; Angels can do no more."

"Ye golden lamps of heaven farewell,
With all your feeble light!
Farewell thou ever changing Moon,
Pale Empress of the night!
And thou refulgent orb of day,
In brighter flames arrayed,
My soul which springs beyond the sphere,
No more demands thy aid
Ye stars are but the shining dust,
Of my divine abode,
The pavements of those Heavenly Courts,
Where I shall reign with God!"

The Assyrian Empire changed into the Medo Persic,—this into the Greek;—and the Greek into Roman, and all yielded to the uprearing of Messiah's Kingdom. And may Zion's friends shove this kingdom forward, till the Angel's voice shall be heard.

"Time shall be no more."

Bro. Fanning, when I opened the last number of the "Advocate," there stood Taylor, Trutt, Billingsly, King, and Wallace, etc.;—and Gum Fork, Itawamba, Fayette;—persons and places, the mention of whose names, by the magic power of association, sent a mingled emotion through my soul, which demanded the dew of the soul (tears) to extinguish the flames. And, thought I to myself, this is Camp-meeting religion! If Manire, Hackworth, and Ursery had been enrolled in this nomenclatural list, then might I have shouted! May Heaven be the *Aegis* of the faithful.

Lord Bacon said,—“That it was the business of philosophy to make plain cases of puzzles, and not puzzles of plain cases.” Well, it puzzles me to know, why Collinsworth, and a few others, “who ran well for a season,” should have bolted the Jerusalem track, for Rome's thorny road! I cannot solve this puzzle, and therefore, am no philosopher. But I know *one* who can, and therefore, wait for the solution,—wait the Grand Assize.

Bro. Robt. Graham, and the old Ox, J. J. Trott will be here soon, wending their way to Ga., etc. I may accompany them. There is one star, in the latitude of Albany, which I desire to see, ere it goes

down into that death-dark eclipse, to be obscured till morn shall break! I allude to dear sister Robert, who was separated from baptist *thrall-dom*, 1836, for preferring Jerusalem to Rome! And amid the thunder-tones of sectarian opposition, she has stood firm in the gate-way of Zion, doing battle for Lord.

“Men shall chase a thousand.”

Bro. Graham has recently added to Heaven's list 122, at two points. Bro. Meng is well received in our midst—He is also, a graduate of Bethany. Should Bethany die to-morrow, she would leave behind, *mementoes* of her utile life, till time shall end. “Give to Cæsar the things which belong to Cæsar,” and to Bethany her full *meed*. If universal charity prevailed, Heaven would be a *fable* and Hell a *farce*. It is Heaven begun to witness the unity and peace which *now* characterize Zion's children. “My peace give I unto you, not as the world giveth give I.” The world gives, as the boy gave. Mother, said Willie, “I gave my knife to Tom,” “That is right child, we should be kind.” “Yes, but stop,” exclaimed Willie, “I gave it for *one* worth two of mine!”

We need a good spiritual chemist to analyze the *churches*, and determine the amount of the pure. There is alloy some where. The metal must be tried by fire.

Human wisdom, as displayed in human legislation has proved a failure! “Divided we fall.” This is a favorable time to plead the Gospel as the power of God, and the unity of the church, as an item of this power. “The history of man is the history sin, and the first born man was the first murder!” Cain was his name. And, well for the world, had Abel's been the last *fratricidal* case! The Cain family has increased.

“God has erected an immovable platform on the Messiahship, which bathing its summit in the splendors of glorification was to shine more georgeously than the mosaic of the universe inlaid with suns, with golden planets, and adamantine spheres.” This is the Christians platform, which will stand when Kingdoms and Republics of Earth shall have stamped their folly upon the pages of time, and fully tested the weakness of finite man.

True, human reason is competent to act upon the testimony of the Bible; that is to adjudge of the legitimate proofs of the case, but not competent to judge what is proper for God to reveal. Not to observe this law of reason is the perpetual mistake of infidelity. Let me close the rambles, with a Eulogy to Truth.

“Truth is a sword for conquest made,
Keen the edge and strong the blade.”

I must append a *codicil*. I heard, a few days since, an “Oxford Graduate,” in the shape and size of a Cumberland preacher. And all the time he talked I thought—and among my musings, Esop came up. Said Esop, in his fabulosity: “The butcherer sold the sheep to the lords of the city, but offered the head to the wolf! The wolf examined it most minutely, and then observed to the vender, *it is a pretty thing, but the thing has no brains!*”

Many of our pulpit efforts are pretty things—and some of them are as cold as Alpine Mountains wrapped in everlasting snow!

Fare thee-well.

J. A. BUTLER.

SECTARIANISM AND ITS FRUITS.

Sectarianism is now, has always been, and ever will be the ruin of its votaries. The following of men in preference to God is, I believe, a good English definition of Sectarianism. The word sect is from the Latin word “*seco*,” which means “to cut off, to separate.” Man being displeased with the kingdom of heaven, or the congregation of God, cut himself off, he then became a Sectarian in his belief, and hence, formed new rules, gave new doctrine and by so doing created “*Sectarianism*.” But what are its predominant fruits? A good tree can not bring forth bad fruit, any more than can an evil tree produce good fruit. If then the tree of sectarianism is good, so also is its fruits, if evil then we need look for nothing but “sour crabs.” But how to judge of the genuineness of the fruit, may be difficult to those who only look at the fruit without putting on their spectacles and then peeling some of the fruit and tasting of it, or at least cutting into the seed to see how much real apple and, how much peeling, core and seeds it contains. Indeed some of the sectarian trees are very tall and full of long branches which team with luscious looking apples, but woe be to those who tarry under the tree’s shade, and eat its fruits. Such are poisoned, many such never will, or rarely do, eat of the fruit of the good tree. Bite but *one* crab and your mouth is all puckered against the good fruit’s sweet taste. So in religion eat *one* apple of sectarianism, and you are prepared to reject the good fruit of the

word, and also the word itself. But what has sectarianism done for the world? It crucified the Lord of glory, it beheaded John the Immersor, (and *surnamed him Baptist in English*) it stoned Stephen and whipped Paul; it scattered the disciples from Jerusalem, and imprisoned the herlads of the cross; it caused dissensions at Corinth, and bickerings at Rome. In fact all the contentions among the ancient Christians started from men who cut themselves loose from the teaching of the Apostles and set up for themselves. Here we stop and look at Old Mother Rome. She has borne wonderful fruit. She has divided kingdoms, and rent asunder local governments; she has pulled down monarchies and built up papaldom; she has imprisoned saints and beheaded the innocent; she has made war on the righteous and defended the wicked; she has commanded kings and ruled emperors; she has burned the Bible and set up her own decrees; and last of all she has blasphemed against God and been a cancer to humanity. And what of Lutheranism? Alas! for Luther he was raised on "sour crabs" and his good mouth never could properly speak the true Oracles, though it seems he tried. He organized and was rent asunder by his own teaching and that of Zuinglius upon what was called the eucharist, they dissented, the Pope oppressed and civil war ensued. And what of Calvenism? Its author was a wise man in many things, but he could not suffer his co-equal to live unless he would eat the fruit off his tree. But yet his teaching spread itself over a great part of Europe imprisoning its opposers and stultifying its followers; it prospered under John Knox and declined under Wesley.

What shall we say of sectarianism in America? It seems that all the other habitable globe had been visited by sectarianism and its ruins, but no one had been over to America until a late day in the history of the world. And when discovered by Columbus, there were the wild man of the woods, the offspring of some person. And who do we first find on their way to this new world? The puritans fled from persecution and established in America, and then banished Roger Williams because he thought differently from them. They produced but little sweet and mellow fruit.

But of all the thrifty branches of Rome, none have grown taller, thicker, broader, *rounder* than the Methodist tree or limb of *the tree*. John Wesley commenced digging about the old Roman tree, and he did intend to prune the *lower* limb on that tree, I mean the Episcopal, but in so doing he only caused the knot which was left after trimming to send forth fourteen or fifteen sprouts. Well he and others managed

to set out a sprout in the fertile America which has grown wonderfully. And what has it done? It has formed classes and made circuit riders; it has made elders and created quarterly meetings; it has ordained bishops and formed conferences; it has proselyted the rich and the poor, the bond and the free; it has established Sunday schools and supplied the books; it has its book concern and its thousands of peddlers who are scattering the fictions, the conversions and the ten thousand different books adapted to suit the understanding of the millions in order to convert them to their party; it has divided into North and South, Slavery and anti-Slavery; it has created lasting hatred between the two great sections of this once happy country; it has divided itself into some dozen parts. It has closed down against the truth and admitted gross error; its heralds have cried ALOUD and spared not the *truth*; they have misrepresented, misquoted and miserably perverted God's word and those who obey it, and finally the Methodist have created divisions in religion, in politics, in reverence for the *Oracles* of God, and in fact they have shed an immense quantity of sour fruit. They look to the General Conference not to Paul and Peter—to the preacher and not the Bible—excite the passions, not the reason of man. The Presbyterians have done fully as well as the Methodist in proportion to the length of their limb in bearing sour fruit, the last of which was a little withered *fall* apple without much of anything in it, save its wretched bitterness and miserable puckerishness. Those who are so unfortunate as through mistake to eat one of these little Cumberland crabs are not likely ever again to relish good fruit though some do. The Baptist are prolific too, their fruit is nearly all "*Surnamed*." Now what is the matter with the religious world? Simply this, they follow men and reject God—they are sectarians—they love an opinion or an ism more than the truth of God, they are led by their *own* spirit in place of the Holy Spirit—their *own* books and not God's Book. And hence men are made infidels, deists, atheists, universalists, and sectarianism has its influences in the political world and if not stopped by the mighty hand of God will ruin any people. Why then do not men subscribe to Christianity? Its fruit is all good, the tree is sound and pure, its fruit is so, it creates good feelings to all and subjection to God; it stops wars and gives bread to the hungry; it gives ease to the soul and dignity to the body; it gives salvation *here* and redemption *there*. Finally it has God for its author, Christ for its mediator and sinful men for its object. Who then will be first to renounce sectarianism and embrace Christianity?

J. K. SPEER.

THEODOSIA—BAPTIST CONSISTENCY.

BRO. LIPSCOMB:—I have just read the first volume of "Theodosia Ernest, or the Heroine of Faith,"—a work issued, you remember, in 1856, by the Baptist "South-western Publishing House," Nashville, Tenn. Whilst I have no disposition to attempt a formal review of the work at this late hour, it has occurred to me that a few suggestions in reference to it, might not be altogether without profit or interest to the readers of the Gospel Advocate.

There is much in this volume to commend. It teaches that "the doctrines and commandments of men" must be rejected, and that the Bible must be studied as the only infallible standard of truth. It contains a triumphant vindication of the authority of the Scriptures, against all theories and speculations of men, maintaining that the Bible is a *safe* and *certain* guide in matters of religion. But notwithstanding all this, it sanctions views and practices among the Baptists, as unauthorized as infant sprinkling itself.

Theodosia, the heroine of the story, is represented as rigidly requiring authority from the divine word for every item of faith and practice. She had been for years a member of the Presbyterian Church, but became convinced that she had been mistaught in reference to the *action* and proper *subject* of baptism; yet she manifests no concern in reference to the *design* of the institution—a subject she was as little likely to have studied as either of the others. She loses all confidence in the teaching of the Presbyterian Church on the subject of baptism, so far as *action* and *subject* are concerned, yet she is perfectly easy in regard to the genuineness and scriptural character of her *conversion*—her *salvation from sin*—without baptism, which rested for its validity upon the same fallible authority. She is forced to the conclusion that she must be immersed, *and join the Baptist Church*, yet it does not occur to her to inquire whether there is any authority in the Scriptures for a *Baptist Church*. Presenting herself before the church as a candidate for baptism, she is required to relate an "experience of grace"—a "Christian experience"—as a test of her fitness for the reception of the ordinance; and she proceeds to give such an experience, *taking it for granted* that this *Baptist usage* is sanctioned by Scriptural precept or Apostolic example. And when she had finished the relation of the "Christian experience" she had enjoyed, for so many years, *out side of the church, it was moved, and carried by a vote of the brethren*, that she be admitted to baptism, and received into the church; and this she assents to implicitly, not thinking to inquire

whether persons anciently were permitted to obey the Lord upon a simple confession of their faith in Jesus, or whether this glorious privilege depended upon the vote of a majority of "the brethren" of a Baptist church!

The argument in favor of close communion is forcible and conclusive. The whole subject may be briefly presented in three following syllogisms:

1. No one has been baptized who has not been immersed;

A majority of Pedo-baptists have not been immersed; therefore they have not been baptized.

2. No one is a member of Christ's Church, unless he has been baptized.

A majority of Pedo-baptists have not been baptized; therefore they are not members of Christ's Church.

3. No one has a right to the Lord's table who is not a member of Christ's Church.

A majority of Pedo-baptists are not members of Christ's Church; therefore they have no right to the Lord's table.

All these conclusions follow legitimately from their premises, and the truth of those premises is fully sustained by the Scriptures. The Baptists are right, therefore, in the position that unimmersed persons have no right to partake of the Lord's Supper. But whilst this is true, whilst they insist most strenuously upon the truth of their conclusions and the consistency of their practice, it is also true that they have not the courage to avow the legitimate consequences of their own teaching. If the conclusions above stated are correct, then the following argument must be equally faultless and conclusive:

No one is a Christian who is not a member of Christ's Church. A majority of Pedo-baptists are not members of Christ's Church; Therefore, they are not Christians.

Now the fear of being considered illiberal or intolerant deters the Baptists from avowing the truth of this conclusion, which follows legitimately from their premises; and they attempt to evade it by resorting to that old, unscriptural, and senseless quibble, which sets forth that there are *two* churches of Christ on earth, one *visible* and the other *invisible*! All unimmersed persons belonging to the *evangelical* sects, they admit to be members of the *invisible* church by faith alone, and therefore they are christians? They have obtained the "pearl of great price," the remission of sins; are "justified, sanctified, saved" by the blood of Christ; are adopted into his invisible and mystical

body, and made heirs of eternal life; Yet they have no right to commemorate the great fact upon which their enjoyment of these blessings rests, by partaking of the visible and sensible emblems of the body and blood of Christ!

Tell me, Baptists—ye who so confidently assert that you have the authority of the word of God for every article of your faith and every item of your practice—tell me, where in the Scriptures do you find authority for *two* churches of Christ, the visible and the invisible? If it is there, you can easily point it out; if it is not there, then all your protestations of implicit submission to the authority of the divine word are utterly worthless. But suppose, for argument's sake, we admit your plan of a visible and an invisible church, it follows that they are two very distinct establishments, since, according to your own admission, the conditions of entrance into them are very different. Tell me, then, which stands preëminent? To which did Jesus have reference when he said, "On this rock I will build my church?" And what becomes of the Apostle Paul's declaration that "there is *one* body," as well as "*one* baptism?" If, notwithstanding this declaration, you can still maintain that there are *two* bodies, or churches, with what propriety can you object to the teaching of your *invisible brethren*, when, with a like disregard for the authority of the Scriptures, they assert that there are *three baptisms*, equally valid, sprinkling pouring, immersion?

Baptists of the Nineteenth Century, why not come up boldly to the advocacy of the *whole* truth, and maintain that there is *one* church—the Church of Christ—on the earth; that the essential prerequisites to membership in that church are faith, repentance, and baptism for remission of sins, as the Scriptures teach; and that all who have not complied with these conditions, whatever may be their pretensions and whatever character they may have for goodness and piety, are not members of that church? Come out, we exhort you, like true soldiers of the cross, renounce all fellowship for unbaptized sectarianism, renounce your own unauthorized, sectarian name and unscriptural practices, and dare to be *christians*. Do these things manfully and in the fear of God, and take the consequences.

PILGRIM.

Selma, Ala., Jan. 15, 1861.

DEAR BRETHREN:—You ask in the November No. of the Advocate, is the Baptism of any one professing to have experienced regeneration and remission of sins, obedience to Christ?

I answer emphatically no. Such a precedent would ignore the Law of pardon. If baptism is for the remission of sins, and is an item of the last *will* and *testament* of the great Lawgiver, and if a man can obtain pardon without obedience to it, is the law not ignored? Then what is he baptized for? Why: says one to get into Christ. But stop, are we not said to be baptized into Christ for remission of sins? Is it not in Christ we are pardoned? Yes. Are we not to be blessed in the promised seed? Yes, certainly. Then if we are pardoned in Christ without baptism, and then are baptized into him twice, who is prepared for this? Paul says, Rom. viii. 2. "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." Where was he made free? In Christ. How did he get into Christ? Gal. iii. 27. "For as many of you, as have been baptized into Christ have put on Christ." We see then they put on Christ by being baptized into him; and it was in Christ Paul declared he was made free. Is this not conclusive? If he was pardoned on his way to Damascus, as some suppose, why was he commanded by Ananias to arise and be baptized and wash away his sins, calling on the name of the Lord? If they were already forgiven? Furthermore, was the Jew pardoned until he made the offering the law required? The law directed precisely what should be done for remission. But suppose, the Jew had claimed pardon without having made the offering as the law directed, and then have made the offering for a different purpose from what the law proscribed, would that have been obedience? Then I would ask, if a man was to claim pardon and regeneration without baptism, would his baptism be obedience? If this is answered in the affirmative, what then is he baptized for? If he is pardoned and regenerated without baptism, he is in Christ without it, and then what is it for? Paul says, Heb. v. 9. "Christ became the author of eternal salvation unto all them that obey Him." I will now propound a question for your consideration. Can any one obey from the heart a command that he does not believe to be essential to his salvation?

Your brother in the truth,

J. S. ROBERTSON.

Okolona, Clark county, Ark., Jan. 15, 1861.

OBITUARIES.

DEAR BRETHREN:—Our beloved brother and father Henry Dean is no more, he died on the eighteenth of September last, he attended the county Fair at Shelbyville during the day to all appearances in usual good health till about four o'clock in the evening when he was taken with a fit of Apoplexy, to which he had been subject for a few years past, he started for home but died in his buggy before reaching the public square. I did not see him from ten o'clock in the morning till I beheld him a lifeless corpse. His last words to me were, I will meet you this evening time enough to go home, but alas, when I saw him again his spirit had fled, not a single member of his family was present to see his last moments. The deceased has long lived a devoted Christian and died in the full assurance of a blessed immortality beyond the grave. He moved from the State of South Carolina to to this some thirty-four years ago and died at the age of sixty-six years and some months. In his death the church has lost one of its most devoted members and the county one of its best citizens, one loved and respected by all who knew him, always ready to help the distressed and needy. Dear brethren to you who have long known the deceased it is needless for me to write.

Yours as ever,

J. T. MEDEARIS.

Flat Creek, Bedford county, Tenn., Jan. 6, 1861.

BRO. LIPSCOMB:—After an illness of six months, my dear wife died on the 7th inst., (Jan.) She was thirty-five years and six months old, and had been a member of the church since 1844. She leaves two daughters, and a son four years old to my care. Her parents, brothers and sisters are all members of the church of Christ. She lived and died strong in the faith of the Gospel of the Son of God. Many friends, and brethren and sisters mourn her loss.

Your brother in the Lord,

J. S. WATKINS.

Mason Grove, Tenn.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII.

NASHVILLE, APRIL, 1861.

NO. 4.

HAS A SINNER A RIGHT TO PRAY?

This question has been once and again presented to us, and often put upon our file of queries, with full intent and purpose to respond. But by some means, it has been deferred until now. Indeed, it is a curious question in this latitude and this age of Christendom. But it seems that some of our cotemporaries, perplexed by what they call the right of addressing God, with or without a mediator or intercessor, or in their own right, as Theists or Deists, are so incompetent to decide the question as to urge it upon our attention, and in one or two instances to remind us of a promise or a purpose on our part to give our views, *in extenso*, upon this all engrossing question.

But if no *sinner* has the right, privilege or honor to pray to God, of course, no man has the right, for all men are sinners. No sinner however, *in his own right*,—or *without mediator*, can acceptably approach God and have a favorable audience in prayer, or praise, or thanksgiving. "He that comes to God" in prayer, or praise, or thanksgiving "must first believe that God exists" and is approachable, and is "a rewarder of all them who diligently seek him" in the appointed way. And now, in the Christian age we have *one and only one mediator between God and man*. And blessed be God the father, he is "the man Christ Jesus!"

None but citizens of any country have the absolute or inherent right of petition to its government. This is as true in Christ's Kingdom as in all other Kingdoms on earth. Hence the Lord taught his disciples "to ask, to seek, and, even to knock at the door of mercy, with the assurance that it shall be opened to them." Every man, therefore, who has heard the overtures of Divine philanthropy, and accredits them, is commanded to ask, to seek, and even to knock at the door of Divine mercy, with the assurance that it shall be opened to him. Is not this an all sufficient license.

Paul prayed before he was baptized and was not only heard but accepted and answered. True he had in his heart the purpose of consecrating himself to the Lord, which he did at the earliest opportunity. Those who know not what they should do, and yet believe in the person and mission of the Lord Jesus the Christ, may as lawfully and with full allegiance in their hearts, ask the Lord *what they should do*, as Paul of Tarsus did; and doing this in faith of the person and mission of Jesus of Nazareth, will, no doubt, be answered and directed in the way they should choose.

Pedobaptists baptize or rantize infants, *whether idiots or compos mentis*. And this too, as Papists do, on the vows and promises of their parents whom they virtually recognize as God-fathers and God-mothers. And to consecrate the whole, the administrator is wont to say to the parents on such occasions,—“Remember the vows of God are upon you.”

Our quondam friend N. L. Rice, D. D., in his Presbyterian Expositor,—ever mindful of his disastrous rencounter in Lexington, Ky., is still with his usual self complacency, exposing “Campbellism and prayer,” and a new bantling which he has last christened “Campbellite Baptism.” If he does not abate his furor he may superinduce a calamitous *tetanus*—commonly called *Locked Jaw*, the consequences of which may be fatal. Indeed he has been seriously indisposed ever since his Lexington disaster, and I cannot think that either his friend Mr. Brown or himself will ever resume that florid complexion, or regain that self complacency which they antecedently enjoyed. True to comfort and console him his sympathizing fraternity have given to him no less than two monumental D's., so potent as to translate him even to Chicago.

And now he has undertaken to renew the war by mooting another question touching the right of aliens to pray for naturalization. He will in this, he thinks, throw so much dust in the eyes of his special

friends that they will not be able to see his nakedness in the issues of that to him disastrous event. Our true and real position on that subject is simply this—That “without faith” in the person and mission of the Lord Jesus “it is impossible to please God.” He that comes to God, as a suppliant, must, in order to his gracious acceptance first believe that he exists and that he is a rewarder of them who diligently or earnestly “seek him.” This is the only preliminary condition to acceptance. Faith, issuing in repentance, is the only condition of a sinner’s acceptance with God and this faith cometh by the instrumentality of hearing, and this hearing comes from God’s speaking to man by and through the Holy Spirit. The order is as simple as the order of the creation drama. God speaks before he is heard; he is heard before faith is cherished in his word;—faith in his word induces repentance, this culminates in reformation of life, and this terminates in eternal life. It is grace first, midst and last. Thus God gives grace and glory, and will withhold no good from them that walk in harmony with the motives which his grace imparts.

There is nothing within the area of human reason or of human appreciation or enjoyment, more simple, more rational, more eligible, more desirable, more Godlike, more beatifying, more worthy of God to be the author of it, or more worthy, beatifying of man to be the subject and object of it than the glorious gospel of the grace of God. Hence the zeal, the devotion, the consecration of those holy and happy men who first received it and consecrated all their powers, to the proclamation of it, in its original purity and simplicity. / A. C.

RESPECTFUL SUGGESTIONS IN REFERENCE TO SOME OF BROTHER CAMPBELL’S VIEWS ON PRAYER, AND SPECULATIONS IN GENERAL.

Very often within a few years past have we been earnestly urged, by brethren in various sections, to discuss more fully the right of aliens, to ask for “the childrens bread,” but since our review of President Milligans teaching on the subject, we have thought it best to say but little. There is such sensitiveness amongst the brethren, regarding even minor differences, and we have been so seriously embarrassed in controversies with speculatist that, were we governed by our anxieties for quiet, we should never object to any thing spoken or written. When, however, the essay of our venerable Brother Campbell upon the right of a sinner to pray, appeared in the February Harbinger, we felt ourself hedged in, and what was our right or duty, we have scarcely yet been able to determine. From our first impulse,

we were disposed to write a private letter to Brethren Campbell, Errett and others, and say to them plainly and kindly, that many good brethren are not prepared for such things; but upon the second sober thought, we could see no right in us, to address our brethren in so confidential a manner; and finally, it seem to us best, in view of the fact that the sentiments of the Harbinger were certainly well matured, public property and intended to end the controversy on a vexed question, to say to our colaborers, in a glorious work, brethren, you bring strange things to our ears, and such as we can not receive without qualification. Unfortunately for us, and the cause, our notices heretofore of doubtful doctrines in the Harbinger, as in the case of Messrs. Russell, Richardson, Carman and others, have been construed, even by Bro. Campbell, into personal and unauthorized attacks upon men quite as sound in the faith as ourself. Time, to be sure, has proved that we were not hasty, and by no means disrespectful to any one really entitled to Christian esteem. Yet, it is with extreme reluctance, we file an objection against the teaching of our beloved brethren; still we see no alternative, but to tell them through our usual medium of religious teaching, in the manner prescribed in the New Testament, that we consider some of the positions of brother Campbell, well calculated to involve us in unnecessary and hurtful controversies. We will not attempt to account for the things we consider strange, and we rejoice to admit, that, in our humble judgment, Bro. Alexander Campbell, has written more to the purpose, and done more to enlighten the present age, than any other living author. Yet we are all mortal, and it is said to be the office of mortality, to err. It is almost extraordinary for one to write so much, with so few exceptions. We are also conscious, that the slightest intimations of mistake on his part, is well calculated to weaken confidence in his great labor. We would much prefer any other man on earth would err, and we pray God that as he passes into the evening of his great manhood, he may do nothing in the least calculated to throw a shade over a labor, for which, any uninspired man on earth might justly be proud.

But on several occasions in life, for want, as he once suggested to us, of suitable advisers, inaccuracies have appeared most annoying in their tendency. Had the brethren thirty years ago for instance, entered their solemn protest against the ungarded use of the word *regeneration*, in connection with baptism, what a world of difficulty might have been avoided; but no one would speak, and the fatal results many have most sensibly felt.

With these remarks, we feel that we owe it to God, to our brethren and ourself, to examine the subject before us with the utmost freedom and confidence, that no one will be offended or injured, but all concerned much profited. Should we become satisfied that it is improper to discuss matters of difference with our brethren and fellow pilgrims of earth, we shall cease from writing, at least with regard to religious subjects. But we cannot bring ourself to the fearful conclusion that the Editors of the Harbinger and the brethren generally, will not allow us the Christian privilege, of calling attention to a few points in the essay before us, which we think most likely to ~~gender~~ ^{kindle} strife amongst the saints.

1st. Brother Campbell sets out with the declaration, "But if no sinner has the right, privilege or honor to pray to God, of course no man has the right, for all men are sinners."

The truth of this conclusion, perhaps, no one will deny; but our beloved brother, must not forget some of the forms of fallacy arising from the ambiguity of the middle term. The word "*sinner*" is here used equivocally, and at first blush, evinces the unsoundness of the argument. All men, it is true, may confess themselves "miserable sinners" but it is still true, that in the Bible there are at least two classes of persons—saints and sinners; and they stand in quite different relations to God. The controversy is with reference to the Scriptural right of men of the world, those without hope and without God in the world, asking for pardon and the blessings of a kingdom, into which they have not entered, and which they refuse to enter, till they can have the evidence of acceptance, in answer to their prayers. The denominations understand their position on this matter, and we are truly sorry to see a proposition of such moment, stated by Bro. Campbell, in so equivocal a manner. For thirty years the controversy has been, should not sinners seek, what our partisan friends call religion, by mourning, agonizing, praying, etc., in the altar, at the seekers bench, in the closet, in the grove, or elsewhere, before obeying from the heart that form of doctrine which God has ordained in baptism. We have believed and taught that no one has a right to ask the Lord for the spirit of adoption,—the evidence of citizenship, the remission of sins, or any single blessing peculiar to the kingdom of heaven, before he submits to Christ. Presbyterians, Methodist and Baptists, on the contrary, teach that worldlings must pray to God for pardon and have the evidence, by a direct communication of the Holy Spirit, of acceptance, and then, being saved, it is at their option "which division

of the church they shall join," and indeed, it is allowed that inasmuch as they can, and must be pardoned and saved before they come to obedience or to the church, and independently of the church, they can go to heaven without regard to the body of Christ or its ordinances.

We have said, "nay." No man has the promise of eternal life, who does not first of all trust the Lord with all his heart, renounce all evil, and come to God confessing his sins in the Baptism by which the penitent believer alone can be translated from the world into the church, be made an heir of God and a joint heir of the Lord Jesus Christ. We have said to all who refuse this obedience, it is vain to say Lord, Lord; but to such as yield their hearts, souls and bodies to Christ, we have said, you have a right, through the name of Christ to pray to God for his spiritual blessings; but to all others, we have said, they have not acknowledged the name of Christ, they have refused him as their Mediator, and therefore, they have no authority to pray to God. "He that turns away his ear from the law, even his prayer is abomination"—Solomon. If we have been wrong on this subject, we ought to know it, and renounce the error; but if we have stumbled here, our pleadings for so many years prove a solemn farce, and we must now appear most ridiculous in the eyes of all sensible persons, Show us that "sinners" indiscriminately, without acknowledging the authority of Christ in baptism, have the Scriptural right as Brother Campbell *seems* to argue, to offer acceptable prayers, and our shame will be complete. Bro. Campbell cannot mean what he says. No doubt he will explain this to the satisfaction of the brethren.

2nd. Again he says: "Paul prayed before he was baptized, and was not only heard but accepted and answered. Those who know not what they should do, and yet believe in the person and mission of the Lord Jesus the Christ, may as lawfully and with as full allegiance in their hearts, ask the Lord *what they should do*, as Saul of Tarsus did; and doing this in the faith of the person and mission of Jesus of Nazareth, will, no doubt, be answered and directed in the way which they should choose." Again, Bro. Campbell says, "He that comes to God as a suppliant, must, in order to his gracious acceptance first believe that he exists and that he is a rewarder of them who diligently or earnestly 'seek him.' This is the only preliminary condition to acceptance."

We are really grieved at heart, to see such things from the pen of Bro. Alexander Campbell. When but a youth, this great man of God, first taught us as he has done a thousand times since, that the

Lord Jesus did not and could not answer Saul's petition. The honor he said, the Lord had given to his servants, and therefore, the Saviour said, "Go into the city, and there it shall be told thee what thou must do." In what sense was Saul "accepted" before his obedience? Is one accepted, pardoned, who merely believes, and desires to flee the wrath to come? To think of one accepted of God while in his sins, is to us a contradiction in terms, and we are sure, that Saul was afterwards told to "arise and be baptized and wash away his sins." "One accepted while yet in his sins." This is new doctrine in our ears.

But Bro. Campbell tells us, that "Those who believe may as lawfully ask the Lord, *what they should do*, as Saul of Tarsus did." Is there no difference in the condition of Saul and men of the world at this day? What was to be done, was then revealed to but few, yet servants were appointed to reveal it. Saul asked one who did not, and could not legally tell him what was required, and therefore, it does not occur to us that he was answered or accepted by the Lord. Now it is revealed to all the world, and we can find no right for any one to seek the desired information but in the Scriptures of truth. If one has the right to pray "Lord what must I do?" it must be found in some promise that the Lord will tell him. This answer, if given at all, must be *vive voce*, or by feeling as many teach, and if the Lord answer one thus, all have a right to ask for direct and immediate answers to their requests. What, we ask, is the effect of this doctrine on the world? Who ever heard of a man seeking direct answers to his prayers at the mourner's altar, in the grove, or at the spirit tipping table, that believed the Bible, or could believe in the adequacy of the word of God to afford all needed information pertaining to his conversion and sanctification? In the days of our blindness, we very ignorantly prayed to the Lord, in obedience to what we had been taught, to tell us what to do; but we have reason to thank our Heavenly Father, that our mind was directed to the revealed will of our Redeemer. We tell Bro. Campbell, very candidly, that we believe his essay on prayer is of a character to overthrow much of the very valuable service of his long and well spent life. He may reply that he does not mean what we attribute to him. His language justifies our conclusions. Perhaps he may urge, that the questions we have made are explained in his words, "No sinner, however, *in his own right*,—or *without a mediator*, can acceptably approach God, and have a favorable audience in prayer." "None but citizens of any country have the absolute or inherent *right* of petition to its govern-

ment. This is true in Christ's Kingdom as in all other Kingdoms on earth." This a child may understand, and in its truth, we all rejoice; but how one of these doctrines can explain the other, we cannot understand. No propositions, in our judgment, could be more contradictory—one, at least, must be false.

These things we have written with a sad heart, and whether our motives are appreciated or not, we tell our beloved brethren of the Harbinger that "we have set down naught in malace" and if an angel were to come down from heaven and utter such sentiments, we would feel constrained either to trample the Bible under our feet, or raise our voice against them. If these things are true, all is lost, after our long and wearisome warfare, and we must seek a "compromise" with sects that teach aliens to pray to God for evidences of acceptance before they take the yoke of Christ by obedience in baptism. Worse still, their ministers will exultingly point us to the words of our greatest and best man, to prove our unpardonable error. Whilst we promise ourself or others but little, we have long been satisfied that we are Providentially on the Rock which God laid in Zion, that our religious position is correct—and under this firm conviction, we feel that we should battle with men, great and small, before we admit the least amendment to, or the very slightest change in our divine charter; at least, till we are convinced that new revelations are made in answer to the wildest prayers, and the blasphemous table-impressments of our age. Then, and not till then, should we abandon our confidence in the truth of the Bible, and all hope of immortality.

We feel humbled before Heaven and earth, and greatly discouraged, in reading what appears to us the ill-advised essay of Bro. Campbell on prayer, and we grieve at the seeming necessity of differing with him in the least particular. Moreover, we feel deeply mortified in performing the unwelcome labor, from which we have not found it possible to excuse ourself. If such are the views of our Editorial brethren, we can not longer hope for peace in the household of God.

Will the Editors of the Harbinger remember, that their's, has long been the paper of authority amongst us, that it circulates amongst thousands who see no other work from the brethren, and even the slightest error in it, may work incalculable mischief.

Before closing, may we in humility and affection, ask them, how they can hope for quiet, after this essay on the "acceptance" of sinners before obedience, and such productions as that under the head of "*Man is the image of God*" over the signature of our good brother

Henry T. Anderson, from old Ralph Cudworth, on man's direct knowledge of God, to the exclusion of "sounds," "symbols" and "words."

Messrs. Russell, Carman, Ferguson and their ill-fated crew, were wrecked on this rock, when Dr. Richardson was barely saved, by leaping from the sinking craft, which he was blindly, and without compass or chart, attempting to engineer.

We have not seen how we could have said less regarding these things, and we leave the consequences to God and to time. If our brethren receive our suggestions in kindness, we shall thank the Lord and take courage, but if not, our course has been settled. Such things we consider antipodal to truth, and we should not be reconciled to them though an angel from heaven proclaim them. T. F.

THE BIBLE A MYSTERY.

BY B. F. MANIRE.

THE idea is quite prevalent in the religious world that *the Bible is a great mystery*; that its lessons of heavenly wisdom are incomprehensible to unregenerate; and that its ever sacred truths can not be understood and embraced by fallen and sinful man until his mind has been enlightened, and his heart prepared by an influence or power "*distinct from and above the truth.*" This opinion has for ages paralyzed, to a great degree, the efforts of the Christian Ministry, and is to-day one of the greatest obstacles to the reception of "the truth as it is in Jesus. To the extent to which it is received among men, it nullifies the word of God, turns away the mind from the "Gospel of Christ" which is "the power of God unto salvation," and sends the spirit out on a fruitless errand after things that are *marvelous, extraordinary, and supernatural*. In my humble judgment, there is no opinion more deeply fraught with error, *soul ruinous error* than this. In canvassing this hypothesis, I wish to call attention,

1st. *To the object for which the Bible was given;*

2nd. *To the character of its contents;*

3rd. *To an examination of the the principal passage in which the Gospel is called a mystery.*

1st. The object for which the Bible was given to the world, shows conclusively that it was specially designed to be read, understood, and obeyed by all men.

I. *The object of the Old Testament Scriptures.*

On this point, Paul deposes as follows: "For whatsoever things were written aforetime, were written for our instruction, that we through patience, and consolation of the Scriptures, may have hope." Rom. xv. 4. Wesley.

It is here distinctly stated that the primary object of all the Scriptures "written aforetime" was the instruction not only of those to whom they were first given, but of *us also*; and that the secondary object is that we *may have hope* through the consolations of the Scriptures. Now since the world began, has ever a man been *instructed*, or *comforted*, by that which he could not understand?

2nd. *The object of the New Testament Scriptures.*

Luke thus states the object which he had in view in furnishing his part of the *Inspired Record*;—"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest *know* the certainty of those things wherein thou hast been *instructed*." i. 3-4. Now how could Theophilus "*know the certainty of those things*" in which he had been instructed, from Luke's testimony, if his record is not perfectly intelligible? If Luke's narrative of "all that Jesus began both to do and teach" is a mystery, it appears to my mind, that instead of showing the certainty of these things, it would have rendered them uncertain in the highest degree.

John in closing his testimony, says;—"But these are written *that ye might believe*, that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." xx. 31.

Will some one tell us, how John's testimony can convince men that "Jesus is the Christ, the Son of God," if it can not be understood? Was a juror ever convinced of the guilt or innocence of a prisoner by the testimony of a witness which he could not understand?

The following Scriptures which we have space only to quote, set forth with great clearness the object of the New Testament Scriptures: "Go ye therefore and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, *teaching* them to

observe all things whatsoever I have commanded you." Mat. xxvii. 19-20.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15-16.

"It is written in the Prophets, 'And they shall be all taught of God.' Every one, therefore, that hath heard, and hath learned of the Father cometh unto me." Jno. vi. 45. "He that rejecteth me, and receiveth not my word, hath one that judgeth him; the word that I have spoken unto you, *the same* shall judge him in the last day." Jno. xii. 48. Here I can not refrain from asking, how any man can receive the words of Christ if they are not intelligible; and what justice is there in judging men by that which is to them an insoluble mystery? If the words of Christ are not intelligible, they can not be received, if they are not received, Christ is rejected; if Christ is rejected, condemnation follows. On this hypothesis, the non-intelligibility of the word, is the real cause of man's condemnation. Believe this who may, I can not. Finally; "For after that, 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." I. Cor. i. 21.

From the above Scriptures it is clear that the object for which the Bible was given, is to *instruct*, and *save* the ignorant and lost sons and daughters of Adam's dying race. That the Bible may accomplish this great object, it must of necessity be intelligible. This is to my mind a self-evident truth. It requires no proof.

II. The character of its contents also shows most clearly that the Bible is an intelligible book. A few declarations selected from many of similar import both in the Old and the New Testament will put this point beyond all dispute.

"The LAW of the Lord is PERFECT, *converting* the soul: the TESTIMONY of the Lord is SURE, *making wise* the simple. The STATUTES of the Lord are RIGHT; *rejoicing* the heart: the COMMANDMENT of the Lord is PURE, *enlightening* the eyes." Psalm xix. 7-8. "Thy WORD is a LAMP unto my feet, and a LIGHT unto my path: Through thy PRECEPTS I get UNDERSTANDING. The entrance of thy WORDS giveth light; it giveth *understanding* to the simple." Psalms cxix. 104, 105, 130.

"From a child, thou hast known the Scriptures which are able to make thee wise unto salvation, by the faith which is in Jesus Christ. All Scripture is inspired by God, and may be profitably used for teaching,

for confutation for righteous discipline, that the man of God may be fully prepared, thoroughly furnished for every good work." II. Tim. iii. 15, 16, 17. Conybeare and Hewson.

Such is the *character* of the Sacred Scriptures as drawn by the pen of Inspiration itself.

1. They are *perfect*,
2. They are *sure*,
3. They are *right*,
4. They are *pure*,
5. They *give understanding*,
6. They are a *lamp* and a *light*,
7. They are *able to make one wise unto salvation*,
8. They are *profitable for teaching etc.*,
9. They *thoroughly furnish the man of God for every good work*.

In placing these passages of Scripture before you, courteous reader, I have taken for granted their perfect intelligibility, and your capacity to understand them. And in doing this, I am not guilty of "begging the question." As I believe that the Scriptures are intelligible, I have a right to appeal to them in support of my position. But those who hold that *the Bible is a mystery*, must sustain their position out-side of the Bible itself. By their own position they are effectually cut off from all appeal to the Sacred Writings. For a man to quote the Scriptures to prove that the Scriptures themselves are not intelligible is of all absurdities the most absurd. How any man of common sense ever committed so palpable a blunder, is itself a profound mystery to me. For if the Bible is a mystery, we can no more understand what it says with respect to its own object and character, than we can understand what it says on the great subject of human redemption. It may be urged in reply to what we have said that the Bible is a *mystery* only to the *uninitiated*, and that the Holy Spirit in answer to earnest prayer, will enlighten the mind of the honest enquirer, and open to him the *hitherto concealed treasures* of the DIVINE WORD. But it should be remembered that the Holy Spirit "gave utterance" to these very Scriptures which are said to be so dark and inscrutable, and that too for the express purpose of enlightening the mind, converting the heart, and opening up to man the way of pardon, peace, and life eternal. Did the Holy Spirit fail to accomplish *His avowed object* in revealing the truth to man? He most assuredly did fail, and fail most signally if the Scriptures to which He "gave utterance" can not be understood by those to whom they were addressed. Then, if the Holy Spirit

failed in this attempt to *instruct*, and *move* the minds and hearts of men, what reason have we to hope that He will, or can succeed in a second, or in any subsequent effort? If the Holy Spirit cannot make an intelligible communication *in words*, can He make one *without words*? Are sights and sounds, feelings and dreams, impressions and impulses, more intelligible, more reliable, and more powerful than the words of Jehovah revealed by the Holy Spirit through Prophets, and Apostles? No one who has any reverence for God's word dares assert this; yet how many act as though they rely more on certain frames of mind and emotions of heart, than on the words and promises of Jehovah himself!

III. An examination of the principal passages in which the Gospel is called a *mystery*, will clearly demonstrate the utter falsity of the dangerous hypothesis which we are considering.

1. Rom. xvi. 25-26. "Now to Him that is of power to establish you according to my Gospel; and the preaching of Jesus Christ, according to the REVELATION of the *mystery*, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." From this full and explicit declaration of the Apostle we learn:—

First, that the things revealed in the Gospel were once a mystery in the sense in which Paul uses the word, *mystery*; *Secondly*, that they had been kept secret from the beginning of the world until the Apostolic age; *Thirdly*, that they had been revealed to Paul and other inspired teachers; and *Fourthly*, that by the Apostles, in obedience to the commandment of the everlasting God, these same things which constituted the mystery, these very things which had been kept secret, had now been made known not to the Apostles only, not to Jews only, not the Christians only, but "to ALL NATIONS in order to the obedience of faith." The Gospel, then, was a mystery before it was revealed; but so soon as it was revealed, it ceased to be a mystery. It was a secret before it was made known; but the very moment it was made known it ceased to be a secret. Clear as a sunbeam, then, is it, that the Gospel of Christ is not a mystery, or a secret; but that it is a revelation of God's will, a disclosure of God's purposes, and a manifestation of God's love. If, then, the Gospel is a revelation, it necessarily follows that it is intelligible; for a revelation that can not be understood is just equivalent to no revelation at all.

2. Eph. iii. 2-6. "If ye have heard of the dispensation of the

grace of God which is given me to you-ward, how that *by revelation* He *made known unto me the mystery*, as I wrote afore in a few words; whereby, when ye read, *ye may understand my knowledge* in the mystery of Christ, which in other ages *was not* made known unto the sons of men, as it is now revealed unto the holy Apostles and Prophets by the Holy Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel."

In this passage the same leading points are developed as in the preceding. In addition thereto the Apostle here distinctly states what the great mystery was that had been kept secret since the world began, viz:—"that the Gentiles should be fellow-heirs" with the Jews, "and of the same body and partakers" on equal terms of the promise in Christ by the Gospel." The intention of God to call the Gentiles was a mystery or secret so long as it was unrevealed, but when declared, or made known it is as intelligible as any other proposition. I wish to call especial attention to another declaration of the Apostle in this passage. He distinctly declares that "when ye read *ye may understand my knowledge* of the mystery of Christ." This, then, settles the matter so far as Paul's knowledge of the mystery is concerned.

3. I Cor. 2nd chapter in the 7th verse, Paul declares, "We speak the wisdom of God *in a mystery*;" in the 10th verse he says, "but God *hath revealed them* (the things of the mystery) unto us by His Spirit;" and in the 13th verse, he states, "*which things* also we speak, not in the words which man's wisdom teacheth, but *which the Holy Spirit teacheth*."

4. Col. i. 26-27. "Even the mystery which *had been hid* from ages, and from generations; but *is now made manifest* to His saints; to whom God would *make known* what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Comment is unnecessary.

5. I. Tim. iii. 16. Paul exclaims;—"And without controversy, *great is the mystery* of godliness;" but with the next breath he declares plainly what this *great mystery* is: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." These six facts constitute the mystery or secret of godliness which former ages and generations knew not but which all *may now know* "from the least even unto the greatest."

Thus far I have proceeded on the presumption that the term, *mystery*

is a correct and perspicuous rendering of the original term used by the Apostle. This, however, is not the case. The Greek noun, *musterion*, did not convey the same idea to a Grecian that the English noun, *mystery*, does to us; hence *mystery* is not a correct representative of *musterion*. To the term, *mystery*, we attach the idea of incomprehensibility. A mystery to us, is, *something which we can not understand*. The thing itself may not be concealed; it may be placed before us; we may have the opportunity of examining it; we may bring to this examination all the means within our power; yet, with all these opportunities and means, we are unable to comprehend it; hence we call it a mystery. But the *musterion* of the Greek was simply something which was concealed from view, but which became intelligible so soon as the veil which concealed it, was removed. It is correctly represented by the English word, *secret*. The testimony of the learned Dr. Geo. Campbell is in point here. "After the most careful examination of all the passages in the New Testament in which the Greek word occurs, and after consulting the use made of the term by the ancient interpreters of the Old, and borrowing aid from the practice of the Hellenist Jews in the writings called Apocrypha, I can only find two senses nearly related to each other which can strictly be called Scriptural. The first, and what I may call the leading sense of the word, is *arcanum*, a secret; any thing not disclosed, not published to the world, though perhaps communicated to a select number. Now let it be observed, that this is totally different from the current sense of the English word, *mystery*, something incomprehensible. In the former acceptation, a thing was no longer a mystery than whilst it remained unrevealed; in the latter, a thing is equally a mystery after the revelation as before. To the former we apply properly the epithet *unknown*; to the latter we in a great measure apply the term *unknowable*. Thus, the proposition that God would call the Gentiles and receive them into His church, was as intelligible or if you like the term better, comprehensible, as that He once had called the descendants of the patriarchs, or as any plain proposition, or historical fact. Yet, whilst undiscovered, or at least veiled under figures and types, it remained in the Scriptural idiom, a *mystery*, having been hidden from ages and generations. But after it had pleased God to reveal this, His gracious purpose, to the Apostles by the Spirit, it was a *mystery* no longer." See Barnes' Notes on Eph. i. 9, and on Col. i. 26.

CONCLUSION.

Dear reader, search the Scriptures of divine truth, and they will

make you wise unto salvation. They were designed by their Author to enlighten your mind, convert your soul, dispel your doubts, calm your fears, and inspire your desires in prosperity, cheer and comfort you in adversity, guide you safely through all the dangers of life, and support you in the gloomy hour of death. That you may "receive with meekness the engrafted word which is able to save your souls," is the fervent prayer of the writer.

"TOTAL DEPRAVITY."

We have been requested to examine the subject of "Total Depravity," but owing to the fact, that it has to be defined from sources foreign to the Bible, we apprehend some difficulty in giving a satisfactory solution of the question. We will, however, attempt to treat the matter systematically, and as best we can.

1st. What does the religious world mean by the phrase, "Total Depravity?"

Romish, Grecian and Protestant sects, with Baptist parties, hold that man was created in something which, they call "the moral image of God"—that he did shine as the sun in the heavens,—but by his transgression in the garden of Eden, he fell from his high estate, and lost the image of his Maker: This fall, they maintain, resulted in moral corruption, amounting to constitutional guilt, and deeply seated depravity in all his posterity. Hence the origin of the dogma of natural, or birth sin, of which all the posterity of Adam are imagined guilty by inheritance. Leaving out of view scriptural authority, for the present, we may profit by viewing it practically as set forth in the respective denominations. Although, this natural depravity is considered constitutional, a system was invented, perhaps as early as the third century, for the purpose of "purging this perrilous stuff that weighs upon the heart." This by Greeks, Romans and Anglicans, is called "baptismal regeneration." Most protestant parties, employ not the style so plainly, but in effect, their teaching is the same. They maintain, that what they call infant baptism, places the child contaminated by the original guilt inherited from Adam, in a new relation with God. It initiates it, they say, into the family of the Lord.

The doctrine of the Pede-baptist sects is, that there is a mystical influence in baptism, which removes this constitutional corruption from human nature. Hence, Mr. Wesley said, "Baptism takes away the guilt of original sin." See "Doctrinal Tracts" under the head of Baptism. The Baptist parties, hold to the opinion, that human nature is totally corrupt, and while they deny the mystical efficacy of baptism to take away this species of sin, they teach that there is a mystical spiritual influence, which regenerates the depraved child at death. But both Pede-baptist, and Baptist pray for the mystical cleansing of sick children. We feel no interest in this grave controversy regarding the purification of sinful children, either by water or the spirit, but would rather ask, is the doctrine of natural depravity true?

The advocates of the dogma, maintain, that proneness to passion in infants discloses the truth of the doctrine of in-born sin. If the ability to sin proves sinful nature, it is obvious there is no remedy for it. It inures to us while in this state. All human beings are subject to temptation,—to anger, lust, avarice, ambition and thousands of foolish practices. Not only does the power to sin exist with us, but it is most apparent, Adam and Eve were just as subject to temptation, when they came from the plastic hand of their Maker, while in the garden, before their transgression, as any of their posterity from that day to this. All the waters from the Ocean and all the spiritual influence promised to mortals must forever fail, to cleanse one soul from the inherent ability to sin.

Whatever may be predicated of the first transgression and the subsequent fall, our first parents seemed quite as susceptible of sin when newly made, as any of their posterity have done. Adam charged the first sin upon his wife, and Eve charged hers to the devil, and their descendants have generally, either laid their sins at each others doors, or attributed them to native corruption.

But suppose the Almighty had made man without this power of evil, he would not have been man, but a God, incapable of wrong and therefore, not all suited to this earth. We agree that man by sin became mortal, or dying, but we have no evidence this death which we inherit from our first parents is sin; no more indeed than the pulmonic constitution inherited from unfortunate parents is sin, or even sinful. God made us subject to vanity, not unwillingly, but to try us,—to give us the opportunity to work out our salvation with fear and trembling. We ought to be satisfied to struggle on with our nature. We have intimated that constitutional sin is not recognized in the Scriptures, but

we are frank to admit, that the translators were deeply imbued with the system, and have not only endeavored to make the Spirit speak of it, but to point out mystical remedies, such as we have noticed, for it; and from the general perversion of its truth that prevails in the religious world, we are disposed to examine a few of the *strong* passages on which its advocates rely. We are told, that even before the flood, "The wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5. True God said "He is also flesh (he made him so) and his Spirit should not always strive with him," and yet it was to strive with him a hundred and twenty years. But in this, there is not a word about natural sin, the conduct of a race fallibly constructed, was the subject under examination.

Another asks, if David did not exclaim, "Behold, I was shapen in iniquity; and in sin did my mother conceive me?" Ps. li. 5. He did indeed declare, that his mother *warned* him in sin, but this charge of sin upon his parents, has no reference to any sinful constitution inherited from them. Regarding himself, he said, "Against thee only have I sinned, and done this evil" in having taken Bathsheba from her husband, but what has this wickedness to do with any inherited sin? If we are told, David was speaking of the impulses of a corrupt nature, we answer, it was the nature God gave him, which was apparent with Adam and Eve, as well as with Jesse and his partner.

Again, we are told, "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head, their is no soundness in it; but wounds and bruises and putrifying sores." If the reader will examine, he will see this was spoken of Israel—the Jews as a nation,—after they had "forsaken the Lord,—had gone away backward." See Isah i. 1-7. Although this passage is perhaps quoted oftener than any other in the Bible, to prove natural depravity, it is clear that it had reference to a people who had corrupted themselves by transgression, and therefore, should not be applied to persons in a natural state.

Last of all, we are told that Paul speaks of such as, "Were by nature the children of wrath even as others." The Greek word in this passage (Eph. ii. 3,) translated *nature*, is the same used by Paul (I Cor. xi. 14) "Doth not even nature itself teach you that if a man have long hair, it is a shame unto him." The correct reading is, *habit*, *custom*, teaches men to wear short hair, and women long hair; and the Ephesians, were by *habit* the children of wrath even as others. This

theology which says nature teaches, right or wrong, is not from above, but is of this world. But we are not disposed to protract the examination. We think we have examined most passages in the Bible quoted to prove constitutional sin in human nature, and we are quite confident, with a fair translation of the Divine Oracles, there is no authority for such a conclusion.

Natural depravity is a contradiction in terms. "Sin," says the Apostle, "is a transgression of the law" and if he is correct, it is not a natural existence or an imputation, no more than righteousness is natural or an imputation. The phrase "*total depravity*" implies the very *neplus ultra*, of sin, and of course the infant is as totally depraved as the vilest sinner of three score and ten years. The Apostle though says, "Evil men and seducers wax worse and worse." This could not be affirmed of infants, or beings who could become worse.

But the doctrine lies at the foundation of baptismal regeneration, if it constitutes not in fact the foundation of the whole Pedo-baptist fabric, and is an important plank in the Baptist platform. We find no authority for it in the Bible, in nature or in reason, and therefore we have no patience with it, and but little with its advocates.

Men may be totally depraved, when their consciences become seared as with a hot iron,—when they become so steeped in sin that they are given over to hardness of heart and reprobacy of mind.

T. F.

CHRISTIAN LOVE.

"Greater love hath no man than this, that a man lay down his life for his friends." Such is the language which our blessed Saviour uses in urging and impressing upon his disciples the great duty of love one for another. He not only gives the command often repeated "love one another," but calls their attention to his own matchless and condescending love, as the highest and purest example ever known on earth. "See that ye love one another with a pure heart fervently," is the strong injunction of the Apostle Peter. And with what earnest entreaty and admonition does affectionate John, say "Beloved, let us love one another; for love is of God; and every one that loveth is

born of God and knoweth God, He that loveth not, knoweth not God, for God is love." "Beloved if God so loved us, we ought also to love one another." "Now abideth faith, hope and love, but the *greatest* of these is *love*." Do we need more, my brethren and sisters, to cause us to regard most highly and earnestly the great duty of brotherly love? Do we need stronger words to enforce upon our attention the sacredness and dignity of that near and intimate relation that binds us together as Christian brethren and sisters? We undoubtedly think too little of that pure, holy and heavenly relationship that should unite us as members of the family of God. We are disposed to give too little thought to the cultivation of those feelings of earnest, close and Christian affection that should constantly find a home in our hearts. It is sad indeed to contemplate the almost entire dearth of real love, that prevails amongst the professed followers of our Saviour—to think of the almost entire want of that culture of the heart that makes us feel, wherever we meet those who are striving for the same blessed hopes and promises, that we are indeed brethren and sisters in the Lord.

How little do we have of the spirit that leads us to "bear one another's burdens?" How little of that self-forgetting, self-denying spirit that leads us, even so far as to rob ourselves of a few comforts and luxuries, that we may bestow kindness and favors upon others? How few of our hearts are readily touched with sympathy at the sorrow, afflictions and sufferings of our fellow-servants? How few are there who are not disposed to turn a deaf ear to the wail of mourning, and to regard not the cry of the hungry and the poor? Is this the exemplification of Christian love that we give my brethren and sisters? Oh that indeed we could realize that the highest joy known on this earth *is the pleasure of doing good?*

But the mad, greedy struggle for property, honors and position among men so nearly fills all our time, and drags into its service every energy, that scarce a moment is left, or the feeblest purpose formed for any thing better. It is well calmly to ask ourselves a few plain questions about these matters. Is this the course that will commend us to the favor and mercy of God? Is this the conduct that is honoring to His name? Ah! is this the life that presents itself as a fit return for that love which is given and sealed to us by the blood of our blessed Saviour? Is it the love of gold—of distinction—of worldly applause that is so forcibly commended to us in the word of Life,—the love that is greater than faith and hope—the love that is of God? Let us not only ask these questions, but let us give an answer to them if we can in the fear of God.

Sad and humiliating as it may be, still it is needful for us to look at our real condition, to lay bare the purposes, motives and feelings of our hearts, and try all by the standard of divine perfection. *We must do it*: there is no other safeguard from self-deception and final ruin except in fearlessly looking into our own conduct to see whether we are walking in the faith. The spirit of this world is the spirit of selfishness, the effort—the constant struggle is how shall we get more. Scarcely any means is too dishonorable to be employed provided it reaches the desired end. Every better impulse of the heart—every generous feeling—every humane and refined culture, is swept away before the all-pervading spirit of gain. With these influences daily around us, meeting us at every step, insinuating themselves into our thoughts, feelings and purposes, alluring and challenging us to give up all, and join the wild and heedless rush, it requires indeed fortitude and constancy of the noblest order to resist all and falter not. It requires most trusting, prayerful earnest effort to stand firm and exhibit the marks of that deep and abiding Christian love that is so opposite to all the spirit of this world.

We may not have the strong hand of persecution to bind us together as did the early disciples of our Saviour; we may not be called upon to give up all for the sake of our brethren and sisters and go with them even to death for faithful and unshaken faith in Christ, but there is still necessity for the most active fervent love among the followers of blessed Master. The ever-recurring duties of kindness, of hospitality, of a generous readiness at all times to assist to comfort, console and relieve one another amidst the sorrows the trials and struggles of life is just as vital a part of Christianity now as ever. Shall we ever fully realize the true meaning of the body of Christ—of being members one of another—of all laboring together for each others good? The great apostasy has left no more baneful error upon our hearts, than that the religion of Christ has no place in our daily relations one with another—that it is all an intangible abstraction far too much etherealized to have any reference to the stern and trying realities of this toiling and suffering and changing life of ours. Let us if possible bring it back to our own lives of joy and sorrow, comfort and hardship, rest and labor, and let it shed over all the gentle cheer and peace of heavenly influence. Let us learn well that its highest and most pleasing exhibition is to be found in the life of a faithful discharge of all the duties of love and mercy set forth in the word of God.

How cheering, gladdening is it to us amidst the barrenness and

desert wastes of this earth to find a heart always full of Christian love, always alive with the most active Christian sympathy and affection. Who of us my brethren and sisters in hours of sorrow, of affliction of loneliness, have not learned the value of such hearts. Who of us in a land of strangers far from the sweet endearments of home, have not been made to feel the joys that welcome us to the hospitable home where Christian love dwells. Tell me not of the comforts and pleasures that wealth may bring. How poor indeed are they all compared with the joys and happiness that spring from the deep affection of those filled with warm, fervent and devoted Christian love. If so much of the enjoyment of this world is to be realized in the culture and nurture of Christian affection, in the exercise of the most tender and sympathetic loving kindness one for another, why I ask my brethren and sisters, do we strive so little for these heavenly gifts? Who can answer?

W. L.

ORGANIZATION.

WHAT is Organization? Is it a tangible reality or a mere thing of fancy ever to be sought, but never realized? It is quite probable that the kind of organizations mostly sought never had any real existence among the disciples of Jesus of Nazareth. There is, however, an organization, or body on earth, called the church of the living God, the pillar and ground of the truth. It is so simple, and unlike all other organizations on earth, that most men have over-looked it. The Saviour illustrated its principles, manner of operation and design by many parables. He also taught, by figures, the manner of entering into it, and the relationship its members should sustain to himself and to each other; but the hearts of the people were so gross and full of their own theories that they comprehended not. The apostles speak of the organism of the church under the figures of a body, a temple composed of lively stones, and royal family, or priesthood. From these, and the history given of the practical workings of the church, we may determine what is a perfect model of organization. But he who beholds the perfect model in its beauty and simplicity, must do himself the honor to abandon all he may have received from the Babel-

builders of the age, and approach the New Testament without prejudice or prepossession. It is utterly impossible for any one to learn the truth, so long as he has confidence in human appendages and systems, in any manner, assisting in the accomplishment of the work of the church. Men are often deceived into the belief, that additions are necessary to the full development and perfection of the divine system. Some of our brethren, who view the Scriptures through sectarian glasses, tell us, that God recognizes man as a creature endowed with reason and common sense, and that he has given the general outlines of a perfect institution, to be completed by man's wisdom. Such an admission sets to work the mystery of iniquity, and surrenders the whole citadel of revealed religion to infidelity. Such doctrine fills men with pride and self-confidence, and all who embrace it must ultimately take shelter in some Babylonish or infidel harbor. Man, with all his reason, could supply no defect, were there any in Christianity; nor does the Bible recognize, in him, such an ability. Could he produce one link, why not forge the entire chain? If the disciples cannot remain united in the conviction that the Scriptures present a perfect institution, and "thoroughly furnish the man of God unto all good works," they cannot live together. There will be no end to difficulties and divisions. Departure from the word of God knows no limits. Commenced, seemingly, in the smallest matters, it eats as doth a canker, and none can say, "thus far shalt thou come and no further."

The many efforts to identify the church have succeeded better in proving that no one of the sectarian organizations is the church of Christ, than in giving a practical view of what the church really is. There are, perhaps, but few churches, in which serious differences do not exist upon the subjects of organization and coöperation. There is no just cause for differences; a diligent study of the New Testament will remove them. With this conviction let us proceed to the consideration of Organization.

It will be necessary, for the better understanding of the question, to give some preliminary statements, that the points of difficulty may be made prominent.

Organization is thought to consist in electing and ordaining elders deacons. Under this delusion, congregations, men, women, and children have been put to voting, as though the church were to be governed by democratic principles, instead of the law of her Head and King. Not long ago, a brother who has long been an elder in the church, taught that one who gives thanks at the Lord's table, instructs,

exhorts, and admonishes in the congregation, not being ordained to that work, acts out of place and without authority. Many others are of the same opinion; hence they think a church is not organized;—has no organs or power of action, without ordained officers, as they are called. This is the point upon which the whole question hinges.

Many brethren are laboring who have not been ordained, while others refuse, thinking it not to be their privilege or duty to do so. Now, it is evident that one class, or the other is acting "out of place and without authority," and have no assurance of the blessings of God. It is, then, a life and death question, demanding most patient and earnest consideration.

There is proof that churches existed anciently without ordained officials. The New Testament recognizes no lifeless, spiritless, inactive body; I therefore conclude, that ordination is not necessarily essential to the existence of a church. Men and women are baptized into one body, and made to drink into one spirit, and the Lord has ordained that they should be united by the law of affinity, forming a body, possessing all the organs essential to life and activity, though at first, ignorant in some degree, of their adoption. The little child, by exercise, learns the office, or work for which each member of its body is best suited. In the perfect body, every organ must minister by the ability or fitness which God has given it. The body is so tempered together, that the ability and adaptation for action is essential to its existence as a body. So it is with the church. If any minister, they must minister with the ability which God has given, not by delegated authority. Christians are kings and priests to God, and no ordination, whether by pope, priest, or bishop, can place them in a higher position in the church. Peter tells the saints, (I. Peter ii. 5,) that "they also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Can it be possible that this royal priesthood acts without authority in offering sacrifices to God, when it was ordained for that purpose? That the body of Christ, though composed of lively members, must be inactive till some one sets the shapeless mass in order? Paul teaches, (Eph. iv. 15-16,) that Christians; "Speaking the truth in love, may grow up in him in all things, who is the head *even* Christ: from whom the whole body fitly joined together and compacted by the service of every joint, by the working of every member according to ability, makes increase of the body unto the edifying of itself in love." In this fitly joining together, the Holy Spirit has ordained that the old

men, on account of superior ability, should take the oversight of the congregation, not by constraint but willingly; not for wages but of a ready mind; neither as lords over God's heritage, but as ensamples to the flock. They are to rule by love and good works; hence, Paul besought the Thessalonians, "to know them who labored among them, and were over them in the Lord and admonished them; and esteem them very highly for their work's sake." The direction of the affairs of the church is given to men of real worth and weight of character who have shown, by their labor, that they have a care for the things of Christ.

The younger are to submit themselves to the older, and follow their good examples. All, in humility, are to submit to one another, in the things that are right; this is organization. Where two or three are gathered together in the name of the Lord, he has promised to be with them, and prosper their efforts. Wherever the brethren, whether few or many, have persevered in meeting to worship God, study the Scriptures, and teach them to their neighbors, they have succeeded most astonishingly. All other organization, great and small, have written upon their fronts failure and decay. God has chosen the weak things of the world to confound the mighty, and if the world is converted, it must be done by the church of God, without the aid of new societies, whether missionary or anti-missionary.

It has continually been said that the great need of the reformation is organization, while there has been too much of it, for the amount of labor. The great need of the church and the world is men and women who are willing to labor for God. It is the idle and indolent, who want expedients to do the work of the church while they attempt the impossibility of sustaining the Christian character and life without the use of the means ordained for the purpose.

And now my brethren, you who sit idly by and see the cause linger and die in your midst, and men go down to the grave in their sins. What say you? Will not the Lord reckon you among the unfaithful and disobedient? Certainly he will unless you mend your lives. But you say we cannot speak and teach in public. Does such an excuse become you, as soldiers of him who endured all things for you? Oh! where is your manliness, your courage, and zeal? Out of your own mouths you are condemned. Had you put your talents to exercise, you might now have had them with great increase. May we all remember the fate of the wicked and slothful servant and labor earnestly for our Lord; "not as fools, but as wise men redeeming the time."

T. GOODALL.

THE CHRISTIAN UNION.

DEAR BRETHREN:—Justice to myself and the cause I plead, demands from me the following statement, viz: In the Gospel Advocate for August, 1860, was published a communication over my name, upon "*Human Organizations and the Gospel Advocate*." In the Christian Union of September, the 15, 1860, a part of that article was copied and a long reply written, the evident aim of which was to render, if possible the whole thing ridiculous, without even making a show of an argument to refute the position occupied by me. The writer of the reply being ashamed of what he had written, as I am to infer from his course, failed to reveal his name. I wrote a short reply, or rather an introduction to a reply and mailed it the Editors of that paper. I waited a long time to see if they would give me a hearing, and nothing was published. I then wrote to the editors requesting them to send it (the article) back, for I kept not a copy, having been taught to respect and be respected by my brethren I trusted them, but they neither answered my letter nor sent the article. I then wrote to Elder D. P. Henderson, requesting him to see the editors and get the communication and send it to me, and enclosed the stamps to pay the postage—neither has he written to me nor returned the article. These are the facts in the case as nearly as I remember. This paper is in the habit of publishing things from the Advocate, but I believe so far it has refused to publish anything in reply. (Am I wrong if so please correct me?) There are many good things in the Union, and there are not a few *ugly* things. It seems to be determined not to hear anything from Tennessee. I regret to have to publish the course of my brethren, I waited though a long time. Brethren of the Christian Union, if you wish us in this part of the dark world to assist you, do not treat us worse than you do the sects. We must work together if we expect to do much good. Your course is very objectionable. Are you afraid for the brethren of Kentucky to see our positions? Have you demagogued the brethren? I hope not. Is your course too holy to be called in question? It is known that we of Tennessee want no more than the Lord's plan in anything in religion, and we will *not* take less. Do you want the word of the Lord hid from the common people? if not why do you not hear us? J. K. SPEER.

We very deeply regret the course of the brethren of the Christian Union. There is no apology for attacking a brother, from a masked battery; and it is really uncivil to present a writer to the public, as the

publishers of the Union have done Bro. Speer and others, without giving the accused a fair hearing. These, at least are our candid views. They have, it would seem, most cheerfully given their readers essays against our teaching, from writers who have evinced but quite imperfect knowledge of the Scriptures, without so far as we have observed, encouraged a reply. If we are not mistaken in the character of our brethren, no paper can, or ought to live long under such management. Subscribed capital may keep it alive, but surely no righteous people, are pleased with the treatment offered to good brethren. We do sincerely intreat the brethren of the Union to adopt a different line of policy.

T. F.

THE KINGDOM OF HEAVEN—WHAT IS IT?

Is the kingdom of heaven a republic, an oligarchy or a monarchy? This question rightly answered and correctly understood will evidently throw much light on the present divided state of the Christian religion, and enable the people to see and work themselves into the right position before the Lord. I answer the question negatively. If the kingdom is a republic, then the subjects are the law makers—but it is not a republic—a republican kingdom is a contradiction in itself. In the kingdom of heaven Jesus is King and Law maker, therefore his subjects are not law makers and of course his kingdom is not a republic. Is it an oligarchy? An oligarchy is a government in which the few rule the many—the aristocracy rule. In the kingdom all are subjects, no part of the people make laws by which to govern the other part, hence it is not an oligarchy, yet nearly all the religious parties of the day are oligarchal, that is the preachers rule the people, the preachers make laws, write the *creed* etc. The religious politicians fear the people, hence they reject a republican form of government for their churches. The religious office seekers are a worse set of men than political office seekers, because they prostrate a better cause.

Is it a monarchy? Webster's definition of monarchy is "a kingdom; an empire." The kingdom of heaven is not like a political monarchy, Jesus is king supreme in his kingdom, Congress is supreme in a republic, parliament is supreme in an oligarchy or limited mon-

archy. Paul says that Jesus is the "only Potentate, the King of kings, and Lord of lords." Micah in prophecy calls him "Ruler of Israel." By Matthew he is called "a governor, that shall rule my people Israel." James tells us that "There is one lawgiver." Hence the Christ is king, lawgiver, and ruler in his kingdom, the subjects thereof having nothing to do as to law making; consequently, the kingdom must be a monarchy, not despotic and mean, but easy and lovely. What then can the subject do? Answer, "See that ye refuse not him that speaketh," "offer up spiritual sacrifices, acceptable to God by Jesus Christ," (that is, by his authority) "Walk by the same rule," "hold fast our profession," "come boldly unto a throne of grace," "obey him." "Let us labor therefore to enter into that rest," all "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity" or love together. "Visit the fatherless and widows in their afflictions," "keep oneself unspotted from the world" "pray for one another," make no laws, creeds or rules—be "sub-missionists" to our King supreme, "Honor God," "Fear the King." If these remarks are true—what becomes of the Baptist kingdom? They say, or some of them, that the church was set up in side of the kingdom—that is John set up the kingdom, and Christ the church in the kingdom. This leaves the kingdom without a king. There is a sort of *imperium in imperio*. The whole sectarian world have formed themselves into little ecclesiastical republics or oligarchal government, —all refused to hear him speak who is king. They say his commands are not essential to salvation; they pray to the king but will not submit to his rule. Foolish people. The political and religious republics, kingdoms and all monarchical powers of government must and will sink before the mighty king of heaven—all power in earth is given into his hands and erelong all earthly rulers—popes, priests, cardinals, bishops, elders, pastors, circuit-riders—all conferences, synods, associations, must fall and his kingdom triumph most gloriously over them all and Jesus himself be acknowledged the only king and ruler. May God speed the day. Brethren we have as much as we can do to obey Jesus.

J. K. SPEER.

EDUCATIONAL.

The Board of Managers of the Tennessee Educational Stock Company, met at Franklin College, according to previous adjournment, on Friday the 19th of Feb., 1861. Present, Dr. Jno. W. Richardson,

Chairman, David Hamilton, Jas. C. Owen, Jno. Hill, O. T. Craig, Dr. J. A. Anthony and David Lipscomb. T. Fanning, one of the agents appointed for presenting the claims of the Company to the public and soliciting subscriptions of stock and donations, reports that he has travelled extensively through the States south of us and that, while the brethren gave a unanimous and hearty approval to the plan and objects of the Association;—owing to the unsettled and political condition of the country and the exceeding stringency of the monetary affairs, he did but little in obtaining stock.

Jno. Hill, Treasurer, having resigned his position in consequence of protracted ill-health, David Lipscomb was elected to fill his unexpired term. The Board adjourned to meet again at Franklin College, on the day preceding the annual commencement in June next.

DAVID LIPSCOMB, *Secretary.*

TO THE SUBSCRIBERS TO THE EDUCATIONAL STOCK COMPANY.

The first installment of one fifth or twenty dollars per share, having fallen due on the first of Jan., 1861, and a call of said amount having been ordered by the Board of Managers. It is earnestly desired that said calls should be promptly responded to. O. T. Craig, Franklin, Tenn., is authorized to receive and receipt for any dues to the Company paid to him.

DAVID LIPSCOMB, *Treasurer.*

Feb. 1, 1861.

GODEY'S LADY'S BOOK.

Four numbers of Godey's Lady's Magazine have come to hand, containing much that is ornamental and useful. In the April No., there is a sweet little picture, "The Pet Donkey" and I think, thirteen figures in full spring dress, head-dresses, patterns for caps, capes, aprons, sleeves, for embroidery of various kinds, indeed there is in all the numbers a great variety of pretty and useful articles. The book contains light reading—suggestions to young wives, as to the best way of making themselves, and their homes truly attractive. Receipts for getting up all sorts of "good things."

Girls would do well to read the article on "Beauty and how to

gain it." Some of them may not see it, and I will say a word about it. It advises the use of *moral* cosmetics in place of others. The idea is to render the mind lovely by the acquisition of knowledge—by avoiding ill-temper and envy. The body should be improved by exercise in the fresh air, by wholesome food, taking at proper times, in a word, all wrong should be avoided, and every sweet and pleasant feeling cultivated.

C. F.

ARTHUR'S HOME MAGAZINE.

We have received four numbers of Arthur's Home Magazine, and think it calculated to have a sweet and pleasant "Home" influence. The children, and the old people like the pictures, and there are fashion plates for the girls. There are patterns too for embroidery, crocheted mats, etc., etc. The light reading has a good aim, that of teaching the cultivation of those feelings which render Home, the "heart's resting place," or to lead to the performance of duty to the poor, the neglected and the suffering. There are good suggestions to Mothers; a Treasury for the boys and girls; good, plain receipts for making eatables for every day home consumption,—useful receipts of other kinds. There is one, I will mention. Put a piece of cold charcoal on a burn, and it will cure it in an hour. The Home Magazine is published in Philadelphia at \$2 per annum, four copies for \$5.

C. F.

OBITUARIES.

DEAR BRETHREN:—At the request of Sister Rosania A. Hackworth, relict of the beloved and lamented Elder Mat Hackworth, I hasten to announce his death, which please insert in the Advocate.

Bro. Dr. Hackworth departed this life on the evening of the 17th inst., at the residence of Sister Glenn, in Pickens county, Ala., after a severe illness of fourteen days. He was attacked with typhoid pneumonia, which hurried him from our midst! He sent for me on Tuesday (some 15 miles off) and I went and remained with him till his death,—Thursday evening. We have experienced an irreparable loss in the death of our long-trying, beloved, and very talented brother. Truly, a goodly number of the many Christian graces, shown forth in his

character. Christianity, was the prime theme of his life. He loved the cause of his Master dearly, and was an able advocate of the truth. Bro. Hackworth, was an affectionate parent and companion, social, polite, dignified, self-sacrificing, and benevolent to a fault; a faithful, true, and unflinching friend; a devout Christian, an able minister of the Gospel of our Lord and Master. And though we weep, and mourn the loss of our dear Brother and truly sympathize with our affectionate Sister Hackworth; still we do not weep and mourn for him as we would for one for whom we have no hope. Blessed are the dead, who die in the Lord.


We had employed Brother Hackworth, as our Evangelist this year. And we had cheering prospects of much good being done; but our hopes are blasted, and we are thrown back again upon our own resources. Ah! Bro. Fanning, we feel, yes we know, the glorious cause of our King, had not an abler advocate in our country. We feel not to reflect, nor to be discouraged, but to be resigned to every dispensation of Providence, and say, the will of the Lord be done.

We need help. Who will come to our relief? We will do our part.

Yours, in the hope of eternal life,

L. D. RANDOLPH.

Mill Port, Ala., Jan. 31, 1861.

 The Review, please copy.

The report of no Brothers death in all the South could possibly fall upon our ear with more saddening effect than that of Bro. Mat Hackworth. Although he had taken no pains to gain a great name abroad, he was a man of strong powers and was very much devoted to the truth of God. We most sincerely sympathize with the friends and relatives of our deceased Brother. Whilst our tried soldiers of the cross are falling around us, we pray the Father to send out more laborers into the vineyard.

T. F.

"Thou art gone to the grave, but we will not deplore thee,
Whose God was thy Ransom, thy Guardian and Guide,
He gave thee, He took thee, and He will restore thee;
And death has no sting, for a Saviour has died."

Fell asleep in Jesus, on the 21st inst., our devoted, affectionate, benevolent Sister—Mary Brown, consort of our long tried Brother William Brown, of Spring Creek, Phillips county, Ark. She was immersed, by Dr. W. P. Chambers, in the State of Miss., 1840, and died in her 45th year. She was kind, amiable, and lovely. And

tho' the number of the redeemed is lessened on earth, yet is increased in Heaven. For, as soon as death *paled* her mortal light, angel-bands sang her welcome home! Rest thou sainted sister, till day immortal shall dawn.

"None knew thee, but to love thee,
None named thee, but praise."

She left an affectionate and devoted husband, and five children to mourn her *demise*! Four of which, have been immersed into Jesus Christ for the remission of their sins. Her youngest son is a pupil of Ark College, preparing for future usefulness. The heart of our lamented sister, was a pure fountain, from which gushed, in perpetual flowings, streams of pure benevolence. In the home-circle of our dear departed one, the weary, and way-worn Evangelist, ever found a word of cheer, and a home of solace. In fine, she was the star of the first magnitude, in the heavens of her sex. But she is dead!

"Ye golden lamps of heaven farewell,
With all your feeble light!
Farewell thou ever changing Moon,
Pale Empress of the night!
And thou refulgent orb of day,
In brighter flames arrayed,
My soul which springs beyond the sphere,
No more demands thy aid!
Ye stars are but the shining dust,
Of her divine abode,
The pavements of those Heavenly Courts,
Where she shall reign with God!"

J. A. BUTLER.

Jan. 30, 1861.

MEETING IN LEBANON.

The brethren and Sisters will please remember that the next consultation meeting of the Disciples of Christ, will be held in Lebanon, Wilson Co., commencing on Wednesday, before the 1st Lord's day in May. The brethren and sisters are cordially invited to attend.

W. L.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII.

NASHVILLE, MAY, 1861.

NO. 5.

INFIDELITY.

Numerous follies and strange conceits have, in the course of human affairs, sprung up in the minds of men. Many of these as unimportant as they were fleeting, obtained for themselves but the brief existence of an hour, and then silently withdrew from the world; and time rolled over them the wave of forgetfulness. And though these opinions may have occupied the leisure of the curious, shocked the common sense of the enlightened, and defied the reasoning of the age in which they appeared, yet they quickly passed into the great depository of obsolete ideas, without wielding any important influence on the political or moral influence of the world.

But there are certain opinions entertained by a vast majority of mankind, of all ages and nations, which, however they may have been founded in ignorance, in superstition and in error, have, notwithstanding, been found to maintain an intimate and inseparable connection with the interest, the happiness, and even the existence of human society.

Among these, first in importance, is the belief that men are accountable to a Superior Intelligence, who recognizes them as his offspring, governs them by immutable laws, punishes the disobedient and flagitious, and gives to virtue a just and ample reward—ideas than which,

no thought that ever found its way to sublunary minds—that ever sent a thrill of joy or an emotion of terror to the human heart, has more unbounded claims, or more imperiously demands the attention of mortals. In all the mazy windings of human existence this opinion is manifest. And its influence, spreading and intermingling itself throughout the mighty current of events, has told, is now telling, and will tell upon the fortunes and the fates of individuals, of empires, and of the world.

When the human intellect, uncultivated, possessing no beauty, groped its way, in a state little superior to that of the brute, the anticipation of future bliss or ill followed its wayward wandering, exciting its hopes or arousing its fears. Or when genius, bursting the shackles which had long weighed down its ethereal essence, soared far above the sordid scenes of earth, and boldly essayed to travel the immeasurable rounds of space and to comprehend the universe, it never outstripped its future accountability. No matter to what quarter of the globe our inquiry is directed, it will be found that, on the degenerate soil of Asia or the western wilds of America—among the degraded sons of Africa, the once untamable savages of Europe, or the cannibals of ocean's isles, the idea of supreme agency and a future state have ever had a place in mortal bosoms. And even when the objects of their veneration were but the shadow of a Divinity, these threw around men the powerful guard of moral restraint—deterred the vicious from the perpetration of crime—nerved the virtuous with noble resolution to brave or bear the ills of life, and cast a halo of glory on the prospects of the tomb.

But though the belief of man's future existence, and his government by other laws than those of his own enactment, has been general, it has not been universal. Men have always existed who entertained, or appeared to entertain the contrary opinion—men, who equaling their want of consideration or their misanthropy only by daring impiety, regarded the anxious hopes and gloomy fears of their fellow men as but the deceptions of a sickly brain; and dared to hurl defiance in the face of heaven! Styling themselves "The Champions of Reason," they absurdly strove to comprehend, within the narrow limits of mortal capacity, the great Infinite himself, and to scan his deep designs. They called ever ready fancy to the task; and after again and again vainly running the little round of human thought in search of a visible Deity, they first doubted his providence, and then denied his existence—attributed to reason the inspirations of infinite Wisdom, and

ascribed to chance all the essential attributes of Omnipotent energy. And although the light emanating from the records of Moses, pierces the gloom which surrounds our being—shows us our origin and our destiny, yet, through vain ambition of accomplishing for themselves that which lies utterly without the reach of human ability, men have rejected superior light, and in the depths of an over-taxed Philosophy, and in the profoundness of their misguided researches, they have compassed earth and sky in order to discover the principle of animal life and action, and have ransacked the great archives of Nature herself to find the germ of material production and organization. The success of these labors would obviate the necessity of a great First Cause of things. With a wild and sportive fancy that baffles attempts at description, these Philosophers hurled back all Physical Nature to its original chaos, and then, from the shapeless mass, or from an *infinite amount of non-existences*, they reorganized a universe and reestablished “the harmony of the spheres.” In this manner they proceeded to demonstrate numberless ways in which all visible creation might be produced; until they finally arrived at the *sage conclusion* that it *produced* itself, or was the necessary result of the great laws of nature! Some have taken a more direct and effective step in skepticism; constantly affirming the universal deceptiveness of sensation, they roundly asserted and gravely contended that all created existence is but an illusion—a baseless vision.

Did it comport with the grave nature of the subject, we might indulge a smile at the extravagant conceits and absurd speculations of excessive skepticism, misnamed “Philosophy.” But it accords more fully with the principle of genuine philanthropy to drop a tear over the strange aberrations of frail human nature.

Thus with unparalleled temerity, “men have dared to mount where angels fear to ascend;” and have inquisitively and irreverently gazed “where spirits stood abashed.” And if they had been content to confine their infidelity or atheism to their own bosoms, and had only striven to quench the celestial fires that burned within themselves, then we should have less reason to lament human folly and extravagance, and the world less cause to heap bitter execrations on their memory. But, prompted by what tender benevolence for their species, or by what kind sympathy for unfortunate humanity, Charity herself is at a loss to conceive, they have toiled, with a zeal and assiduity worthy of a more exalted aim, to disseminate their odious principles throughout the world, and thereby effectually undermine and destroy the foundation

of all moral and social intercourse—snatch the cup of consolation from the distressed, and tear the last anchor of hope from the expiring bosom. For keeping out of view the cheerless condition of unblessed spirits in a future world, nothing seems to be more certain than that a universal disbelief of a Moral Governor of the world, and a final retribution beyond the shores of time, would sever the last chord that binds together the jarring interest of society—remove the only pillar that supports the cause of virtue—forever turn the scale in favor of the more selfish and malignant passions of our nature—kindle the fires of Pandemonium in the human breast, and finally terminate in the total destruction of our race.

One fearful, though incomplete triumph of Infidelity stands isolated on the scroll of time, stained with the gloomy colors of Pluto's dreary domain—the foulest blot upon the page of history. There it stands as beacon to warn the world of the consequences of such arrant folly and impiety. Not all the revolutions of years to come, nor the vast sweep of eternal ages shall ever be able to obscure that beacon or wipe the record from the bloody page. A world of infidels! unheard of prodigy in the universe of God! Who can, without a shudder, contemplate such a spectacle? It would seem that serious, sober reflection, or at least fatal *experience* might teach the infidel and the atheist that mere human laws are inefficient for the government of human kind. They might be aware also of the fact, that were they ever to effect the object of their wishes, they would merit no *great amount* of gratitude from mankind, for having equalized them with the brute, and limited their eternal existence to the short duration of three-score fleeting years. But being either unfortunately or wilfully ignorant of these important truths, they have wasted their lives and their talents in the arduous attempt to eradicate from the minds of men what they were pleased to call “The superstitions and irrational dreamings of unphilosophic Intellects,” and have gone down to the darkness of unhallowed graves, beneath the frown of an unappeased judge, and the pity and maledictions of mankind. If they were urged by any imperious sense of duty, growing out of their relations to society, to the performance of their ill-directed labors, then, surely, the world may well drop a tear of regret over that stern necessity, which compels it alike to detest the ruinous principles of Infidelity, and to attach to the names and the characters of those advocating such principles, the indelible stigma of infamy and reproach. For it certainly requires the exercise of a more than human philosophy to contemplate the poisonous principles of in-

fidels and atheists without emotions of the strongest odium, or to look with any degree of complacency on those persons who would tear from the anguished bosom of mankind the fond hope of a future state—the “joy of the comfortless—light to the straying—hope, when all others die, fadeless and pure.” Who would batter down the beautiful walls of Zion?—who would drive our whole race forth into the sterile wilderness of life, where “Adders hiss and poisonous reptiles roll—there a caravan of woe,” beaten upon by the raging elements of passion—enveloped in the gloom of tangible darkness—to struggle out a brief existence and then fall headlong down the steep of time into the vast abyss of perpetual silence and oblivion?

Prudence or policy might forbid us to draw aside the veil that covers human wretchedness. Imagination may point to happiness just before us; but all observation and experience teach that any other than the cup of felicity is appointed for mortal lips. Let fancy wing her unwearied way along every lane and avenue of life—weigh well the good and ill, the joys and sorrows of this mortal scene—nay, you need not go beyond the precincts of your own disappointed bosoms—all will tell you that full enjoyment is a stranger to the human breast—that the idea of perfect happiness is a tantalizing mockery—that “they who increase knowledge, increase sorrow”—that the bonds of friendship are fickle ties—that honor is an illusion—that freedom is a name, and that the fountains of life send forth bitterness. Amid all this gloom, one cheering ray from beyond the confines of mortality visits the sorrowing spirits of earth; it reaches alike the profoundest depths of wretchedness and woe and the most exalted stations of life. As that changeless star, twinkling through the gloomy shadows of night, revives the hopes and directs the efforts to the weather-beaten mariner on the heaving deep, so this solitary star of hope, casting its changeless beams across the dark gulf of the tomb, consoles the spirit of the wanderer, man, on life’s tempestuous wave; and while he doubles his exertions and directs his fragile bark towards the destined heaven, and as he fondly imagines, to the peaceful land of his departed fathers, Infidelity, with its cold and heartless philosophy, extinguishes forever the light, the hope of immortality, and leaves him a cheerless wreck, swallowed up in the gloomy vortex of the grave.

FIDES.

THE ARMOR OF GOD.

Not in the memory of this generation, has a crisis occurred in our country so imperiously requiring Christians to be clothed with spiritual armor, as the present. Whilst we feel no disposition to examine political questions, our obligations to God and our brethren, suggest to us the urgent necessity of entering our solemn protest against evils which unmistakably threaten the very existence of the Christian religion, and also of offering to the friends of Zion such words of encouragement as the Spirit has seen proper to furnish us.

We are persuaded no intelligent man can doubt that the war recently inaugurated, is the result of a species of infidelity that has long threatened the stars and stripes, the Constitution of our nation, ballot box, free government, and all we hold dear on earth. It presents itself under the imposing form of "philosophy"—a "higherlaw," which is above all constituted authorities, and even superior to the written oracles of Heaven. This proposed higher law, is the demon of lust and ambition, of impulse, indeed, of the lowest and worst passions of depraved humanity; but it assumes in the face of all authority in Heaven or upon earth, the right to define sins *per se*, to exterminate literally and effectually, all who do not bow to its shrine. Have our readers noticed the tone of the pulpit? Many of the *clergy* have converted their religious temples into synagogues of satan. They call upon all *their* gods for help, rouse their frantic hearers to loud plaudits, vehement shouts and most fiendish pledges, never to rest till the last one who doubts their right to judge, rule and destroy, shall be exterminated.

Must we, brethren, engage in war in this spirit? Has not the Prince of Peace subjects in the nation, North and South, East and West, thousands indeed, who cannot be intimidated by all the haughty Goliath's of Gath that pollute the American soil. What shall Christians do? Has the 6th seal been opened; and are we ready to cry for the rocks and mountains to fall upon us, to hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb? Has, indeed, the great day of the Lord's wrath come? We hope not, Satan possibly is about taking on his chains. Surely our country has not accomplished what was intended by a merciful God. The powers of earth, it is true, are shaking terribly; but we look not for the end yet, though it may not be far distant.

But, we should answer the question, What does God require of us? The Father is trying us, to ascertain how many are ready for the coming of our King in his glory. How shall the matter be determined by us?

How many of the Soldiers of the Cross are armed and equipped? Will Christians please consider attentively the lessons so amply furnished by a high officer in spiritual tactics, Paul the aged, said to the soldiers of Jesus in his day, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with a preparation of the Gospel of peace; above all taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me (Paul) that utterance may be given unto me, that I may open my mouth boldly, as I ought to speak."

Will this armor, beloved brethren, secure us against danger? Of course, we speak as a Christian, to Christian men, and very respectfully suggest that, we have not before seen a time requiring so much wisdom, calm thought and earnest perseverance in righteousness. Have we not a mission to fulfil peculiar in its character? We verily believe that, in the good providence of God, no period in the history of man has occurred, demanding so *united*, firm and persevering an effort to keep the true flag at the mast head of our old ship of Zion; and never has a more favorable opportunity been offered for Christians to give a demonstration of the truth of their high calling. Brethren let the fear of God be constantly before our eyes, and if we should find it necessary to defend our homes, our lives, our all that is dear, let us constantly cleave unto the Lord and the power of his might. If the Lord is with us, all will be well. Can we doubt his mercies? T. F.

WHY SHOULD NOT BAPTISTS COMMUNE WITH THE CAMPBELLITES?

This question, doubtless, perplexes many sincere and candid persons, and ought, on that account, to be answered. Agreed as the Baptists and Campbellites are in relation to the *form* of baptism, why should they

pursue, towards each other an exclusive policy? The answer to this inquiry is a very simple one, and will be comprehended without difficulty. It is this: while Baptists and Campbellites are agreed as to the *form* of baptism, they differ widely in regard to its *design*. Baptists believe that immersion should be administered to those only who make a credible profession of religion; whereas the Campbellites administer the right to all who apply, as possessing in itself some saving efficacy. Baptists administer the ordinance to those whom they deem to be in a saved state, as "the answer of a good conscience towards God," while the Campbellites administer it with the design of converting the unconverted. The difference then, between Baptists and Campbellites, is more *vital* than if they disagreed about the *form* of baptism, but it involves the chief fundamental article of religion. To claim that baptism has saving efficacy, is to render the blood of Christ of no avail, and if it is not Unitarianism, it certainly leads to that result. And as Baptists can give no countenance to any opinion which would look to the denial of the Divinity of Christ, they cannot commune with the Campbellites.

H.

REPLY TO H. C. HORNADY, EDITOR OF THE "BANNER AND BAPTIST, AT ATLANTA, GA.

We offer the above to our readers, at the request of a friend in Georgia, more with the view of letting them see the character of the opposition we have to meet, than to answer anything in the piece. We have no idea of benefiting writers of this cast, or any who can be influenced by such productions. Of all the people in the world, the Baptists are under the greatest obligations to us, and yet, they are more relentless and unfair in their opposition to truth than any other people. Of course we refer particularly to the teachers; for we are assured that there are many members of the Baptist churches, who love truth and righteousness; but we have lost all hopes for leaders of factions, religions or political. With them we could not trust our character; and we believe God, in his wisdom, has determined to give a speedy demonstration to the world, of the thorough corruption of all factions and factionists. Paul said, "heretic, (factionist or party director) after the first and second admonition, reject;" and this Mr. Hornady, gives unmistakable evidence of as great lack of the precious jewel, which we call trustworthiness, as any factionist in the days of the Apostles. That must be the conclusion of any people, in regard to the disciples of the Blessed

Savior, whom this man stigmatizes "Campbellites," that read his remarks without the means of information concerning us;

Will our readers bear with us for pointing out a few of his glaring statements.

1st. If this man enjoys fair opportunities to inform himself, is not his sin, in calling us *Campbellites*, when he ought to know, it is a name offensive and highly insulting to us, of a very serious character? No correct and cultivated man, will knowingly apply to a fellow being, a term that is unjust and odious.

Mr. H. says, "Baptists believe that immersion should be administered to those only who make a credible profession of religion; whereas, the Campbellites administer it to all who apply, as possessing in itself some saving efficacy." Every discriminating reader will see that Mr. H. is not capable of expressing even his own creed clearly. It would seem from the declaration that Baptists administer immersion to none but those who make a credible profession of religion; that Christian experience and enjoyment, are anterior to entering into Christ, in the kingdom of the world,—Satan's empire—and before we put on Christ in baptism. This editor has people to make a credible profession of religion, before submitting to Christ. The truth is, many of the Baptist leaders seem overwhelmed with blindness just at this point. They have men, Christians qualified for heaven, rejoice and sing with them, pronounce them "sound," as this editor does, and yet, at *their* table, they say to *their* pedo-Baptist Christian brother, "Stand thou there, though you have made a 'credible profession of religion,' come not to our table." But they are contradictory and their folly is unpardonable. We hold in our hand the "Baptist Manual," in which it is written on the seventh page, that the "*design of baptism is to draw a line of distinction between the kingdom of Christ and the kingdom of Satan,*" and yet, this editor has men to make a "credible profession of religion" in the kingdom of Satan; but worse still, Mr. H. says, "The Campbellites administer immersion to all who apply, as possessing in itself some saving efficacy." We baptize upon a solemn profession of faith in the Saviour of Sinners, and regard the immersion of any one without the faith, or in ignorance, as useless, and extreme mockery of the ordinance of God. Is it possible that a Georgia editor is so ignorant of our teaching, as to be sincere in the declaration that we teach "baptism has a saving efficacy in itself?" There is not the shadow of worth in any ordinance abstractly considered. If the efficacy were in the ordinance itself, eating bread and drinking wine, without discerning the Lord's

body, would constitute the Lord's Supper; and putting one forcibly into the water, would have a saving influence. Do you understand what you say, Mr. Hornady? and are you sincere when you attribute such doctrine to our brethren? If you are honest, you will cheerfully listen to words of instruction from some brother or sister in Atlanta, and repent of your wickedness, in presenting the disciples in such a manner to your readers. We saw at least one Baptist in Atlanta, in the past winter, that knows you are either very ignorant of our true position, or an exceedingly wicked man. Would you, Mr. Hornady, consent to an examination of this charge before your brethren in Atlanta; please say, yea or nay?

The balance of Mr. H.'s charges are of like character, and we are tired of looking at them. There are many Baptist friends whom we highly respect; but we must say they are much abused by their leaders. If the preachers would consent to discuss our differences in a becoming manner, before their people, and the world, they would certainly be greatly benefitted thereby, and the cause of God might be very much promoted. What reputable Baptist preacher, will undertake to defend his sect?

Regarding what Mr. H. calls communion, we have to say that, it is not only the duty, but high privilege of the children of God, to surround together the Lord's table; but with factionists, the sons and daughters of the Almighty, should not eat bread, and they should recognize them in no religious sense whatever. We have no scriptural right to *invite* any one to eat with us; but we are authorized to exhort all Christians, but no worldlings or heretics, to examine themselves and so partake. The leaders of the people cause them to err. In Christianity, the people of the Lord are one. We have published Mr. H.'s statement with regard to our teaching; will he give his readers our reply

T. F.

CHRISTIAN ADVICE.

Beloved Brethren, not in our day has a period occurred requiring of us so great wisdom and christian thought as the present. A heathen adage says, "Whom the Gods determine to destroy, they first make mad," and if madness, at least in part, has not seized upon our country we mistake the signs of the times. Wickedness has done it all. We

have encouraged bad men as rulers over us; discretion and sound thought have been banished from our temporal rulers; a storm has been raised which they cannot calm, and we are left to the buffetings of the angry tempest. Whither shall we look for aid? Lord save, or we perish. In the wisdom and good providence of our Heavenly Father, he permits war for the good of his erring creatures. Christians, however, are a sanctified people; our strength is in our weakness, especially regarding the world, and its ways. If we prove faithful to our colors, brethren, all will be well with us. We cannot see into the future, and we need not attempt or desire it; but if we live to God he will stand close to us. We must not despair; the Lord will over rule all for good, and he will raise us up if we cleave unto him. Let us, dear brethren, preach exhort, pray and sing the songs of Zion more earnestly than we have ever done. We have been proud, extravagant, self-willed; oh! we have offended our Creator and kindest benefactor, and he is, perhaps, punishing us for our wickedness. Let us kiss the rod, and humbly submit to our lot. If we are just, generous, truthful and devoted, may we not in confidence, lift our voices and hearts to Heaven for aid? Let us meet often; let us admonish each other, pray with and preach often, and for the country, that we may lead quiet and peaceable lives in all godliness and honesty. If the people of God will act harmoniously, strive together for the faith once for all delivered to the saints, employ the things of the world with which he has blessed them, for the relief of the fatherless, and widow, the poor and distressed, the Father will incline his ear unto them and raise them up. An arm of flesh cannot save. Be it then, dear brethren, our study, to live to him who died for us and rose again. Mansions are preparing for the righteous, and if we but trust our Saviour, we will soon sit together in habitations of peace and rest. The Lord has not forsaken us, but is always ready and anxious to bless and save us. Let us be up and doing while we have opportunity. The night may soon come when no man can work.

T. F.

THE VIEWS AND EXHORTATIONS OF CHRISTIAN EDITORS.

We beg our readers to harken to the warning voice of good men. We submit a few extracts from some of our faithful editors.

Listen, dear brethren, to a few well seasoned sentences from the pen of Bro. A. Chatterton, of Davenport, Iowa, regarding "*The Perilous Times*," published in the *Evangelist* for the present month.

PERILOUS TIMES.

"Ere this number of the *Evangelist* shall have reached our readers, the tidings of war begun among our own nation and our own people will fill every Christian heart with grief and sadness. It is not ours to meddle with the affairs of Government; to criminate, recriminate, or defend any policy or act which may have brought about this state of things. It is upon us, and we are only left to mourn because of it. In all our life we have taken but little part in the affairs of Government. We never voted but for one candidate for the presidency, choosing rather to stand in a position disconnected from all party, and, as much as possible, from party feeling, that all our energies might be devoted to the interests of a "kingdom which cannot be moved."

Still we have felt something of a national pride. We have rejoiced in the liberties of our country, and in its prosperity; and hence we keenly feel the stroke which alienation and disunion produces. With Christians, this is a cause for weeping and supplication, rather than of anger and strife. Alas! for our churches! Will not the spirit of war enter there? Will not the peaceful members of the church be thirsting for the blood of their countrymen? We fear so with many. Our country—the pride of its millions—is injured; our finances are injured; the great heart of our people is injured, and the cause of Christ will be neglected and suffer.

We would hope for the best, but now it appears that we are left without hope. The spirit of the world, and—I might almost say—the spirit of darkness, is evoked, and we fear the end is not yet. Before these days Christians have had to pass through like ordeals. Wars have raged around them; but God always kept a praying people who stood aloof from the spirit of destruction. They heeded the warning of heaven—"Blessed is he that watcheth and keepeth his garments." There is more power in the prayers of the saints than in all the panoplied legions of earth's warriors. For one we feel that we must suffer. The eagerness for the news of the day, and the spirit which is engendered in the great heart of the people, will cause religious works to be neglected. And our humble visitor, the *Evangelist*, will not meet with the welcome it has to many homes. But we shall do the best we can, and continue our monthly visits to all who desire them, and hope that

there may be thousands left who shall wish often to refresh their minds with the incorruptible sentiments of divine truth.

My brethren don't forget the church; don't forget your duty to God and your brethren; don't forget to pray; banish not the meek and loving spirit of your Master and Exemplar from your bosoms; remember the spirit you are of; be the salt of the earth, and let not the world be your ruin. Let your armor be the armor of God; the weapon of your warfare, the sword of the Spirit. Pray for the peace of your country, and the prosperity of Zion.

A triumph of flesh and blood—of army against army—of section against section—in the sight of our God—is no noble thing. But he that ruleth his own spirit is greater than he that takes a city. Jesus Immanuel is the only captain-general who leads to worthy conquests and honored victories.

“The war in which the soldiers fight
Is not the war for me:
The war in which my soul-delights
Shall end in victory.”

God hasten that peaceful reign—that day of triumph—when the swords shall be beaten into ploughshares, and the spears into pruning hooks, and when nations shall learn war no more.”

Bro. B. Franklin, of Cincinnati, is all right. He pleads for the authority of Jesus of Nazareth with a fervency well becoming a servant of the Most High. We intended to give an extract, but the paper has escaped from our room.

The Editor of the *Christian Union*, whose name we cannot give to our readers, speaks manly, and like a christian soldier. We love him for all the good things he says, whilst we hate the course he has pursued towards some of the Lord's noblemen. Hear what he says in his “leader” of the 4th instant, under the heading

“DON'T GIVE UP THE SHIP.”

“We mean the old ship of Zion. She has weathered many a storm during the last eighteen centuries, and is able to breast as many more. Her captain is the OMNIPOTENT ONE, and her crew are the laurelled champions of all-conquering love. She is now upon a rough sea, and the lashing waves of civil discord are beating heavily against her sides. We feel her tremble as the surging billows upheaving from the mighty deep move spitefully beneath her. Already the voice of the storm is

heard amidst her rigging, and the oncoming tempest, with black and angry front, gives warning of the terrific ordeal through which she must quickly pass. Where are the stout arms and brave hearts to hold her firmly to her course? Will any desert her in the dreadful emergency? Will any shrink afrightened from the post of duty? Will any stand idly by, when every friend of Jesus is needed in the conflict? We hope not. We pray that every one, male and female, old and young, may be steadfast, immovable, and prompt to obey the orders of her divine commander.

Brethren, Christians, friends of Jesus, of every name and denomination, we call upon you to rally around the standard of King Immanuel. Give to Him your first love—your best love. Guard well, in this day of trial, our blood-bought Christianity; for upon this ship is freighted all the hopes of humanity in this life, as well as the interests of an endless immortality in the life to come. Throw aside all petty differences and gather close around the *person* of Jesus. This is no time to discuss theology or cavil about learned interpretations. Cast your *isms* to the winds, and work for Jesus as you would serve a friend. Get close enough to his side to hear his every command, however softly given or however boisterous the raging elements around you. Nestle under his all-protecting wing. There was never fort or battery built by man half so secure. There are no frowning walls, or thick circling casements where the weary soldier can rest so safely as in the folded arms of Jesus. What delusion, what folly, to fly this safe retreat, and wander through the pitiless storm, the victim of every poisonous shaft that Satan hurls!

What though the clarion's wild and startling notes reverberate from hill to hill, and uprising clans, obedient to the call, shall rush to battle. What though all the tenantry of Satan's wide domain shall swarm around and above you, and clamorous discord fill earth and air. Still work for Jesus. Still point sinners to the cross, still sound out the Word, and proclaim redemption through the atoning blood that was shed on Calvary. Don't give up the ship. Crowd her decks. Weigh her anchors. Trim her sails. Man her guns. Put her broadside to the enemy, and pray and fight, and fight and pray. Never cease while Satan speeds an arrow, or earth bears a soul to be saved!"

BRO. F. M. CARMACK'S HEALTH.

It is, perhaps, known to many of our readers that our very beloved

and talented Brother Carmack is sorely afflicted, and scarcely anticipates a restoration to health. We read the following extract of a letter to Bro. W. Lipscomb with a sad heart.

T. F.

"As to my health, I cannot discover that I am any worse than I was when I reached home a month ago; nor do I know that I am any better, unless the missing of my daily hectic fevers for some days, (which I have done at the expense of lying most of my time in bed) may be considered as evidence of improvement. I have in mind a picture of myself,—a lone, weary traveller, somewhere in Death's gloomy vale, but so bewildered by the gathering shadows that he knows not how near, or how distant may be the end. But he is comforted by the thought that one has gone before him, on whom his faith and hope rely, who is mighty and able to save him, and who has promised never to leave him nor forsake him, if he but hold out faithful to the end. He rejoices in the hope that the light of immortality will dawn for him by and by, and his sufferings will be forever at an end. Remember, my dear brother, this weary, fainting pilgrim when you approach the mercy seat."

[Dedicated to Franklin College.]

THE INFLUENCE OF EDUCATED WOMEN.

FELLOW CITIZENS: By the marked partiality of the Principal of the "Female Institute," Miss Lou F. Winbourn, I am before you to discuss the all engrossing theme of Female Education. A subject though trite, yet not worn out.

Let me preface by saying, there is a touching beauty in the radiant look of a nymph just crossing the limits of youth, and entering upon her journey through the checkered space of womanhood. It is all dew sparkle, and morning glory to her ardent bouyant spirits, as she passes forward, exulting in blissful anticipations.

But, the withering heat of the conflict of life creeps o'er; the dew drops exhale; the garlands of hope, shattered and dead, strew the path, and too often, ere noontide, the smooth brow and sweet smile are exchanged for the weary look of longing for the evening rest, the twilight, the night, the sleep, till day eternal shall break.

But woman has a mission, and she must fill it—and must be qualified

to fill it—by a proper education, in the development of the moral, mental, and physical attributes.

Woman must be regarded as the *octave*, or rather the *diapason* of the song of creation. She is charged with the refinement of man, and stands as the drapery of the picture of all intelligences.

If the morning stars in concert sang, and the sons of God shouted for joy, when the *drama* of creation culminated in the person of mother Eve, must not her daughters ever be the dearest objects of our earthly affections, and the most fascinating objects ever seen, when costumed in all the angelic charms of ransomed humanity, under the guiding hand of religion and literature? The response is, yes; but if we speak of woman as she was, when she bore the angelic robes of beauty and purity, in the ambrosial bowers of Eden's Paradise, when she stood attired in all the charms of intellectual grandeur, moral beauty, and ecstatic bliss, we speak of the brightest star that ever adorned the heavens of mortality. But, alas! in the fated hour of temptation, she leaned her ear to the seductive eloquence of Satanic flattery, and took the forbidden fruit, "whose mortal taste brought death into the world and all our woe!" In this eclipse of reason, in this night of the soul, the sting of sin transfused its poison; and a pensive cloud sat hovering over her once radiant face! And she sang:

"Ah! never, never while I live,
Can my poor heart's anguish cease;
Come friendly death, thy mandate give;
And let me be at peace!

What is friendship but a name,
A charm that lulls to sleep;
A shade that follows wealth and fame;
And leaves the wretch to weep?"

Much has been said oft, and oftener still, by the most eloquent and refined writers, of the brilliant destiny of woman, of her intellectual powers, her moral purity, her refining and elevating influence on society, We might imagine, that the shadows of time were rolling back, and the age of chivalry emerging from its gloom, whilst listening to such gallant and high-wrought encomiums. The mind of woman is made by the poet, a temple pure enough for angel's habitation, a luminary never obscured by the primeval curse! It is melancholy indeed, that in this pure temple, many dark passions have found a habitation, and when allowed a tardy residence, have acquired a giant's strength, which

often obscures that angel spirit, which was intended as an innate for Heavenly Courts. Other writers, orators, and poets run to the other extreme, and admit woman's defects, but in her, they change their nature, and make them more lovely than her virtues, make them to drape the whole picture! Her weakness is denominated sensibility, her extreme levity and highlarity, youthful indiscretion, her studied affectation, grace; and her capacity of mind, sweet flowing simplicity! But, with all her faults we love her still.

Were woman impressed from her earliest years, with an idea of her capabilities, if she were told how much was expected, instead of how much required of her, it is scarcely extravagant to assert, that her character as an intellectual and moral being, would rise from starlight beauty, to noon-day glory.

Mothers must plant the germs of ambition in the casket of the child's mind. The soil of the mind must be fertilized, and hallowed by maternal influences, or, as well might we expect to see the luxuriant fruits of the Indies, spring forth from the barren sands of Sahara, as to gather a full crop of refined fruits from woman's life. She must be stimulated to mental, moral and religious effort. Let me say, that *tailors* and *mantuamakers* manufacture *genteel men* and *genteel ladies*, according to order, but a gentleman and gentlewoman are made by the refining process of religion and literature. The mission of woman viewed in its entire amplitude, calls for study, and watch—care in the portico of life. The treasures of learning and science should early be grasped, and every literary and scientific study prosecuted with untiring assiduity, in order to a successful career, and of that crown of laurels which will never fade. Our mead of praise and usefulness is full only, when our obligations are all met. It was well said by Burke, "That education is the cheap defense of nations." And by Hannah Moore, "That uneducated mind is educated vice." Education is power. And Solomon said, "That wisdom is better than gold." But who in this age believes it?

When Leonora Galligai was accused of employing the arts of sorcery to influence Mary de Medici, she replied that she had used only the power, which great minds have over weak ones. Great minds, like the great luminary of day, will impart light to the lesser orts, and shine with an envied brilliancy. And, while the mind is undergoing the process of improvement, let the affections of the heart be cultivated, and then any nation will be

bent on higher views,
 To civilize the rude unpolished world,
 And lay it under the restraint of laws;
 To make man wild and social to man;
 To cultivate the wild licentious savage
 With wisdom, discipline and liberal arts;
 The embellishments of life——”

Among the ancients, woman was shut out from social intercourse with the other sex, unless she spurned the character of wife, mother, daughter, sister, and became a courtesan! Aspasia, Phryne, Lamia, Thais, and Lais, enjoyed the most refined and educated society of their day, while virtuous women exercised no influence beyond the domestic circle, being literally exiles from social life! Christianity and literature have redeemed woman from an Egyptian bondage, of soul, mind, and heart. While it has given greater depth, and refinement, and delicacy to her affections, it has enlarged her understanding, purified her taste, adorned her manners, and dignified her character.

Such women as Hannah Moore, Mrs. Carter, Mrs. Barbald, Miss Edgeworth, Mrs. Hale, Mrs. Ellis, Mrs. Lydia Sigourney, &c., are the triumph and illustration, and demonstration of Christian influences.

Woman is emphatically the child of the Scriptures. By the Bible she has been clothed with a moral beauty, and crowned with a moral dignity, has elevated her when compared with females of antiquity, to a rank in the scale of creation, a little lower than the angels.

Let me suggest, with T. S. Grimpke, to the Parent, Guardian, and Instructor, to the Patriot and Christian, the Philanthropist and Scholar, that the Bible is the only Book which God has ever sent, or ever will send to the world. This Book contains the science of Eternal life, and the basis of all true morality. This Book should be pressed upon the minds of our offspring, as a light to their feet, and a lamp to their path. Then,

When wrapped in flames, the realms of ether glow,
 And Heaven's last thunders shake the world below,”

we shall have a passport to God and glory.

Woman has a political mission. It is in the language of the Cicero-nean Webster, The promulgation of sound morals in the community, and more especially by training the youth, that woman performs her part toward the perpetuity of a free Government. Public liberty, the perpetuity of a free Constitution rest on the virtue and intelligence of the community which enjoys it. How is that virtue to be inspired, and

how is that intelligence to be communicated? Bonaparte once asked Madame de Stael in what manner he could most promote the happiness of France? She said, "Instruct the mothers of the French people." Mothers are, indeed, the affectionate and effective teachers of the human race. The mother begins her process of training with the infant in her arms. It is she, who directs the first mental and spiritual pulsations. She conducts it along the impressible years of childhood and youth, and hopes to deliver it to the rough contest of life, armed by those good principles which her child has received from maternal care and love.

If we draw within the circle of our contemplations the mothers of a civilized nation, what do we see? We behold so many artificers working, not on frail and perishable matter, but on the immortal mind, moulding and fashioning beings, who are to co-exist with eternity. We applaud the artist whose skill and genius present the mimic man upon the canvass; all admire and celebrate the sculptor who works out that same image in enduring marble; but how insignificant are these achievements, though the highest and the fairest in all the departments of Art, in comparison with the great vocation of human mothers! They work, not upon the canvass that shall fail, or the marble that shall crumble into dust, but upon mind, upon the spirit, which is to last forever, and which is to bear, for good or evil, throughout its duration, the impress of a mother's elastic hand.

I affirm, again, that the perpetuity of a free Government depends upon virtue, knowledge, and education. Knowledge does not comprise the full orb'd glory of education. The manners, the feelings, the passions are to be disciplined and restrained; worthy motives, *truth*, and a pure morality are to be inculcated under all circumstances. All this is comprised in correct education. And in the absence of these principles, the individual is an armed demon, and let loose on society with just head enough to devise mischief, but no heart to feel for its effects!

Mothers will also, impress upon their children, that the exercise of the elective franchise is a most responsible duty, charged with great good or deep evil to the country; and that, a man may not innocently trifle with his vote, that every free elector is a trustee, as well for others as himself; and that every man, and every measure he supports, has an important bearing on the interests of others as well as his own. Mothers impress this principle. It is by the inculcation of high and pure morals, that in a free Republic, woman performs her sacred duty, and has fulfilled her mission to the country. Mothers, baptize your

children in the font of instruction; you owe this baptism to them, and the country.

Teach them the utility of a free discussion, and above all the sacred right in its fullest extent. Sentiments are springing up, and now becoming fashionable to embarrass this right! "The more I see a disposition to check the freedom of inquiry," says D. Webster, "the firmer shall be the tone in which I shall assert, and the freer the manner in which I shall exercise it." It is the undoubted prerogative of the people to canvass public measures, and the merits of public men. It is a homebred right, a fireside privilege. It has ever been enjoyed in every house, cottage and cabin in the nation. It is a sacred Constitutional guarantee. It is not to be questioned. It is as undoubted as the right of breathing the air, or walking on the earth. Belonging to private life, it belongs to public life as a duty, and it is the last duty which an independent man will suffer embarrassed, and when attempted to be thwarted, he will shove it to its extent. Every man should place himself on the extreme boundary of his rights, and whilst he should respect the opinions and rights of others, yet, he should defy the arm that should attempt to move him from his ground. He should scorn *tyrants* and *dictators*. This high Constitutional privilege all must exercise and defend in all places, and upon every proper occasion, in time of peace or war. Living we must assert it, dying we must assert it, and should we leave no other inheritance to our successors, by the blessing of God, we will leave them the inheritance of free principles, and the example of a manly, independent, and constitutional defense of them, at all hazards, and at every peril.

I cannot conclude this hasty address, without congratulating the neighborhood upon the acquisition of one so competent to guide their Educational *Flotilla*, as is the erudite and lovely Miss Winborn. May Heaven be her *Aegis*, and may her worthy example prove a noon-day sun to others.

And one word of Mr. James Cook, and others, through whose enterprise this Institution has been established. Their names will go down to posterity as the friends and patrons of learning. And when such men depart hence, they will leave behind them a *memento* of their well directed life, whilst multitudes will have lived for *self* alone, and will die unsung, unmourned, and unwept, while an eternal night will shroud their graves, and they will only live in the records of an eternal forgetfulness! So may it be.

J. A. BUTLER.

THE CAUSE IN NASHVILLE.

Under the administration of Bro. P. S. Fall, the interests of the Redeemer's cause, in Nashville, have steadily advanced from the beginning of his labors. Not a few who, years past, through the influence of a bad man, ceased to worship, have returned to the ordinances. Some of these are heads of families, and it is gratifying to know that they and their children are now rejoicing in the Lord. The brethren in Nashville have always had it in their power to exert a good influence abroad; but unfortunately, they were alienated from the brethren at other points, and they have not since co-operated to any considerable extent with the saints in the surrounding country. Yet, we still hope they will become satisfied; the brethren generally are not their enemies, and all may be helpers of each others joy, by adopting a different course towards each other. The Lord's people are one, and their strength is in unity of action.

T. F.

THE CAUSE IN RUSSELVILLE, ALA.

We are rejoiced to learn from Bro. C. H. Robinson, that there are disciples of the blessed Savior about Russellville, Alabama, who are still devoted to the cause of truth. Some twenty years ago, we left Russellville, with more than two-thirds of the heads of families in the place, members of the church; but the cause was soon much retarded by a single member attempting to perform the work of the whole body. Of course, stagnation, ill-health, and spiritual death, were soon apparent. The energies of some of the beloved ones seem to have been aroused recently, and we trust in God, they will all now buckle on the heavenly armor and work valiantly in the cause of the Master. There can be hope in no other course. Preachers are to proclaim the Gospel, and see that the churches are in order, but no people can enjoy spiritual life, but by spiritual labor.

T. F.

BROTHER HENDERSON'S VISIT TO AUGUSTA, GA.

We were happy on the 1st inst., in meeting Brother D. P. Henderson and his excellent wife, on their way home from Georgia. Bro. H. informed us that in spite of the war excitement, 16

noble souls were added to the Lord, in Augusta, and many more were favorably impressed with the authority of our King. Our readers are perhaps generally aware, that Bro. Henderson has no superior amongst us as a minister of the Word. He is not disposed to speculate, relies on no empty oratory, but rejoices in the simple majesty of truth. We hope he may long live to battle in the cause of the Saviour.

T. F.

THE HEIRSHIP OF THE SAINTS.

The proudest honor ever conferred upon a human being on this earth, is to be raised to the dignity and rank of a child of God, to be called a son or daughter of the Lord Jehovah. "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God." "Now are we the Sons of God and it doth 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. This is the language of the beloved John, contemplating the glorious heritage of the people of God, and giving comfort, encouragement and consolation to those who are addressed as little children. Paul, to the Romans says, "If we are children of God, then are we heirs; heirs of God and joint heirs with Christ." Is there then a rank, dignity, or position to be found on this earth, to be compared to the exalted honor of being a son or daughter of God? A child by adoption into his family and consequently an heir of Him who holds the possession of all things? Has this world a gift for a moment to be compared with this rank of being a nobleman of Heaven? How faintly and imperfectly do we realize this position of honor. How feeble an impression do all its immunities and privileges and blessings make upon our hearts?

I know no reflection more fit and profitable to us than the consideration, calmly and earnestly, of this relationship to the Lord of the Universe? No mean, low or degrading notion of our position can ever lead us duly to appreciate the duties of the christian profession, or give us a proper regard for its heavenly obligations. If we feel that the christian religion is something of which we are to be ashamed, something that we must conceal as much as possible, and whose principles we are to exhibit in the least degree, of course we can have no active earnest, living conduct. If it is a concern of inferiority and of low

position, we cannot expect to honor, faithfully its demands. But its place is quite different. When we look at it in the light of its cost, we begin in some degree to realize its worth and importance. Whence comes this honor? How do we attain to this excellence, this noble estate of being a child and heir of God and joint-heir with Christ? Who has purchased for us this proud rank in the universe. Who has so generously brought these honors, privileges and blessings to us? Ah! whose work is all this? Our own weakness could never have reached to this high rank. Our poverty could never have purchased such honors as these. Whence then come they. "Behold the Lamb of God that taketh away the sin of the world," was the introduction of the Harbinger John to the Son of Man. "In this was manifested the love of God, because God sent His only begotten Son into the world that we might live through Him." "Ye were redeemed" says the Apostle Peter, not with corruptible things, but the precious blood of Christ as of a Lamb without blemish and without spot." The cost to us then of this high rank was nothing less than the blood of Christ the only begotten of the Father, the equal with God, the sole heir of the throne of his Father. Through his blood—His death are we permitted to become sons of God and joint legatees with Christ of the rich estate of our Father. The poorest, humblest, disciple by a faithful life, has a title to the riches, more than all the gold of Australia or California, has in reserve, honors and crowns more than belong to all the Czars, Emperors and Monarchs of this earth combined. This is no vain, idle dream—no mere fancy picture. It is stern reality, if there is a word of truth in the Bible. By simple virtue of being a child of God, we become heirs of the wealth, the glory, the honor of the Universe. As his children, he has promised all to us. For us he gave up dearest gift of Heaven, His well-beloved Son, and do we need assurance now that he will freely give us all things? Is there a heart so hard as not to be melted by these manifestations of love? Is there one so cold as not to feel such love as this? How little indeed do we value these glorious realities? How little do we meditate upon them, sum up their matchless worth and strive to comprehend the fullness of their meaning! What an honor for poor care-worn, vexed and sorrowing mortals of this earth to become heirs of Heaven's incorruptible, fadeless and immortal wealth. Here all is disappointment, uncertainty, pain, suffering and death. There is full and glad fruition, peace, joy and life? Do we, my brethren and sisters realize these things. Do we believe them. Ah! do we act as if we realized that

they were true? Where is the man or woman that does? Earth with its trials and cares, its daily demand seems to be the only concern. For these priceless and eternal honors, we seem hardly to make an effort. Can we not look at these matters differently, or are we so low, gross, degraded and sin-blinded, that we are wholly unable to rise to these pure and heavenly thoughts? Let us at least make the effort. Let us endeavor to understand more fully what it is to be a child of God, and an heir with Christ, of the honors and wealth and glory of the Universe.

W. L.

McMINNVILLE AND WOODBURY.

I was with the brethren at McMinnville, in April ; spoke for them some ten or eleven times, and had good congregations all the time. The brethren are doing their own worship ; nearly all of them read, speak, or pray in the church, when called on. They have adopted the Lord's plan for raising all funds. Some of them have been in the habit of pledging, but I hear they are now ready to abandon that system for the Lord's way. They are now *nearly* out of the system of church official worship, and as I think after the year, will not *hire* any more preaching. I fear the preaching brethren have not taught the brethren upon all the subjects connected with the work of the brethren in the Lord's way. I heard of several preachers, but saw only one, Brother Isaac Jones. May the good Lord bless the brethren in their work in the Church. We spent the time to great advantage to ourselves, in talking, and hearing our brethren talk on Christianity. The brethren are sound in faith, they want no new revelations, they are satisfied that the Bible contains all things necessary for us, and have learned that *sinners* can be saved by the Christ, through obedience to his written commands, and they, therefore, do not teach the sinner to pray God to know what to do, since He told them what they must do in positive and plain terms. They teach Christians to pray, and are setting a noble example.

Brethren L. C. Waters, the lawyer, H. L. Walling, and J. J. Logue accompanied us to Woodbury, where I spoke seven times to large congregations. My principal teaching was to the brethren, upon the Work of the Church. The brethren at this place have been under the hire-

ling system for some time, and though they have a large membership on the book, yet they have but few who worship. Several informed me that they were determined to go to work, and I believe they will; they are willing for the Lord to direct and perform accordingly. The reason they have not done so, is owing to the fact that they have not closely studied the subject, and have depended on the preacher for too much. This they promise to quit. So far as first teachings, they are sound; they are not to be led off by error, we think. They seem not to have any confidence in this prayer system before obedience, but have not done as much in the church as they now know they ought. We believe the brethren will do well at this place; I have no fears if they do just as the Lord orders. May the God of all mercy bless them. Bros. Waters and Walling spoke to the brethren, encouraging them to follow the Lord. I did not go to Sparta, having learned that the brethren at that place had a *copartnership* arrangement for worshipping God, they requested that I should come a week later, which I could not do.

I was called home from Woodbury on account of sickness in my family. Great good can be done by visiting the brethren, and setting them in order; all they need is to be taught, and they will work right if they work at all.

J. K. SPEER.

QUERRIES.

BRO. FANNING:—I, with some other brethren, desire that you would answer some questions which we deem important to us.

1st. Should a brother attend an execution sale and buy property under its true value with the purpose of being benefitted in the operation? or would it not be more like Christianity when a brother is needing such property, to bid at once, its true value?

2nd. Give us a new rendering of the 25th chapter of Matthew and 46th verse.

Yours fraternally,

W. T. EVANS.

Answers.—No man should attempt to purchase below its true value; and yet we are not satisfied but the *true* value is placed upon property

when in fairness, it is offered to the public at the highest bidder. What an article will bring in cash, is generally considered its worth.

Secondly, we feel confident the Saviour intended, in Matt. xxv. 46, to tell his hearers that the wicked at the day of judgment should be driven into unending punishment, and the just should enter into unending happiness.

T. F.

EDUCATIONAL.

A meeting of the Board of Managers of the Educational Stock Co., will take place at Franklin College, Tuesday, the 4th of June next, the day preceding the Annual College Commencement. The meeting of the Stockholders will take place on the 5th of June, at the same place. It is desirable that every subscriber should attend, as matters of interest to all will be presented for their consideration.

DAVID LIPSCOMB, Secretary Board of Managers.

NEW VOLUME OF THE "GEM" TO BE ISSUED SEMI-MONTHLY.

A new volume of the "Gem," will commence with the May number for 1861, and hereafter it be will issued semi-monthly. No expense will be spared to make it the most interesting, instructive and amusing juvenile paper published. Lessons of virtue and morality will be pleasantly interwoven in charming stories, pretty poetry, and incidents of every-day life. The puzzles, charades, enigmas, Bible questions, and mental scenes and pictures, will gratify the curiosity of the young and also impart information. We will sincerely thank any one who will suggest improvements and will gladly adopt the same. It is not only the best, but the cheapest paper published, and we ask the subscription and co-operation of every reader of the *Advocate* in giving it a wide circulation. Reader, subscribe yourself, and induce others to do likewise. The terms are so low that none can refuse to take it, viz:—

One copy one year, 30 cents. Four copies \$1 00. Ten copies \$2 00. Twenty-five copies \$4 00. Fifty copies, \$7 00. One hundred copies \$12 00. Address James Challen & Son, Philadelphia, or the Gospel Advocate, Franklin College, Tenn.

SPECIAL NOTICE.—Any subscriber of the Gospel Advocate sending a subscriber to the *Advocate*, and \$1 00 will receive a copy of the Gem *gratis*.

JAMES CHALLEN & SON.

A CALL FOR PREACHING.

ABERDEEN, March 30, 1861.

Brother T. FANNING :

By the request of a few brethren in our city, I propose to address you on the present.

We have a house of worship being constructed, that will be finished in the course of two or three weeks, not of the finest order, but sufficiently large for all purposes of worship, neat and comfortable.

We invite you to visit us, whenever you can find it practicable so to do. And if you cannot visit us, will you be so kind as to induce some competent laborer to come and cast his lot with us.

We will attend to his carnal necessities without the necessity of resorting to the odious and unscriptural hireling system.

There may be great good accomplished in this place by the proper efforts, we therefore solicit your best energies in our behalf.

Please let me hear from you soon.

Yours in the Lord,

L. V. YOUNG.

My hope is to see you, brethren in the South, and at Alexandria particularly again; but when we may be prepared to leave home we cannot promise. Who of our teachers will "enlist" in this enterprise? The Lord calls us, brethren.

T. F.

ADDRESSES OF A. CAMPBELL.

To the Editor of *Gospel Advocate* :

DEAR SIR :—We have in course of publication the Lectures, Ad-

dressess, &c., of A. Campbell, delivered before popular assemblies, during the last thirty years.

They embrace a wide field of subject matter, and of argument embodying the mature thoughts, solid reasonings, and reflections of one of the great original thinkers of the last half century, whose influence has been felt so extensively, both in this country and in Europe.

This work is considered the *chef d'oeuvre* of all his numerous writings, and to show the author's estimation of its value, he has delayed its publication to this late period of his life, and has dedicated it to the dearest earthly object of his affection—his truly Christian wife. It will contain twenty-seven of his ablest lectures, addresses, &c.

This volume is a large super royal octavo, containing 640 pages, printed on super calendered paper, from perfectly new type, prepared expressly for this work. It will have, besides a list of topics, a full and copious *index*, for the benefit of student and general reader.

It will also be embellished with a superb and original portrait of the author, by Butler, of New York, from recent and approved photographs.

We will send it by mail, *post paid*, at \$2 00 per copy. Cash orders will now be received by

JAS. CHALLEN & SON.

Philadelphia, Pa,

Or at the office of the "Gospel Advocate," Franklin College, Tenn.

The work will be ready for delivery early in May.

BRO. WALTER SCOTT IS NO MORE.

Another of our just and good man has fallen. Bro. Walter Scott, who has labored assiduously for near forty years in the Lord's vineyard, closed his earthly pilgrimage about the 1st of may, at Mays Lick, Ky., in the full assurance of a better world. "Blessed are the dead that die in the Lord, yea saith the spirit, they shall rest from their labors, and their works do follow them." We knew him well, and loved him dearly as a brother, faithful and true.

T. F.

DEATH OF SISTER MAGGIE PERKEY.

A letter received from a relative of the deceased, gives the following facts:

"Died in Alexandria, Tenn., on the 2nd of March, Mrs. Maggie

Perkey, wife of Prof. O. Perkey, Principal of the Male Academy of that place, and daughter of O. D. Williams, in the 21st year of her age, leaving an infant son nine days old. The deceased bore her sufferings with Christian fortitude, not a murmur escaped her. She expressed unshaken confidence in the promises of the Saviour, and passed through the "dark valley" leaning calmly on his bosom. She called her friends and relatives to her bedside; gave them her parting advice, and benedictions, and her exhortations were most beautiful and soul-touching. Exactly sixteen months from the day she stood a blooming bride in her father's parlor, she lay in the same room, a corpse, clad in the same habiliments.

Maggie has left a deep impression on her friends and acquaintances. She was lovely in life, and beautiful in death. Her remains were followed to the grave by a large concourse from the village and vicinity, and were laid down to rest with sorrowing, though submissive hearts."

When we heard of the death of our dear pupil, Mrs. Maggie Perkey, we felt indeed that all of earth passes away, and the grace of the fashion of it perishes. She was with us in school, loving and beloved, and while here, submitted to the Saviour, she so meekly and humbly followed. Dear Mag, we mourn thee! Thou hast gone from an earthly, to a heavenly home; but we are weeping. Thou art with the Great Shepherd, in the green pastures, beside the still waters. Thou hearest the holy ones, who have the harps of God. Thou wilt sorrow no more; not even for the little helpless one thou hast left. God will wipe all tears from thine eyes, and while we are walking on, oftentimes, with hearts full of sorrow, thou art clad in angel robes, and art beholding the King in his beauty. Strange we should weep for thee. With love and reverence, we give thee to our God.

Good-bye Darling;

C. F.

BRO. FANNING:—On last Lord's day I pronounced an eulogium on the memory of one of earth's brightest jewels, MARY BROWN, consort of Bro. William Brown, of Spring Creek, Phillips county, Ark. (John xi. and 1 Cor. xv.) She was forty-five years old of natural birth, and sixteen of spiritual birth. Her name is in the roll-call of faith, (Heb. xi.,) and her spirit basks in the sunshine of the celestial land. O, insatiate death! why pale the life of one so beloved, whilst

others less lovely are spared! God's ways are not as man's ways are. Angel bands have sung our dear one home, where, upon heavenly harpsichords, she will carol in celestial music through the undimmed day of Eternity.

Rest thou sainted sister, until day eternal shall dawn, then, on the other side of Jordan we will meet and greet thee, and part no more forever. But our sister left us just as the good genius of her beloved America had fled and left the Republic like a young widow in the weed of sorrow; just as the proud Eagle began to whet, and cower to fatten upon the spoils of a dilapidated Republic; just as the last experiment of man's capacity for self-government was passing the ordeal; just as the stars and stripes of the boast of all Governments began to pale; just as the old ship of state cargoes with the destinies of our once proud country, and hope, and toils, and blood and prayers of Washington began to go down into the deep, dark sea of *disunion*!

"Hope for a season, bade the world farewell,
And freedom shrieked as Kosciusko fell!"

If such were the emotions of freedom at the fall of one man, what must be her panic at the overthrow of our American Republic!

But my theme is not the demise of my beloved country, but the death of sister B. She has gone to the grave where the weary pilgrim is at rest. And though the mad ocean of political strife may roll its infuriated waves, and the conflicting winds may unite their forces, and the thunders of demagogues may shake the heavens of Cæsar's Government, and the lightnings of man's wild passions pass from cloud to cloud, yet not all the forces of these untamed elements can shake or disturb the repose of the tomb.

Our sister will sleep in quiet, and hear nothing of the tumult until God's Angel shall stand with one foot on the sea, and the other on the dry land, and swear by Him that lives forever, that time shall be no more. Then will she come forth, costumed in righteousness. "The grave is the house of all the living." It is the home of rest, in whose deep bosom, he who has met the storms of the deep, moors his wearied vessel, never more to risk the tossings of Old Ocean. It is the home of quiet, where the exile retreats beyond the tongue of slander, and heart of malice; and where the weather beaten traveller finds a welcome and secure repose. There, no cares disturb, no passions invade, no enemies defame, no hypocrites molest. "There the wicked cease from troubling; there the weary are at rest!" "There the prisoners rest together! they hear not the voice of the oppressor! the small and the

great are there;" and there rest our sainted dead, till morn shall break,

"Where brighter suns dispense serener light,
And milder moons imparadise the night."

But the grave—

"This is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

May we all remember that *Anarchy* destroys *liberty*, and that *Union* preserves *order*. Let all Christians be united upon Zion's foundation, and seek to maintain a loyal citizenship in that kingdom which cannot be shaken. For there is not on this earth a lovelier vision; there is not beyond the skies a more angelic spirit than one robed in charity—one striving for the unity of the spirit in the bonds of peace.

J. A. BUTLER.

DEAR BRETHREN: I would inform you that we have had the misfortune to lose our dear little babe, Geo. W. Jones. He died of scarlet fever, on the 27th January, 1861, aged 9 months and 12 days. We promised him the day we buried him, that we would see him again. May the Lord help us to fulfil that promise. With a sorrowful heart, I again subscribe myself, your Brother,

THOS. J. SHAW.

BRO. FANNING:—My husband, Z. H. Williams, died in peace on the 29th of June last, with Consumption, after a protracted scene of suffering. He leaves me with seven children to lament his loss. We sorrow not as those who have no hope, but know that his loss is our gain.

Your sister in the good hope,

MARY WILLIAMS.

BRO. FANNING:—You doubtless remember our pious and aged sister Atkinson, formerly of Triana but late of this place. It becomes my solemn duty to inform you that she has gone on her long journey. She fell asleep in Jesus on Friday the 8th day of February, 1861. She was born in King William county, Virginia, some sixty years ago, was married to James Atkinson at the age of thirty and shortly afterwards removed to this State. Upwards of twenty years ago she embraced the cause of her blessed Redeemer, and truly she has labored while the day lasted, and has kept her lamp full of oil, well trimmed, and burning brightly ready for the night of death. The bridegroom knocked at the chambers of her soul, and she answered quickly, My Lord, thy servant is ready and stands waiting to enter the blessed mansions. Oh! there is beauty in such a life! there is heavenly peace in such a death! How can we mourn the departure of such saints for the Paradise of God? While she lived her meat and drink was to do her Master's will, and almost her last words were, when asked if she was willing to die, "*I am content so the will of my God be done.*" Ah! the simple, truthful, confiding faith of this aged "Mother in Israel!" O blessed faith, may it be ours while we live, and may it descend to our children and to our children's children for generations to come. "I am the resurrection and the life," saith the Lord; "and he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die!"

A FRIEND.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII.

NASHVILLE, JUNE 1861.

NO. 6.

FIRST AND SACRED PRINCIPLES AND TWO ORDERS OF PREACHERS.

Amongst teachers of religion, we are persuaded we have two dangerous extremes. In the first place, we have long been troubled with an inferior class of preachers,—men of bad temper, self-willed, puffed up with the smallest amount of knowledge, and clothed with a large share of what they call official authority—whose highest ambition is to abuse the “sects;” but who never advance beyond a very imperfect acquaintance with a part of the alphabet of christianity. Another class, equally objectionable in our view, may be found whose preacher; affect to have risen above first principles, profess very great regard for what they call “other denominations” endeavor to live on good and fraternal terms with all “orthodox christians”—men they are who adopt the clerical style of the times, seek an early charge as pastors with such salaries as are offered and they talk in a melancholic mood about the heart and higher attainments in devotion, without laying the proper foundation for genuine godliness. These are always sickly, sentimental, ease loving, and frequently money loving preachers, who are never satisfied with getting, and never satisfy such as hope to govern by the pure milk of the word. Their portrait is more accurately drawn by Paul, 2d Tim. 3 chap. These are extremes, always to be

found, and yet, there is a semblance of truth in both. No minister of the word can find an assemblage of worldlings, not starving for first principles; for lesson first, second, third, etc. in religion, and no one should think of addressing the world without teaching his hearers how to trust in God and submit to his Son, our Lord Jesus Christ, but this is only the beginning of the minister's labor. The converted should leave first principles, and go on to perfection.

In order to contribute as much as possible to the correction of the evils to which we refer, we beg leave to point out very briefly, the scriptural qualifications and labor of the minister of the Gospel, as the Scriptures represent to us. He is raised up—tempered and fully educated in the house of the Lord, and the churches should never think of sending one abroad to teach others till they are fully satisfied he knows the truth, can govern himself and has the work fully at heart. There is indeed, no apology for a preachers being ignorant of the Scriptures. He should know especially the elements of the Gospel, be well acquainted with the organization, and history of the church, so far at least, as given in the New Testament; be able to discriminate between true and spurious Gospels and churches. In addition to this, he ought to be acquainted with the struggles of the church in the ages since the Apostles, so far he can learn them from the Bible and ecclesiastical history. We also consider it important that he should understand the origin and history of the denominations, particularly Rome and her prolific daughters as shadowed forth by Paul and John and delineated in Eusebius, Mosheim, Neander, etc. Thus qualified, the servant of God is to go forth into the field by the commendation of his church, and like Paul and Barnabas, he is to return as often as practicable to report, take advice, and receive the encouragement of the brethren.

With such qualifications his work is very simple. Knowing the truth as it is written and being acquainted with society—he is equipped, in the words of the Saviour, with the wisdom of the Serpent and the harmlessness of the dove, and his first work is to convince the people that Jesus is the Christ and worthy of all confidence, respect and veneration. In convincing the world the preacher is to be humble, solemn and affectionate, and thus winning the hearts of the people, it is easy to direct their attention to the submission of the Gospel. When sinners heartily believe, it is not a difficult matter to induce them to renounce their evil ways, reverently confess the name of Christ before men and angels and very humbly bow to his authority

by immersion into the name of the Father, Son and Holy Spirit. With these items are included the honor of adoption, the blessings of the Good Spirit, the hope of eternal life and the judgment to come.

The preacher, however, who finds his stores of knowledge exhausted in giving instruction thus far, is by no means competent to evangelize. He should be called home to take other lessons in the science of religion. Yet we are to be satisfied that any one understands clearly the beginning of the Gospel, translated erroneously, "first principles" will not be able to look through the whole plan of salvation. Every science in fact, is learned as a whole at once—it shines upon the mind through its alphabet. Hence the pupil, who first learns the value of the 26 letters, can in an hour, learn how to put them together with proper effect; he who comprehends first in a proper manner, the parts of speech is born a grammarian, almost in the twinkling of an eye; he who knows the meaning of addition, subtraction multiplication and division, is a mathematician, and so soon as one learns the meaning of the 65 elements in nature, and grasps the idea of affinity, looks quite through the science of chemistry. Yet men and women may posture their heads all their days in memorizing something about sciences and die profoundly ignorant of all that is valuable in them.

He also that would know the power of godliness must begin at the right lesson. Should he be directed wrong at first, he never can learn the truth unless all that he seems to know is effaced from the mind. We repeat then, that the whole glory and excellency of the kingdom are seen through the simplest lessons of the Divine value, and the preacher who understands well, faith, repentance, confession, baptism, the spirit of adoption and the honor of heirship in the kingdom, is fully competent to do the work of an evangelist. Hence no such an one thinks of leaving the new converts to starve, like tender lambs on the barren waste. He, in the first place, sees that all assemble, and continue steadfast in the Apostles teaching, in the fellowship, in breaking of bread and prayers, and secondly, he desists not from his labor, till the members become able to admonish one another, in Psalms, Hymns, and Spiritual Songs, in exhortations, teaching and all the work of the church and of the family to perfect themselves in every good work. Should this require the labor of the evangelist a week, a month, a year, or as with Paul at Rome, two years; the lambs must be fed, and this is Gods plan for saving souls. When the Evangelist finds that the body is fitly and compactly jointed together, all the members performing their respective offices correctly, he can in confidence go to another

field. He may in this manner build up any number of churches which his ability and circumstances will allow, and their care he should never neglect. It must not be forgotten that the evangelist is to see that the over-lookers—pastors—deacons, deaconesses, etc., is all in their proper place before leaving a congregation for new fields and conquests. While examining this subject, we consider it our duty to refer briefly to the idea of transforming our Evangelists into pastors of the churches. Perhaps it would be well, to notice the arguments usually employed in favor of the system.

We deny not that the examples of the denominations around us, have very considerable influence. Our young preachers, particularly, are forcibly impressed with the apparent independence, dignity, ease and influence of clergymen generally, and they doubtless ask themselves, why may not the churches of Christ adopt the same policy with good effect? We ought to observe that these clergymen, teach nothing like the practical christianity set forth in the New Testament. The members of the denominations consider no that it is their lay privilege to attend to the ordinances, and keep house for the Lord. Their view is, that every thing in religion is officially performed, that is next to blasphemy for the people, mere mechanics, farmers, traders, lawyers, physicians, etc., to read, exhort, sing, pray, break the bread, and direct in the assemblies of the saints. Their notion is that, none but men installed into office—authoritative preachers—men upon whom the robes of office have descended from some quarter, they know not what, are the only persons competent to perform the service. They have no conception that the Church of Christ is a kingdom of priests, and that the members by their relation to God, are alone authorized to sacrifice to Heaven, and rule in the household of the faithful. Hence, their willingness to hire some one to do the work for them, and their deep felt satisfaction in the thought that when they attend preaching, hear the organ or choir, and pay their preacher, there is no other obligation resting upon them. Upon this system the spiritual pulse of the church ceases to beat upon the departure of the pastor; the members cannot worship, their heart, head and every vital power have departed. We gravely ask, if this is not fair picture of the pastoral churches amongst the disciples? We have heard again and again of the lifeless condition of churches without these preaching pastors. We admit it all, but there is a sufficient reason for it. The preachers fail to teach the members their high relations to the Lord, the obligations that rest upon them and to impress them with the inspiring thought that the church

is the pillar and support of the truth, a city placed upon an hill to give light to all around. These preachers know neither first nor second principles, and hence their converts are a sickly, feeble race, scarcely fit to live, and not at all prepared to die. We conscientiously believe the main fault is in us who preach.

We have been told that the plan of "the members meeting to break bread, etc., has been fully tried and failed." We plead *non est factum* to the charge. It is true, when members are not properly instructed, and begin the work mincingly, fearfully, and doubtful as to their right or ability, it is very easy for any clergyman to turn them aside, and having no heart in what they attempt, the exercises soon become irksome, the members attend reluctantly and the whole matter is soon abandoned. We wish to suggest to the brethren that the whole life and power of religion are exerted and enjoyed by the united efforts of the members of the church to do good. Our own observation has led us to conclude that the greatest barrier to the success of the churches in attempting to keep the Lord's ordinances, consists in the mistaken idea that some of the older members, perhaps but one—just from the thickest smoke of Babylon—must do all the work. Such men are always easily flattered, though ignorant, cold hearted and vain, they imagine themselves official pastors, and when they find a few members together they will harrangue them for hours in the most bombastic style. The result is, the brothers and sisters are thoroughly disgusted, and so mortified that they want not the repetition of the dish. We wonder not at the result. But the reader will see that this same official, pastoral idea has inflicted the evil. The churches that prosper are those in which *all* the members sing, pray, converse, exhort, admonish, entreat, and labor together according to the ability of each; and their services never become wearysome. We are some times told that preachers must have time to study, and if they travel all the time they cannot improve. It occurs to us, when men get under a wrong system, they do not wish to learn the truth. Who ever thought of a preachers, traveling all the time? As already intimated when he visits a place let him remain till he has finished what he can accomplish, let it require a week, month, year or ten years. He is not an hour or day laborer, neither does he work by the month or year, but he has enlisted for the war, and works by the job. We earnestly request the brethren to re-examine the labor of Paul and Barnabas in Asia Minor, after having been sent from the church of Antioch in greater Asia. The "circuit riding" system of trotting round the country, giving an

hour here, another there, and effectual work no where, may possibly bring persons together in the style of our Methodist brethren, but it is not the Apostolic plan. The minister of the word may preach once, twice or thrice per day, and still give as much time as may be requisite to books. Reading is not study. It may afford material, but *thought*—reflection on the high way, and upon our pillow at night—can alone furnish us with what we can use to advantage. We are persuaded we have done some of our best studying, and performed some of our deepest thinking while preaching, and in the worship of the congregation, and it is something singular that the man who works most, generally thinks and acquires most. Martin Luther, John Wesley, and Paul the aged, were successful students, and yet they never had time to spend months and years pouring over musty volumes in search of light. Let preachers read the Bible, and think upon what they have read and light will blaze up around them wherever they go.

We were reminded not long since by one we regard as an excellent young brother, that Peter was told to "feed the sheep," and this was quoted to prove the Apostle's pastoral relation. The preachers are to feed all the sheep and lambs they can find, but how the feeder can leave the field, and feed the sheep successfully, we cannot imagine. Peter did not so. He did the work of an Evangelist. Modern pastoral labor, it has seemed to us, is designed to feed the poor, hungry begging shepherd. He seeks the fold to secure milk, flesh, wool, and whatever a popular style can win for him. Hence he is not only a begger, but slave, and the sheep frequently drive such from the fold. He is always at the mercy of the sheep expecting to be driven from his position.

But the delicate and great matter we have not touched. Ministers of the word, ask themselves the question, how they can supply themselves and families, without settled and fixed arrangements with congregations? There are two reasons for making this enquiry. First, the influence of the denominations cannot be ignored; and, secondly, when so many of our preachers bitterly complain of no adequate support; inexperienced ministers draw back, and ask for stipulations. They say they are not willing to give the certainty of a support in the professions of the world, for the uncertainties of the church. How shall the question be settled? To the law and to the testimony. If there is no authority in the Scriptures, we will promise perpetual silence.

The Apostles were directed to go without coats, shoes or money in

their purses, but to labor in the confidence that He who clothed the field with grass would not neglect them. The churches sent their servants without pledges, notes, or bargains, simply in the confidence that the people of the Lord would do their duty. In forming matrimonial alliances, it is scarcely considered reputable for either party to ask a property consideration. Husbands and wives united in circumstances regarded fair and equal, and they should be joined in no other, never think of bonds and security from each other to fulfil obligations arising from the very nature of their union. When a servant is sent from a congregation, all the wealth of that congregation and of every member in it is pledged to support that brother and his family. If the preachers will but teach the brethren fully that not only is the earth the Lords and the fullness thereof, but that all we have should be held a ready sacrifice to his cause, there would be no trouble touching the living of preachers and their families.

But we have occupied quite sufficient space in reference to details of this character. We cannot now, however, and we never have been able, to employ the style, "*first*" and "*second* principles" in the sense generally intended. This would imply that there are two departments of Christian teaching independent of each other. One part, possibly, for the less advanced class of teachers, and the other for the better informed. In the Scriptures we have "*the beginning*" and "*the perfection*" of Christianity; and our observation leads us to the conclusion that any one who is capable of teaching the first lessons successfully, is quite competent also to lead the saints into the knowledge of a perfect man in Christ Jesus.

Hence we conclude by stating that the doctrine of Christ, is one, and all teachers are one. We preach the one faith, one Lord, one immersion, one God, one body, one spirit and one hope for all; and that no one should be an acknowledged preacher amongst us, who cannot see and delineate the Gospel from the beginning to the end without error or mistake.

The call is loud and long for more faithful teachers of the Gospel of the Son of God. The harvest is ripe—the full heads are falling in the fields—and the reapers are few. Should we not pray the Lord to send forth more truth-loving, self-sacrificing preachers into the field?

T. F.

A PROPOSITION IN REFERENCE TO CHURCH ORGANIZATION.

WHY is it that Christian men—able and sincere preachers and writers—differ so widely in regard to church organization? Is it a subject of revelation, and yet so difficult to be understood that nothing can be spoken in confidence? Every writer seems to set out in his investigations in the hope that all will be made clear, and still few agree in any view of the matter. We have, in our humble way, ventured to pen what seems to us very plain indeed, and yet a friend wrote to us the other day that, many of the intelligent brethren disagree with us. Whilst we admit that we may be in error, we are quite sure we have neither adopted or invented a theory, are wedded to nothing of our own, and will not, if we can avoid it, be wedded to the systems of men. We know that our highest ambition is to learn the whole truth as it has been communicated by the Spirit, and if we are in error in the smallest matter, we flatter ourself we would receive correction with a thankful heart.

With these reflections we propose to our Editorial brethren a full and free discussion of the whole matter in our respective papers. Such a discussion might be satisfactorily conducted, and we doubt not to the greatest improvement of many good brethren. The following might be proper questions.

1. The meaning of church organization? If not a Scriptural style, what is?
 2. The meaning of office in the New Testament? How constituted or "inducted?"
 3. The Evangelist—his education, "installation," work and support?
 4. *Bishops*. Who are they? How made, their work and reward.
 5. *Elders*. Who are they? How made? their work and reward?
 6. *Deacons*. How made; work and reward?
 7. *Deaconesses*. Work and reward?
 8. How far are Christians required to take responsibility in the churches—merely as Christians—without special and official appointment?
 9. The whole doctrine in relation to the communion of the saints, particularly on the Lords day, might be examined.
 10. The weekly fellowship, and all questions connected therewith.
- We wish to tell the brethren of the Harbinger, American Christian

Review, Christian Union, Record, Bible Advocate, and British Millennial Harbinger, in much brotherly affection, that we have noticed editorials or editorial sanctions in correspondents in their papers which we consider not only incorrect, but calculated to produce much confusion amongst us. We respectfully suggest that we would be pleased to publish one or two pages of our own in each number of the Advocate and an equal amount from each of the papers by our brethren. This we respectively propose with the view of eliciting the whole truth on the subject, and of encouraging greater harmony amongst the saints. Will this course answer any valuable purpose, brethren? If not, let any one propose a better plan by which to arrive at truth and unity, and we will gladly adopt it.

Will not an interchange of views be of incalculable service? If so, brethren, propose the plan, if you are satisfied with our proposition.

T. F.

WHO IS THE MAN OF SIN, THE SON OF PERDITION? WHEN WILL HE BE DESTROYED? AND BY WHAT MEANS?

WE consider it the duty of Christians to know all that the Scriptures teach, and with the view, in part, of eliciting information, we have propounded the questions above. Another object we have in mind is, to press upon the brethren the importance of their investigating subjects which have hitherto claimed but a small share of our attention. For more than a quarter of a century, the battle has been with reference to the authority of the Bible, and the opening lessons regarding the Christian institution; but the period has arrived in our judgment for suggesting to our readers the propriety of looking at the signs of the times and reading the word of God with reference to the closing of this earthly drama. True, the thousands of books on the prophecies that have been written to no purpose, and the tendency of such studies to unbalance speculative minds, may be offered as arguments against such investigations, but when we see many scriptures pointing directly to the revolutions of the ages and the end of the world, we should feel encouraged to examine them. Therefore, we respectfully ask our readers to aid us, in examining to profit, such passages as that penned by Paul in the second chapter of the second

Thesilsonian letter. The excitable and over credulous have from the beginning been urging that the end was at hand. It was for the purpose of silencing this class of teachers that the Apostle said: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letters as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

We repeat our enquiries, Who is the man of sin? Is it a political or religious power? Is it a politico-religious power? Or is it the Roman Catholic power? is it the Pope? What is it; and who is it? When shall we look for the destruction of the man of sin? Is the time of his downfall shadowed forth in any of the passing events of the times? But in our view the most important question for Christians to determine is the part they are to perform in the destruction of so great an enemy to our race. Will he be destroyed by the sword of wickedness, or the sword of the Spirit? Or will it require the co-operative energies of both?

We cannot say that we are destitute of conclusions on these matters which are at least satisfactory to our own mind, but our ambition prompts us not to put forth any new or startling theory. In fact, we profess to entertain no theory. We are satisfied of the truth of the Bible, and our ardent desire is to learn its teaching, and to impart whatever we may know of truth to such as are pressing in the narrow

way. The destruction of false religions is plainly set forth in the scriptures to forewarn us of the deceitfulness and danger of sin, and we doubt not that God intends to enlighten all who look to him for aid through the proper channel.

Who will undertake an application of the prophecy to which we have called attention? T. F.

CHRISTIAN EFFORT.

No one can calculate the amount of good which may be accomplished by a single congregation when all the members exert themselves to the utmost of their ability. To co-operate effectively, however, each member must be considered an essential part of the living, active, moving, working body. All cannot be eyes, ears, mouth, feet or hands, but all have their proper place, and the secret of success is for each to know his or her place, and be satisfied to work in it.

All can meet together, pretty nearly all can praise the Lord in Psalms, Hymns and spiritual songs; all can pray, if they will, fervently to God; all can break the bread, and drink the wine in memory of the Savior, none should refuse to intreat, exhort and teach to the utmost of their ability, and every disciple should consider it not only a solemn duty but a high privilege, to lay by in the Lord's treasury on the first day of the week as he had been prospered. A single word uttered in the proper spirit, from even the humble, may have the very best effect. Solomon said, "Words fitly spoken are like apples of gold in pictures of Silver."

If Christians would study from day to day as to their opportunities to do good, not a single day would pass without an effort; and it must be remembered that the bare effort to profit others is not without its reward. We are strengthened and invigorated physically and mentally by labor, and equally so in our moral powers by a continual struggle to profit others. In this way we never fail to improve ourselves. A lone sister or brother settling amongst strangers, has been known to rear up a large congregation. Let the heart be in the work, and the hands, the feet and the mouth all readily engage.

We need no improved guns or new fashioned machinery for battering down the walls of the enemy. The simple Gospel, as delivered by the Savior, will answer for all the artillery service, and the sword of the Spirit, wielded by a knight of the cross, will pierce more hearts

to the destruction of sin than all the implements constructed by men. But nothing can be done without effort. Let not the uneducated say, we are ignorant, cannot instruct the mighty and great of earth, and therefore we will do nothing. The earnest unlettered man is often the best preacher. There is room for all to labor profitably, and, as we before intimated, let each study carefully his proper place, and let him occupy it faithfully, and the Lord will give the increase. Women as well as men, are to be constant preachers; not that the Lord requires them to expose themselves to the rougher and harder work of public preaching, but they too have tongues to be used in private and amongst the brethren, and their words may become swift messengers to the heart. A truly pious woman has it in her power to do great good, by her modest instruction, her faithful warnings, her fervent prayers and her entire devotion to God. But all can labor to advantage if they will properly equip themselves and then labor as instructed by the King, whose eyes are always open to the wants of his subjects.

T. F.

DID THE PROPHETS OF OLD FORETELL EVENTS AS THEY ARE OCCURRING IN OUR AMERICAN HISTORY?

Within a few of the past months we have heard more from preachers, professors of religion, and even wicked men, in regard to the fulfilment of prophecies than in all our previous life. We have been pointed to Daniel's vision and the Revelations of Jesus Christ to John while on the island of Patmos, again and again, as affording abundant evidence that inspired men had the clearest views of Abraham Lincoln and Jefferson Davis' administrations, and we have been asked very often indeed to give our views on passing events. We must say to our readers, in the first place, that judging from the failures of the wisest men from the days of Noah to those of the beloved John, to correctly interpret the prophecies, we feel doubt as to our ability to speak with very much confidence. We have, to be sure, read many elaborate works on the prophecies, but all, to us, seem to darken counsel, and we have lived through the "second advent" excitement of Miller, Himes & Co., without becoming much wiser touching the future. Yet Dr. Cumming will have the end in '66 or not far away. Many of the brethren think the time is short, and some even imagine the

American revolution of 1861, is to be the closing scene in earth's grand drama. It may be, and God knows, we have no objection, but we are not yet satisfied as to the truth of any of the theories. We frankly admit our ignorance of what will come next, and from the rapid and most unanticipated revolutions of society, we begin to think that "coming events" have ceased to "cast their shadows before" as has been fondly supposed.

We feel not unwilling however to make a suggestion or two. We have not the most distant idea it ever entered into the heart of Isaiah, Jeremiah, Ezekiel, Daniel, or the beloved John, that there existed such a country as America; although our friend Baldwin has demonstrably proved to his admiring friends in his famous Armagedon that the "*American democracy*" is the veritable "*spiritual Israel*." We have not found any thing in the prophecies of the Old Testament reaching beyond Babylon, Medo-Persia, Greece and Rome, except the Messiah and a kingdom to be established by him, which neither scholars, wise men, or even the prophets who made the predictions could comprehend. In the New Testament we have at least two remarkable prophecies. The first was with reference to the "end of the world" which took place in the year of grace 71, but the precise time, neither could the angels of heaven or the Son of man tell. The end was to come as a thief in the night, and whilst forty thousand Christians rejoiced in it, the rebellious Jews would not see it, and from that day to this, they have been in a furnace of fire, wailing and gnashing their teeth, still looking for a Deliverer who will never come. The other prophecy to which we allude, has reference to the origin and history of a spiritual kingdom in deadly conflict with Rome, her lewd daughters and human institutions in general. From the epistles and the revelations by John, it occurs to us that Christ's kingdom will triumph without the "shaking of a bruised reed or quenching the smoking flax," but that the prophecies point to the operations of Russian, English, French or American governments, we are by no means satisfied. The conflict of the New Testament is between the church of God and religious sects constructed in the wisdom of men. The Romish hierarchy will fall, Protestantism, the legitimate offspring of the mother of abominations, must fall, and we are strongly inclined to the conclusion that human governments must fail, but we have an abiding faith that Christ's kingdom will finally triumph. Our present revolution may be designed in the good providence of God to demonstrate fallacy of man and his utter incompetency to govern himself. Should the American

attempt of a free government finally prove a failure, and should the leaders who have long been considered wise, continue to exhibit symptoms of an incurable madness, we ask who next will undertake to establish a popular government? Still the government of the Messiah remains the admiration of all candid and thinking persons, and after our people shall have satisfied themselves by killing each other, may we not hope the Prince of Peace will gain a hearing? T. F.

OUTWARD PRESSURE.

Life is but a warfare,—a continual conflict at least; and the things that we would, we cannot do. “Strait is the gate and narrow is the way that leadeth to life, and few there be that find it,” but “wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat.” Whoever thinks that he will find peace—perfect quietude on earth—will be greatly mistaken. True, the Lord has promised full remission on entering his kingdom, but to hold our position, we must buckle on the whole armour of God, forget the things which are behind, and “press towards the mark for the prize of the high calling of God in Christ Jesus.” In the first place, the world with its cares and daily anxieties, taking advantage of the weaker side of our poor frail human nature, presses heavily against our spiritual being, and unless we are watchful and guard every weak point, ere we are aware, passion and a love of the things around us, quite overcome us, and we are led captives to the lusts of the flesh. Secondly, in popular governments, such as we have enjoyed, in what our people for eighty years have rejoiced to call the “United States,” where Christians considered it a high privilege to take a part in making and executing the laws, the outward pressure upon the body of Christ, is often exceedingly great, and even overwhelming in its influences. It seems next to an impossibility to satisfy the subjects of Christ’s kingdom, that their’s is the only permanent government on earth—that it will live and triumph gloriously when all the institutions of men crumble and fall to decay. We do not object to Christians knowing every thing that can be learned, to giving proper advice on all exciting questions, or to the right of suffrage, but there is danger all along the road of public strife, and especially political strife. Our readers will please bear with us, while we call their special attention to a few universally

admitted facts. Who has ever seen a member of the church that suffered himself to become more excited in reference to elections and the promotion of political parties, that was able, a very considerable length of time, to maintain his integrity as a member of the family of God? Those most anxious in the public contests of the world, are seldom found in the assemblies of the saints, and when found in the house of worship, either a consciousness of unworthiness robs them of all spiritual life, or the things of God possess so little interest to them, that they sleep soundly under the best preaching and most improving exhortations, and they are always more happy under the benediction *amen*, than any other part of the service.

Who, we ask in all charity, ever knew a brother that aspired to political preferment—to become even a member of the legislature, that was not either greatly crippled in his usefulness, or completely killed to all that is ennobling in the church? We have had many excellent brethren who could not withstand the temptation to serve the world, but few if any of them have been able to serve their brethren efficiently afterwards.

We cannot deny that it seems patriotic for Christians to take up arms in defence of their real or imaginary rights, but few indeed, who embark in war are ever after able to fight valiantly with the sword of the spirit under the banner of the Prince of Peace. Most of our great military leaders are but wrecks of dissipation, and few, since the days of Washington, have fought in the love and fear of the Father. Our brethren will also pardon us for suggesting that the sword is only the test of physical strength, but not of right, and hence all questions of a civil or moral character, must be settled by peace measures.

These things being admitted, we ask Christians and those who would respect our Commander, if our safety is not in resisting the influences without, cleaving alone to God and the word of his grace? The flesh we must crucify, the things of the world we must count as dross, and the governments of men as unsteady, changeable, frail and unsatisfactory, at least. This outward pressure of the times,—the world, the flesh and the devil—must be manfully resisted if we would run in the narrow and highway to immortality. “No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other.” The Savior adds, “Ye cannot serve God and mammon.”

If we would gain eternal life, we must “lay aside every weight and the sin which doth so easily beset us, and run with patience the race”

that is set before." We must rise above the whirl pool of strife, touch not the unclean thing, make religion supreme in our feelings, in our conversation in our public and private life, and remember that our cause is above the governments of the world—can live under any form of legislation, in slavery or anti-slavery-territory—and yet it requires all our time and energies, if we would receive the rest which remains for the people of God.

T. F.

THE SLANDERER.

HUMAN beings are frequently wont to designate the worst sin, and the vilest character of earth, and in looking over the long and dark catalogue of crimes, we are deeply impressed that *slander* has not a parallel, and that the slanderer is the most dangerous man of the world. Conscious, at least, of the damnable nature of slander, we think it may not be out of place to attempt to define the sin. Any word, spoken or written, to place a fellow creature in an unfair light before others, is slander. Hence, an impression made calculated to render the innocent odious, is slander. To speak the whole truth of a person, giving all the circumstances may not be slander, and yet it is often imprudent and dangerous to mention the errors and follies of our frail fellow beings. Where we can neither profit the unsuspecting, who are liable to be imposed upon, restrain or in any way benefit the offender, it is bad taste, if not downright wickedness to even speak of the sins of others. The drunkard can be seen in his shame and be exposed, the robber may be confronted and placed beyond the practice of his trade, the gambler may be foiled, and the assassin may be detected, but slander assumes so questionable a face, that the perpetrator is seldom reached. All other vile passions seem more easily subdued than the love of falsehood; and every beast, bird and even serpent may be tamed, says the Apostle James, but "the tongue can no man tame; it is an unruly evil, full of deadly poison. It is a fire, a world of iniquity and defileth the whole body, it setteth on fire the course of nature and is set on fire of hell."

Falsifying is a habit frequently acquired at a very early age, and it gains such control of the life, that it cannot always be put away. Hence the necessity of parents always speaking the truth to their children, of never deceiving them in the least, and fulfilling every promise. The influence of vicious nurses for evil, over the innocent, no one can estimate. Teachers of schools should be men and women who are in-

capable of equivocation, duplicity, exaggeration or falsehood in any of its varied forms. To intimate that preachers should speak the truth, might be considered an acknowledgment that they too are frail, erring and mortal like their fellows of earth; but it is nevertheless a truthful admission. The temptation to them to *color*, *hesitate*, and *misrepresent*, is very strong, and any one who will notice the extremes in which preachers indulge, must become satisfied they should be sanctified soul, body and spirit, to speak the word of life successfully.

Whoever notices the sweeping and unqualified denunciations of preachers and religious editors must be satisfied of the imminent danger to which public religious functionaries are exposed. A whole neighborhood, county, or large section of country may be deceived and seriously injured by the poisonous tongue of a single agent. When once the agents of Satan whisper evil into the ear, they never can remove the injury; and most fortunate is he who can resist the poisonous arrows of the wicked. If Ananias and Saphira lost their lives merely for the sin of speaking falsely in reference to that which injured no one but themselves, what must be the end of him who lives to injure others? The slanderer is much more an object of dread than the highwayman or the midnight assassin. Against these there may be a remedy, but there is none against the defamer of the innocent. T. F.

THE PEACE MAKER.

THE Savior on the Mount said, "Blessed are the peace makers, for they shall be called the children of God," and we gravely ask the saints if "the kingdom of God is righteousness, peace and joy in the Holy Spirit," why we may not contribute to quieting the waters of strife in these once happy but now scattered and torn States? The denominations generally are in arms against each other, also some disciples and from them we have nothing to hope, if we are really representatives of the government of the Prince of Peace, may we not attempt to convince the rulers of this nation that right cannot be settled by the abutment of the sword. War merely about an idea, indicates not even a high degree of civilization, and we ask is there no hope of satisfying the movers of the waters, that they are wrong and their conduct will certainly call down the just retribution of God: Let the whole church call upon the Father of mercies, to pity the follies of his creatures, and let every Christian

exert his influence to convince others that it is the duty of all to beat their swords into plowshares and their speers into pruning hooks. If Christ's government were understood, nation would not lift up the sword against nation, neither would they study war any more."

Brethren, let us attempt by some united effort to convince our countrymen that the influence of Messiah's government will put an end to all their strife.

T. F.

DERANGEMENT IN SENDING THE GOSPEL ADVOCATE.

MUCH to our regret the confused state of the country seriously embarrasses the transmission of our paper to our readers, yet our friends must submit as cheerfully as possible, and we trust they will all labor for a restoration of peace and order in the affairs of the country. We will mail the work as heretofore, and we hope each subscriber will aid in all practical ways in its dissemination and transmission. Very slight efforts often remove large obstructions, and in this our day of trial a small amount of labor in securing subscribers may accomplish much for the cause we are pleading.

OUR SCHOOLS.

ALL who feel at heart for the welfare of the rising generation, should exert their powers in behalf of the schools and colleges of the country, upon which our character for intelligence, independence and prosperity at home, and our respectability abroad, so much depend. "Necessity" is still "the mother of invention," and we see no reason why the perillous times, may not excite energies which may essentially change the whole educational condition of the country for the better. Let Christians, north and south, east and west labor together for the cause of intellectual and moral improvement. There is no reason why we should rest on our oars, while there is so much to be done, God's people should double their energies for the relief of the distressed and for the amelioration of all.

T. F.

"THE WELFARE OF THE WORLD BOUND UP IN THE DESTINY OF ISRAEL."

BY JOHN T. BARCLAY, OF JERUSALEM."

We have long been deeply impressed with the conviction that, God intended still another work for the family of Abraham, and as we find much of the word of truth collected by Bro. Barclay in the Harbinger on the subject of the restoration of Israel, we have concluded to lay the matter before our readers. As we are persuaded our beloved brother in his zeal for Missionary Societies, may detract from the labor and honor of the church, by expecting too much from human organizations, we have taken the liberty of omitting a few sentences and clauses of sentences, which seem to us not to comport with the style of the Bible. We hope our readers will study carefully the Scriptures quoted by our Brother.

T. F.

Bro. B. says, "The moral effect produced upon the heathen by the Restoration of the Jews, is a matter which, though it seems heretofore to have escaped observation, is worthy of the most profound considerations, for it is perfectly demonstrable from the Scriptures that the grand result will soon issue in the conversion of the whole world. In proof of which I need only refer to the following Scriptures. Nor are the social and physical changes consequent on the occupancy of the Holy Land by its rightful owners, less worthy the attention of the philanthropist and Christian.

"Thus saith the Lord of Hosts," (Zech. 8: E, 8, 13, 15, 22, 23) "Behold I will save my people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people and I will be their God, in truth and in righteousness. And it shall come to pass that *as ye were a curse amongst the heathen*, O house of Judah and house of Israel, so will I save you, and *ye shall be a blessing*; fear not, but let your hands be strong; for thus saith the Lord of Hosts, as I thought to punish you when your fathers provoked me to wrath, saith the Lord of Hosts, and I repented not, *so again have I thought in these days to do well unto Jerusalem and to the House of Judah*: fear ye not * * * * yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. 'Thus saith the Lord of Hosts, In those days, it shall come to pass that *ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that*

is a Jew, saying, *We will go with you; for we have heard that God is with you.*"

Jer. 33: 7-9—"I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first; and I will cleanse them from their iniquity wherein they have sinned against me, and I will pardon all their iniquities whereby they have sinned and whereby they have transgressed against me, and it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and all the prosperity that I shall procure unto it."

Ezek. 39: 21-23—"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward; and the heathen shall know that the house of Israel went into captivity for their iniquity. * * * * * When I have brought them again from the people, and gathered them out of their enemies' land, * * * then shall they know that I am the Lord their God; * * * neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord God."

Ezek. 37: 25-28—"And they shall dwell in the land which I have given unto Jacob; * * * they shall dwell therein, even they and their children's children, forever; * * * and I will set my sanctuary in the midst of them for ever more; * * * yea, I will be their God, and they shall be my people, * * * and the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them forevermore,"

Jer. 16: 15-21—"And I will bring them again into their land, that I gave unto their fathers; * * * the gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein is no profit. Shall a man make gods unto himself which are no gods? Therefore, behold, I will this once cause them to know: I will cause them to know mine hand and my might, and they shall know that my name is the Lord."

Micah. 7: 16, 47, 19—"According to the days of thy coming out of the land of Egypt, will I show unto thee marvelous things. The nations shall see and be confounded at their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, and they shall move out of their holes like worms

of the earth; *they shall be afraid of the Lord their God, and shall fear because of thee.* * * * *He will turn again; he will have compassion upon us; he will subdue our iniquities under us; and thou wilt cast all their sins into the depth of the sea."*

Ezek. 36: 23, 24—"And the heathen shall know that I am the Lord; saith the Lord God, when I shall be sanctified in you before the Lord; for I will take you from among the heathen, and gather you out of all countries, and bring you into your own land."

Is. 51: 3—"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; and gladness shall be found therein, thanksgiving, and the voice of melody." (52. 9, 10,) "Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his arm in the sight of the nations; and all the ends of the earth shall see the salvation of our God."

Is. 66: 18-20—"It shall come that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them [after the battle of Armageddon] unto the nations—to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles; and they shall bring all your brethren for an offering unto the Lord out of all nations * * * to my holy mountain in Jerusalem, saith the Lord."

To this explicit testimony of the prophets of Old Testament times, may well be added that of the great apostle of the Gentiles (Ro. 11: 12, 15)—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fullness; * * for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" [To perceive the full force of this passage, we must remember how indissolubly the conversion of the Jewish nation is connected with their restoration.] And the same effect testifies also the Apostle James, (Acts 15: 14-17) in commenting on the prophecy of Amos, (9, 11, 12,) averring that after the Lord has visited the gentiles, to take out of them a people for his name, he will return and build again the Tabernacle of David, [re-establish the Jewish polity] "that the residue of men may seek after the Lord, and all the gentiles upon whom my name is called, saith the Lord who doeth all these things." The tes-

timony of the Apostle Peter, in his temple sermon, (Acts 3: 17-21,) may also be very appropriately cited in this connection—"Repent ye therefore and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord."

We are thus taught most clearly, not only that the heathen will be brought to the knowledge and obedience of the Truth, on the Restoration and Resumption of the Jews; but that such of the confederated anti-Christian army as are made the monuments of mercy and grace at the "great battle of Almighty God," will themselves be sent out as heralds and missionaries extraordinary, not only to the distant idolatrous *heathen*, who have never heard of the Lord, but also to the Ten Tribes of *Israel* who are still in captivity, and the Jews still remaining dispersed among the nations.

Such will be the gracious consequences resulting from the restoration of the Jews, in a moral point of view, "to the Jew first and also Greek;" and scarcely less interesting—though of course far less important—will be the social and physical changes that sooner or later ensue on the re-settlement of *Israel* in the land of promise—interesting as well to the Christian and philanthropist as to the political economist and philosopher; affecting, as they do, not only the climate of Palestine and its inhabitants, ferine as well as human—but extending gradually over all the earth.

The Lord solemnly covenanted, in settling the children of *Israel* in the Holy Land, to give them "rain in due season," guaranteeing that the land should "yield her increase, and the trees of the field their fruit, that the threshing should reach unto the vintage, and the vintage unto the sowing time," that they should "eat bread to the full, and dwell in the land safely"—*provided only* that they should keep his commandments (Lev. 26: 42); and threatening at the same time their expulsion from that goodly land, and the withdrawal of all these blessings, upon disobedience. Hence the present curse of desolation and sterility under which the land groans, is every where ascribed to the defecation and iniquity of the people: "Therefore," says Hosea, (4. 3) "shall the land mourn, and every one that dwelleth therein languish, with the beasts of the field and with the fowls of heaven." . . . "Therefore," says Jeremiah, (3. 3,) "the showers have been withheld, and the latter rain." . . . (12. 4,) "How long shall the land mourn and the herbs of every field wither for the wickedness of them that dwell therein? The beasts are consumed, and the the birds." To the same effect also is a declaration of Micah, (7. 13) "the land shall be desolate be-

cause of them that dwell therein, for the fruit of their doings." And, says the Lord through Ezekiel, (34. 45-27) "I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods; and I will make them and the places round about my hill a blessing; and I will cause the showers to come down in their season: there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase; and they shall be safe in their land; and they shall know that I am the Lord *when* I have broken the bands of their yoke, and delivered them out of the hands of them that served themselves of them."

But for the sake of their ancestors, the Lord graciously promises to remember the land when he remembers Abraham, Isaac and Jacob, and restore its long lost fertility when he shall raise up the Tabernacle of David. (Amos 9. 13-15) "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth; and the mountain shall drop sweet wine, and all the hills shall melt; and I will bring again the captivity of my people Israel and they shall build the waste places. . . ." And again says the word of the Lord, by the Prophet Ezekiel, (36: 8, 14, 30, 35) "But ye, O mountains of Israel, ye shall sheet forth your branches and yield your fruit to my people of Israel, for they are at hand to come; for behold I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the waste places be builded." "Fear not, O land," says Joel, (2. 21,) speaking of the last days, when the Lord will be jealous for his land and for his people—"be glad and rejoice, for the Lord will be jealous for his land and for his people—"be glad and rejoice, for the Lord will do great things; be not afraid ye beasts of the field, for the pastures of the wilderness do spring, the tree beareth her fruit, the fig-tree and the vine do yield their strength."

Not only shall the former fertility and prosperity be *restored*, but far exceeded. In speaking of these matters, the Lord further declares through Isaiah, (43: 19-21) "behold I do a new thing: now shall it spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the dragons and the owls, because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen—This people have I formed for myself: they shall show forth my praise!"

And again, (Ezek. 36. 11, 30, 35,) "I will multiply upon you man and beast, and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord, and I will multiply the fruit of the tree and the increase of the field; and ye shall receive no more reproach of famine among the heathen; . . . and they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

But the superabounding blessings of Him whose tender mercies are over all his works, by no means terminate on the land, but extend even to the brute creation. "And in that day, saith the Lord, [the day of Israel's Restoration] (Joel 2. 22,) will I make a covenant with the beasts of the field and with the fowls of heaven and with the creeping things of the ground"—the nature of which Isaiah informs us in the 11th chapter of his prophecy:—

"The wolf shall also dwell with the Lamb,
 And the leopard shall lie down with the kid;
 "And the calf and the young lion and the fatling together;
 And a little child shall lead them.
 And the cow and the bear shall feed;
 Their young ones shall lie down together:
 And the lion shall eat straw like the ox.
 And the sucking child shall play on the hole of the asp.
 They shall not hurt nor destroy in all my holy mountain: [the sea.
 For the earth shall be full of the knowledge of the Lord as the waters cover
 And in that day there shall be a root of Jessee,
 Which shall stand for an ensign of the people;
 To it shall the gentiles seek: and his rest shall be glorious.
 And it shall come to pass in that day,
 That the Lord shall set his hand again the second time
 To recover the remnant of his people which shall be left,
 From Assyria and from Egypt and from Pathros,
 And from Cush and from Elam and from Shinar,
 And he set up an ensign for the nations,
 And shall assemble the outcasts of Israel,
 And gather together the dispersed of Judah, and Judah shall not vex Ephraim.
 But they shall fly along the coasts of Philistia toward the west:
 They shall spoil them of the east together;
 They shall lay their hand upon Edom and Moab;
 And the children of Ammon shall serve them.
 And the Lord shall utterly destroy the tongue of the Egyptian sea;
 And with his mighty wind shall he shake his hand over the river,

And shall smite it into seven streams, and make men go over dry shod.
And there shall be a highway for the remnant of his people that shall be left
from Assyria,
Like it was to Israel in the day that he came up out of the land of Egypt."

NO RIGHT TO BE UGLY.

Men or women, whatever their physical deformities may be, cannot be utterly ugly, except from moral and intellectual causes, and neither man nor woman has any right to be ugly, and that if either be so, it is his or her fault, misdemeanor, or crime; and that being ugly, they cannot expect the love of their fellow-creatures. No man can love an ugly woman; no woman can love an ugly man; and if fathers and mothers can love an ugly child, it is a very sore struggle, and may be duty after all, and not love.

To have lost one's nose or eye, to squint or to have a hunch-back, are certainly misfortunes, deteriorations of the beauty of the human form and impairments of its high ideal; but if all these calamities were centered in one unhappy person, they would not make him positively ugly, if he were wise, witty, amiable, benevolent, just and generous, and passed his life in deeds of kindness and charity.

Milton has not endowed his sublime fiend with the horns, dragon's tail, and other vulgar uglinesses of popular superstition. He was too great a poet and philosopher to fall into such an error. The physical beauty of his Satan was originally as great as that of the Angels who had not fallen, in all outward attributes; but the hideousness was in the mind, and the mind moulded the body to its own character; and Satan, though he was, as Sydney Smith said, "a fine fellow" in one sense, was terribly ugly in another; sublimely-horrible, and infinitely more fearful to think of than the grotesque compound of Satyr and Dragon whom we owe to the exuberant fancy and bad taste of the monks of the the middle ages.

A truly ugly person may have had a well developed nose and regular features, he may be six feet high, and shapely as the Apollo Belvidere, but the evil spirit that is him has set the indescribable but palpable seal of a bad mind upon all his lineaments. He bears the brand of criminality upon his forehead as Cain did, and carries a mark of the Divine displeasure stamped upon his face, shaded in his aspect, toned in his voice, telegraphed into his looks and gestures. By these means

he is pointed out to his fellow creatures as one who has sinned against the moral government of the universe, so that all who see him may know him and take warning by his punishment. All that is morally bad is physically ugly; *ergo*, every man and woman may be beautiful if they like, and no man or woman has a right to be ugly.

—Q. E. D.

Take the case of my excellent friend Mr. Towers. Look at his nose, and his nose only—at that nose, rubicund and Bardolphian, out of all proportion with any ordinary face; a nose pimpled and freckled, bearing blossoms like a tree, and of the color of the peony, and judge him by that only and you shall, at a casual glance, pronounce him ugly. But Mr. Towers is not ugly. The physical deformity is, no doubt, obvious enough, and suggests ugliness to the passer-by. But hear him talk. Listen to wit. Let him unlock in your presence the abundant stores of his learning. See him ransack all the brick kilns of the ancients and the moderns, and watch the house of Fancy or of Learning that he will build with them. Go with him into private life and see what a joyous companion he is, what a good friend he is, what a good husband he is, what a kind father he is, what a pure minded citizen he is, and in the light of his moral and intellectual excellence, you will look at his ugly nose and admit that the face is beautiful, aye, that the nose itself is more beautiful than many a nose that Phidias and Praxiteles delighted to model, but which belonged to a countenance which was not impermeated with and molded by these noble qualities.

Take Trimmles, another man I know, and look at him as he walks along the street—small, spare and with a hunch-back; and at the first glance you shall call him ugly. But you will be in error if you do. Physically he may seem to be ugly, but his mind is a melody and a harmony. He is a logician who could argue with Euclid. He sees daylight in the darkest corners of disputation with a mental eye, over which there is no film or darkness. He talks with eloquent tongue, and neither woman nor man can resist the fascination of his company. How can such a person be called ugly? In spite of his small stature and his hunch, Trimmles is handsomer than silly Captain Fitz-Mortimer of the Rifles, who has a straight back, a Roman nose, and a beard that Methusaleh might envy.

Then take the case of Theodosia Perkins—fresh, fair, twenty-three, and passably rich. She has a face and a form that a sculptor might love to imitate. But she is pert—she flirts,—she has a bad opinion of

her own sex and of the other—she has no education of the heart or of the mind—she has no taste for color, for tune, for propriety; she is “fast”—she is “loud”—she is eaten up with vanity and conceit, and thinks herself the very cream and quintessence of the world. In one word, she is ugly in spite of her face and form. To look at her is sufficient to know that she will find no one to marry her except for her money; and to prophesy that after she is married her husband will detest her.

Take also the case of young Master Wigram. He was born a pretty child, and might have grown up to be a beautiful boy; but he is intensely ugly. He has been humored and fondled with reason one day and punished without reason the next; he has been indulged in all his caprices in the morning, and denied his just and natural requirements in the evening. He has been coaxed and petted, coerced and punished, equally without justification; and the result is that he is the plague of every one who comes near him. He is built up of evil passion. There is not a good thing about him. He is a slave one minute, and a tyrant the next; niggardly and extravagant, clement and cruel. Though but fifteen years of age, he is ugly in the extreme, because he is not a single moral or intellectual quality to keep his physical qualities in good countenance.

It comes to this—that whatever physical nature done, or may have done, or may have neglected to do so for us, the power of being beautiful remains with ourselves. There are moral appliances that are better than physical rouges and pomades to make man or woman lovely and lovable. It is mind that creates face; and that makes little David strong in the Lord's grace, handsomer than great Goliap, who is only strong in the devil's favor.

And the superiority of this kind of beauty over all others is this, that the older we grow the more beautiful we may become. “There is one beauty of the stars, another of the moon.” There is one beauty of youth, another of maturity, and another of old age. Excellent are they all; but from its completeness, as well as from its rarity, the beauty of old age is the Divinest of the three—the crown and completion of all the rest. Youth is beautiful for its physical maturity, for its physical and moral, but old age is the happy union of the physical, the moral, and the intellectual qualities, that generally command love, respect and homage. I know an old woman of seventy-three years of age, of a beauty as much superior to that of seventeen as that of snowy Mount Blanc to verdant Primrose Hill. Lovely as the snow-

white locks, neatly parted over her serene forehead; lovely are the accents of her sweet voice, that speaks loving kindness to all the world; lovely is the smile that starts from her eye, courses to her lips, and lights up all her countenance, when she fondles a child, or gives counsel of wisdom to young man or maid; lovely is she even in her mild reproof of a wrong doer; so mild and gentle, so more than half divine—that he or she who relapses afterwards into wickedness, is reckless and hardened indeed.

I dislike ugly people. I said so at first. I say so now. No one has a right to be ugly; and if men and women choose to be ugly, it is their own fault, and they must pay the penalty.—*London Review*.

SACRED MOUNTAINS.

Every mountain in the Bible has some peculiar glory about it. But like the stars, one mountain differeth from another in glory.

Ararat is the father of mountains; it smoked with the incense of the first sacrifice in the new world. Nebo was the majestic death bed from which the lawgiver caught his earliest glimpse of two Canaans—the one spread out in living green beneath him, the other unveiled above him in celestial glory. Sinai had its peculiar glory, terrible exceedingly; Horeb, too, with its 'still small voice'—Gilead, aromatic with odorous balms, and Lebanon crowned with its everlasting glaciers, the Alps of the Old Testament. Each sacred mountain has a history written on its tables of stone. But no one is redolent with sweeter association—no one utters a more impressive teaching—no one is more identified with our precious Saviour than 'the Mount called the Mount of Olives.'

It was Christ's favourite resort. He 'oftimes resorted thither with his disciples.' As John was his favorite follower—the family of Lazarus his favorite household—Galilee his favorite water—so Olivet was his favorite mountain. When he grew weary of the heat and dust, the uproar and the turmoil of guilty Jerusalem, He bent his steps over the brook Kedron to the quiet sabbatic mount of Olivet. It always spread its grateful shelters from noontide heats and evening dews. Olivet cast no stones at him, never reviled him, never closed its doors in the face of the gentle Man of sorrows.

And if Jesus sought his Olivet for retirement from the world's Babel of jarring sounds, for meditation and for prayer, shall not every

Christian have his Olivet too? For the sequestered rural Christian we need not speak now, but with the dwellers in great cities, the painful lack in his life is the lack of quiet secluded thought and undisturbed meditation. The farmer can have it as he follows his plough on the hillside. If a devout man he is on a perpetual Olivet. The village mechanic has his long still hours, when the sunlight sleeps in the silent street or when the monotonous rain-drops keep steady time with his thoughts, on the roof of his humble shop. The mariner can be alone with God on his night watches. But in the bustling, bewildering, time taxing, soul devouring metropolist, where, alas! can a man 'dwell apart?' Where find his Horeb with its awful silence, or an Olivet for prayerful communings with his own spirit?

TRUE WORSHIP

The proper character of Christian Worship is a matter of deep importance to the servants of Christ. Upon it depends in a great degree the reverence which we have for our Father, the respect we pay to His institutions and commands, and the earnestness of our own devotion to the service in which we are engaged. An empty, lifeless, form of worship which calls into exercise no emotion of the heart, stirs to active energy, no dormant power of the soul and arouses not the whole man to noble aspirations for good, must tend to produce irreverence for all that is sacred and holy, and end in a total abandonment of the religion of Christ. No road to open and glaring Apostacy is surer than that which begins in carelessness in reference to the solemn worship of the Maker of the Heavens and Earth. I cannot for a moment believe that it is possible for a professed servant of Christ to look with indifference upon the worship of the Saints to be a mere idle spectator in the midst of the reading, the prayer, the Songs of Praise, and the thanksgiving of the people of God, and leave with a heart not rendered harder and more careless to the matter as to the matter of his own spiritual condition. Tell me not that any one alive to Christianity can hear the word of God read, without always feeling a deep interest in its pure and heavenly lessons. Tell me not that when glad and thankful hearts swell forth songs of praise and rejoicing, that there can be christian heart that does not (it may be silently) join the anthem of praise and fill with unuttered orisons the volumes of grateful homage. When fervent humble prayer bows the saints of the

Most High in deep and thankful adoration before the throne of God, what heart fully imbued with the Spirit of Christ can sit in unmoved indifference? Yet what numbers are there of those who profess allegiance to Heavens King, who take no interest in these matters. What multitudes are there to whom the solemn and earnest worship is of the most shallow concern? How many are there who feel it to be a condescension to be engaged in singing the praises of Heaven or in humbly bowing in prayer at the throne of God? How poorly do many regard the exalted privileges of holding communion with God in prayer, meditation and thanksgiving? We doubt not that the whole system of religious worship which prevails in our age is sadly and deplorably wrong. It tends to produce this very state of indifference, and brings in its influence evils most destructive of all life and vitality among the people of God. Men and women who are taught to regard the worship of God as something to be "administered" only by "consecrated hands,"—as a matter in which they dare not engage, cannot be otherwise than indifferent in regard to its most important concerns. So long as the worship of God is regarded as the peculiar work of a few individuals claiming some sort of superiority in the church, and not the work of the whole body, doing all things decently and in order, there must be carelessness and indifference upon the great mass of the professed followers of Christ. The blundering awkwardness, which so frequently shocks the tender sensibilities of the exquisite, is but a legitimate fruit of the very system of things that regards no man fit to do service for the church unless specially consecrated. It is a system of things that is little indeed in advance of that which in times gone by imposed upon the simple hearted people a class of stupid, brainless, lazy, ignorant pretenders, claiming to be the "called of God" men often indeed, utterly destitute of morality or intelligence, yet under the cataplastic name of "the clergy" regarded with almost reverential awe. Properly considered the worship of God is the speciality of no man—it is the glorious privilege of every child of God. Every member of the body is a priest to offer up spiritual sacrifices acceptable to the Father, through Christ, our one High Priest and Mercy-seat. Christ is the Vine, we are the branches and the life we have as christians comes from this living vine. When we neglect to draw life therefrom by communion therewith in prayer, meditation and praise, we become lifeless and are destined to be cut off as unfruitful. The worship is not given as a mere form of respect to God, but as a means of life, growth and vigor to the members of the body.

The more we engage in it the more life we have—the more vigor, energy and power for good we possess. The idea of having nothing to do in religion is a most baneful notion, corrupting and destructive of all that is good. Active employment only gives spiritual health and for God has appointed the service, public and private, which we owe Him, and without it decay febleness and final ruin are our certain and inevitable end.

W. L.

“ONE BREAD.”

It is said in the Scriptures that, “Jesus took *the* bread,” not two or three breads, and Paul says, “We are *one bread* and one body. Yet it is strange that frequently, we find the brethren on the first day of the week, either from indolence, indifference or a worse cause, employing two, three or a half dozen little scraps of perhaps leavened bread, in the supper of the Lord. Jesus is *one*, and *one unleavened bread* must represent his body. Remember, the supper was instituted at the feast of unleavened bread, (Mat. 26, 17,) and we should determine to follow as literally, as possible, the example of the Savior. Unsuitable bread and unsuitable wine should if practicable, be avoided. It is a shame to be indifferent in such matters.

T. F.

A. ALLISON, of Cleveland, Tenn., has sent us a statement in reference to certain church difficulties, which we would be glad to publish, if it bore characteristic marks of full authority, or if its language were sufficiently respectful to us, to authorize such a proceeding. Our earnest desire is that truth may prevail, and we would rejoice if we knew how to place the controversies between our friends in their true light.

T. F.

ADVICE OF BRO. D. OLIPHANT OF CANADA IN REFERENCE TO THE WAR.

“War in its worst form, is now inaugurated in the American Union, or rather at present *dis*-union. War, at best, from seventy-five to ninety per cent of it, is uncivilized if not positively savage.

We trust in the High and Hallowed Prince, whose government is “righteousness, peace and joy in the Holy Spirit,”—a government established to save and not to destroy, will stand aloof from such a godless contest and destructive strife. Can peace makers, whose weapons are molded and sent from the armory of Heaven, can peace desiring and peace-making men deliberately put on Cæsars armor and rush into carnal warfare?”

FRANKLIN COLLEGE COMMENCEMENT.

THE closing exercises of the 17th session of Franklin College took place on Wednesday, the 5th of June, in the College Chapel. Notwithstanding the all pervading excitement of the country a portion of the students remained faithful to their duties to the end, and the examination evinced much close and diligent application.

The exercises of the morning consisted in the addresses of members of the Senior Class interspersed with music by the young ladies.

The following was the order of addresses with subjects:

1. TURNER GOODALL, of Illinois.
2. JOSEPH M. CARNES, of Tennessee.
3. W. B. WHITEFIELD, of Tenn.
4. WALTER H. LAVENDER.
5. C. C. BRADEN, of Louisiana.—Valedictory.

After the addresses came the conferring of the degree of Bachelor of Arts upon the young men, and a few very impressive and appropriate remarks by President Carnes. The degree of Bachelor of Arts was also conferred, by order of the Trustees, upon Z. C. Wilson, of Texas, who was called home by the sickness of his mother a few weeks before the close of the session.

In the afternoon essays were read by six young ladies, closing with that of Miss SUSAN E. ANTHONY—Subject, "For what do we Live?" The degree of "Maid of Liberal Arts" was then conferred upon her. The essay was worthy of the pure and cultivated heart from which it emanated.

The following gentlemen were elected members of the Board of Trustees: Jas. C. Owen, E. G. Sewell, Seth Sparkman, and O. T. Craig, of Williamson county; David Hamilton, J. K. Speer and Henry Zillner, of Maury county; J. A. Anthony, of Wilson, and Dr. D. W. Mentlo, of Sumner. The same being members of Board of Managers of the Educational Stock Company.

The day was most pleasant. The audience, though not so large as usual, was quite respectable, and the whole passed off most pleasantly.

The School, all things concurring, will be opened again on the first Monday in September.

W. L.

Perfect love casteth out all fear. If our calling and election have been made sure, come what may, we have nothing to fear. Beautiful is the life, as well as the death of the christian.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII.

NASHVILLE, JULY 1861.

NO. 7.

THE KINGDOM OF GOD TRIUMPHANT OVER THE KING- DOMS OF THE WORLD.

FROM some cause, which should be understood, Christians generally fail to place the reign of the Messiah in its true light before the world. Hence, the almost universal devotion to the institutions of men, and the very small amount of attention to the government of the Most High. We gravely ask, if Heaven has not decreed that the reign of his Son shall be supreme over the whole earth? Do not the times suggest the necessity of the servants of God, carefully examining the claims of the King of kings and Lord of all lords? The kingdoms of the world give demonstrable evidence of frailties and inherent imperfections which threaten their overthrow; and if there is an institution in existence, which promises permanency, it would seem becoming in Christian men, to present its claims to a discontented, belligerent and almost hopeless generation. The monarchies of the old world, however strongly fortified by armies, are all in commotion, and even our boasted American democracy has recently given woful evidences that it has finished its destiny, and is almost ready to be numbered with things that were. We already hear the low murmur along the ranks of society, "The last experiment in free government is failing to accomplish what was anticipated." Even high officials, who boasted a few years ago of the inherent ability in man to construct a perfect government, both civil and religious, are now fleeing from their long adored

idol, "this glorious Union," and are crying alas, alas, our temple is wrecked and our highest hopes are vanishing into thin air. What does all this mean? Is there no stable government on earth? It has long been clear to our mind that, the church of Christ is transcendantly superior to all human institutions, and that it is destined to break them all down and prevail over the whole earth. With the hope of placing the matter in its proper light, we appeal to the word of God as the only authorized test of truth.

What do the prophets teach regarding the kingdom and reign of the Messiah? Jehovah said one thousand four hundred and forty-one years before Christ, "I will raise them up a prophet from among their brethren like unto thee, (Moses) and I will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require of him." (Deu. 18, 18, 19.)

It will be remembered that Moses was the mediator to the Jews, but another prophet was to arise as a mediator between God and all who become subjects of the new administration. Our Heavenly Father said by his servant David, "Yet have I set my King upon my holy hill of Zion—I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt dash them to pieces as a potters vessel." (Psalms 2, 7-9.) In this prediction there is positive evidence the King crowned was to possess the Gentiles, and rule the nations; and a blessing was pronounced upon all who would put their trust in him.

In Isaiah it is said, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called wonderful, counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order and establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9, 6, 7.)

"And in the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever." (Dan. 2, 41.)

"And the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." (Dan. 7, 26.)

The prophet Isaiah also said, "The earth shall be full of the righteousness of the Lord, as the waters cover the deep." (Isaiah 11, 9.)

This was a kingdom to be established by the Son of God.

John the immerser preached, "The kingdom of heaven is at hand;" and the Messiah exhorted his disciples to pray, "Thy kingdom come." Again he said, "On this rock I will build my church, and the gates of hell shall not prevail against it."

Jesus Christ and his disciples all preached that this kingdom was at hand, till the day of Pentecost, and no writer in the New Testament after this memorable day ever intimated that a kingdom was to be set up. In Matthew, Mark, Luke and John, we hear of an approaching kingdom, and in the 2d chapter of the Acts of the Apostles and last verse, we read, for the first time, of persons being added to the church. Solomon's temple, which prefigured the spiritual edifice by Christ, went up without the sound of a hammer or iron instrument. The materials were all prepared by measure; and John, Jesus, and his twelve and seventy disciples were actively engaged for some three years in preparing materials for the heavenly building, and no marvel that it should also have been acknowledged on Pentecost by the filling and overshadowing of the Holy Spirit. Afterwards, as intimated, the writers of the Holy Scriptures, spoke of the church as a reality. Paul said to the faithful Hebrews, "But ye are come to Mount Zion, unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born who are written in heaven, and to God the Judge of all, and the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling which speaketh better things than the blood of Abel. * * * Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God, acceptably with reverence and godly fear." Hebrews 12, 22-28.

The beloved John, of course, was the last inspired writer who dwelt upon the triumphs of the kingdom of the Savior. When the seventh angel sounded his trumpet, John said, "There were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.

(Rev. 11, 15.) Again he said, "I saw one called Faithful and True, on a white horse; and in righteousness he doth judge and make war; and the armies which are in heaven followed him upon white horses clothed in white linen, fine and clean, and out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God. * * * * And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh." Rev. 19, 11-21.

Having settled the question as to the authority of these Scriptures, we feel fully authorized to state the following conclusions, viz:

1st. God, our Father, is sovereign over all the world. The nations are in his hands, he has the inalienable right to their homage, and he rules in the kingdoms of men, overturning their unwise designs to his honor and often to the good of his erring creation.

2d. God has given the government of his saints into the hands of his Son Jesus Christ. He crowned him Lord of heaven and earth, when he ascended on high, placed the scepter in his hand, and bade him subdue the nations of the earth. Since the coronation of the Savior, no one has had the right to approach the Father, pray to him, or ask protection from him, but in the name of the Son. Hence, he that rejects Jesus of Nazareth, rejects God, and is indeed considered the enemy of the Father. The Scriptures already recited evidently show that, not only was the King crowned on his ascension to heaven from Mount Olivet, but not many days after the newly appointed mediator and Lord of heaven and earth sent the Holy Spirit to guide the Apostles into all truth, and enable them to perfect the new administration. The laws were finished, the members of the body fitly placed together by joints and bands and the whole machinery of the body perfected in the first century. Consequently we look for no new Gospel, new developments of truth, or a new kingdom in the latter days. The body of Christ is perfect, the laws afford all things that pertain to life and godliness, and a new King is not needed.

3d. The kingdom of Christ is a kingdom of "righteousness, peace and joy in the Holy Spirit." The Savior came upon a mission of love and mercy to a rebellious world, and he employed not violence to render triumphant his laws. The success of his reign over pagan Rome and an idolatrous world in the early ages of the church is marvelous in our eyes beyond expression. Philosophers, and the great of earth,

looked in mute amazement at the greatness of his achievements, by so simple means, and yet the nations have not yielded to his peaceful scepter.

4th. The prophecies indicate most clearly that, the Lord's spiritual empire was to be in conflict, in the language of Hengstenburg, with "*the world power*," or as Paul expresses it, "*principalities*," but his cause was to triumph. His kingdom was to break into pieces, consume and crush from the earth the governments of the world. But we are told "it has not yet triumphed." True, and the end has not yet come. Notwithstanding Christianity was driven from its birth-place—Palestine,—and many sections of Europe, it still lives on both continents,—in all the four corners of the globe,—and so soon as men shall complete their folly in originating and defending their frail institutions of earth, they will gladly admit the sovereignty of the Redeemer.

Daniel says, "The kingdom and dominion under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." John tells us that he heard "great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Or correctly translated, "*The kingdom of the world is our Lords and his Christs.*" The government of the world has yet to be placed upon the shoulders of the Savior. This cannot be accomplished without the destruction of the institutions framed by men; still there is nothing which seems more pointed in the word of God, and Christians should not be discouraged at appearances. God works in ways of which we are ignorant, but if we can believe he threw down the walls of Jerico, by a shout of his people, nothing should be regarded as impossible for him.

5th. What means shall be employed for the accomplishment of this grand end?

As early as the fourth century, wherever Christianity become popular, it was connected with the governments of the world, and corrupted. The nominal professors of this religion of peace, thought the civil power was necessary for its protection, and, hence the sword was employed first by Rome, next by the East, then by England, and since by most of the world, to render victorious an institution that cannot safely form even an alliance with "the powers that be." But while the nations of earth are determined to propagate religion at the can-

nons mouth, "the dispersed" among the nations, "the strangers and pilgrims" ask the aid of no armies or navies to give the ascendancy to the cause of the Lord, but confidently look for its final triumph without "the breaking of a bruised reed, or the quenching of the smoking flax."

Although the Spirit saw proper to employ the military style of the times, the sword with which the King was to triumph over his enemies, though sharp and strong, proceeded out of the mouth of him who sat on the white horse, and his victories were all to be in righteousness. It may be well in this connection to indicate the true position of Christians with reference to the governments of the world. The Christian institution was the first spiritual empire revealed to man, and it will be the last. It was superior to the kingdoms of men; could not from its nature be merged into them, or, as we before stated, form alliances with them. It came not as the friend or enemy of any form of government, could live in a monarchy, aristocracy or democracy, was independent of all, and yet was destined to swallow them all up. This, it seems, was to be accomplished by leavening the earth, and bringing all the powers of the world into subordination. The subjects of this kingdom, so far as we are informed, in the early ages took no part in the creation or administration of worldly powers. They paid their taxes as loyal citizens of every government, in which their labor called them, "respected magistrates, and prayed for kings and all in authority," that they might lead quiet and peaceable lives in all godliness and honesty. The Apostles and early Christians took no office from man, and interposed not in the least with the government of the world, unless so oppressed that they could not without open rebellion honor their king. Then they refused not to adhere to their own leader, and for this species of rebellion many lost their lives.

We have seen few, if any Christian men, who gave themselves to the governments of the world, that have not been swallowed up of them, and hence we conclude that our calling is above all earthly callings, and our time, talents, and energies should be given to the Lord. We should pay our taxes, respect governments, not oppressive, wherever we may dwell, and if possible be at peace with all men. Still our grand purpose should be, to promote the spiritual empire of the King of Zion. The instructions on this subject are found in the New Testament.

T. F.

WARS OF HEAVEN AND EARTH.

"If 'tis distance lends enchantment to the view," we may add, that distant danger has but little terror to men. Even relentless and bloody war, in a foreign clime, conducted by those in whose success we feel but little interest, possesses not the power to stir the heart, but when it rages in our own beloved land—comes to our very doors and threatens all of earth we most value, the bravest are disposed to shrink back, and ask its intent. But fearful are the aspects of war when citizens of the same soil, brothers in religion, and brothers in the flesh, lift the sword against each other. The present distressing affairs in our once happy, but now rent and bleeding country, suggest to the thinking the propriety of taking counsel together, with reference to the best means of averting the terrible disasters that threaten the land. Having at an early age deliberately formed our judgment as to war, and especially amongst an enlightened and Christian people, and to this hour having seen no reason to change our decision, we consider it entirely in keeping with our mission, to offer a few candid thoughts regarding its origin, history and tendencies. We feel more especially interested from the fact, that either we have not studied the Bible to profit, or many sincere brethren, whose feelings are quite different from our own, have failed to see the beauties of the Christian edifice. We have no advice to give, but it shall be our purpose, if possible, to present the subject of war as represented in the Holy Oracles, and leave all free to act upon their convictions.

Whence comes wars into our world?

In answering this question, it would seem requisite, in the first place, to define the term *war*. After looking over the dictionaries, and critical works, we find nothing entirely satisfactory. Tobesure, Webster says, "War is a contest between Nations or States, carried on by force." But, if we are not mistaken, this definition accords not fully with the meaning in scripture. Webster had in mind national contests alone, but James asks the question, "From whence come wars and fightings among you?" indicating most clearly that wars and fightings, right or wrong, may exist in a church, in a family or between two individuals. The Apostle adds, "Ye kill, ye fight and war." Hence we define war as a struggle between individuals, families, churches or nations, with intent to kill and destroy. Of course the purposes of war will vary with the causes that produces it. Duelling may be regarded as the highest style of war. The combatents are considered as honorable gentlemen, and their sole purpose is merely to seek each others life in

vindication of honor. National wars are generally predatory. Each party generally considers it proper to waste and take all the property possible of the others, and both strive to do each other the greatest amount of damage. Wars are called *aggressive*, when one people assails another, and *defensive* when the object is to repel invasion. It is also called offensive or defensive. But it is remarkable that while most men freely engage in war, either from a general conviction that, there is something wrong in it, or men are insincere, we seldom, if ever, hear of a party avowedly making aggressive or offensive war.

The mere mechanical act of a man's killing another is neither right nor wrong in itself. It may be done by accident,—or an officer of the law may be required to take away a fellow creatures life. Hence the crime of murder depends neither upon the fact or mode of taking life, but solely upon the state of mind possessed at the time the deed is done. In law, the point is not whether one party killed another, but did he commit the deed, “with malice and forethought.” If then the guilt or innocence of a party depends upon the *animus*, may we not conclude that one is guilty who merely intends injury? “He that looketh on a woman to lust after her hath committed adultery already in his heart.”—*Jesus*.

This leads us to approach a little nearer to the answer of our question. Possibly, it has been from the fact, that crime universally arises from the intention that, no war originates in heaven, around the throne of the omnipotent. According to the philosophy, poetry and modern theology, of which we have knowledge, war began in heaven, amongst the highest angels. It is said, indeed, that Satan was the tallest son of the Omnipotent,—was next to the Father, aspired to the supremacy, and through ambition enaugurated a war which hurled him from heaven. John Milton, in his *Paradise lost*, said :

“His pride

Had cast him (Satan) out of Heaven, with all his host
Of rebel angels; by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equaled the Most High
If he opposed; and with ambitious aim
Against the throne and monarchy of God,
Raise impious war in Heaven, and battle proved
With vain attempt. Him the Almighty power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamant chains and penal fire,
Who durst defy the Omnipotent to arms.”

Pollok says :

“That silence which all being held,
When God's Almighty Son, from off the walls
Of heaven the rebel angels threw, accursed,
So still, that all creation heard their fall
Distinctly, in the lake of burning fire.”

These two quotations constitute the essence of modern theology regarding the first rebellion, the origin of war, the first battle in heaven, the sentence upon the fallen angels, and Jehovah's triumph.

Perhaps we may be asked if this is not the doctrine of the Bible? The churches preach it as true, and it is very generally believed. Let us examine briefly the scriptures.

John says, “And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels. Neither was their place found any more in heaven. And the dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” Rev. xii, 7-9.

He said again, “And the dragon was wroth with the women, and went to make war with the remnant of her seed.” Rev. xii, 17. “He saw a beast rise up out of the sea, and it was given unto him to make war with the saints and to overcome them.” Rev. xii, 7. John said, a “beast that ascendeth out of the bottomless pit, maketh war against them and shall overcome them and kill them.” Rev. xi, 7. Daniel saw a “Horn make war with the saints and prevail against them.” Dan. vii, 21. Yet he adds, “Judgment was given to the saints of the Most High, and the time come that the saints possessed the kingdom.” This was the identical battle which John saw in heaven between Michael and his hosts, and the devil and his party.

Peter speaks, not of war in heaven, but of God casting the angels down to hell and delivering them into chains of darkness. 2 Peter ii, 4.

Jude tells us, that “The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.” Verse 6.

But what are the legitimate conclusions to be drawn from these scriptures, if Milton, Pollok, and poetical teachers of religion do not justice to the word of God?

The bare admission that there has ever been, or ever will be disturbance, strife and war in heaven proper, dethrones the Almighty and

destroys all hope of a pure clime. We may be asked, "If Satan did not fall from heaven?" The Savior speaking of the power taken from him said, "I beheld Satan as lightning fall from heaven." But this was a fall which occurred in the days of the Lord's personal ministry.

If we could believe in so desperate a war around the throne of the Eternal as described by these fancy teachers, we could have no desire to attain such an abode. What has occurred might occur again. God's people seek rest—a peaceful habitation.

The heaven in which this great battle was fought, to say the least, was on this earth. Jesus collected his elect, at the destruction of Jerusalem, "from the uttermost part of heaven." Mark xii, 27. This was possibly the land of the Jews, as the Gentiles were called, in contrast, earth. "Oh earth," said the prophet, "hear the word of the Lord." Christians are said to "sit together in heavenly places, in Christ;" Eph. i, 3, and when John said, "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her," he evidently had the church in his mind. Rev. xviii, 20.

We then conclude, that all the wars in heaven with the dragon, the beast; the false prophet—Michael and the saints were, and will be, in the church. The world power has been assailing the authority of the King of heaven for eighteen hundred years, but the saints will triumph over the beast, and see Satans empire crumble to pieces. But we are told still, it is war. Tobesure it is; but the weapons of the Lord's people are not carnal. John gave a beautiful picture of the war in heaven. "Michael and his angels fought, and the dragon and his angels, and prevailed not. And the dragon was cast out, and his angels into the earth"—that is, driven from all right even to profess the pure religion of the Bible, or occupy a place with Christians. John adds, "And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God and the power (authority) of his Christ, for the accuser of our brethren is cast down, which accuseth them before God day and night. And they overcome him by the blood of the Lamb, and by the word of his testimony, and they loved not their lives unto the death." Rev. xii, 7-11. This war is still raging, and is in reference to the authority of Christ and his church. The conflict is between the true and false friends of Christ. The saints will overcome, and it is fondly believed, the date of the triumph in this war is not distant. So much for the war in heaven. The angels of whom Peter and Jude spoke, were messengers who left their "first estate," perhaps turned politicians, or speculatists in some direc-

tion and the Lord cast them down from heaven, and they will remain in chains till the judgment.

So far it has been a bloodless conflict, so far as Christians have been concerned; but the conflict between genuine and false Christians has been presented in military and so highly symbolic language, that many have imagined that God and all the hosts of heaven have been or are engaged in deadly conflict. Far be it from truth that Milton, Pollok, and speculative divines have well nigh subverted the light of revelation for the idlest dreams ever penned.

Still war exists and may exist forever, and we would know its origin and meaning.

We have satisfied ourself that all the wars of which we have knowledge, are of the earth and are earthy. As to the idea of one next to the Supreme Being apostatizing through ambition, and creating war in heaven and earth, we have endeavored to show is highly preposterous. Still we have no theory in regard to the devil—his origin or history. We are taught in the word of God that there is a devil "going about as a roaring lion seeking whom he may devour," and so far as we have learned to the contrary, he was the devil from the beginning, and from his constitution he may be a devil to all eternity. Jesus said of the opposing Jews, "Ye are of your father, the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John viii, 44. It seems from this passage that, the devil was a destroyer from the beginning, and yet was the father of men led by passion. The apostle James is still more explicit. In answering the question, "From whence comes wars and fightings," he said, "Come they not hence, even of your lusts that war in your members. Ye lust and have not; ye kill and desire to have and ye cannot obtain; ye fight and war." The idea of James seems to be that men while following passion, are the children of the devil, and hence he exhorts the brethren in the same chapter, to "submit themselves to God." "Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you." James iv, 1-8.

The doctrine of the Savior, of James, and of all the authors of the Bible, seems to be, that in our very constitution we are subject to two opposing influences. One is called the flesh, and the other the spirit. Some have called these opposing influences the two sides of human nature, one good, the other evil. Speculate on the matter as we please, the fact stares us in the face, that individuals or nations, led by their

own impulses, feelings, passions, are always wrong, are but children of the wicked one; whilst those who renounce themselves, and follow heavenly instruction, are holy, harmless, peaceful—the children of God. While following the spirit, we are not in strife, in church or state, but are brethren,—at peace, walking by the faith of one who is invisible, and are always ready to declare that we are “strangers and pilgrims,” have no permanent habitation on earth, but are seeking a city in the skies. A failure to look on high, is a declaration of war against God and all good men. Whosoever is not for the Savior is against him. There is no neutral ground. All are in the army of the faithful, or of the wicked one.

What then is the origin of war? It arises always from passion—from the love of power, and ambition to domineer over others. Such is the history of all war. When one people suppose themselves stronger, wiser, or richer than another, they are apt to be anxious to rule, and hence strifes and wars arise. Life is but a warfare, a conflict, and hence Paul at the close of his journey said, “I have fought the good fight and kept the faith.”

It will be perceived from the tenor of our remarks, that whether the struggle is in our own heart, between individuals, in churches, states or nations, the weapons are not always identical. Violence and wrong prevail on one side, while on the other, there is merely a resistance of evil.

But the plain and unvarnished question is, has war ever been right? It has most unquestionably been necessary. When the five nations of Canaan become too wicked for endurance, the Almighty ordained his own people Israel to execute his purpose in exterminating them, and when in time the Jews become corrupt God brought “a nation from afar, a nation of fierce countenance,” a Roman army under Titus Vespasian, against them, and overthrew them. This has been the course of things from the beginning, and may always be the course. We would in conclusion submit a few very respectful inquiries in reference to the bearings of war.

The, *Lex talionis*,—law of nations—the doctrine of “an eye for an eye and a tooth for a tooth,” preached over all the world till the Savior came and established a new order of things, destined in time to prevail over the whole earth. The prophet saw a little stone cut out of the mountain without hands, that increased till it became a great mountain, and filled the whole earth. Dan. ii. 34, 35.

The Messiah assumed to be a king of a new order, to reach his

throne not by wading through the blood of others, but by freely shedding his own blood. He employed no offensive or defensive weapons, but was proclaimed the Prince of Peace.

Was it not his purpose to put an end to war,—to bloodshed and carnage, and has he not been successful in proportion to the progress of his religion in the world? After he told Peter to “put up” his sword, no violence has been employed by him. Jesus cannot take cognizance of them without, till they enlist under his peaceful banner. If, then, the Son of God established a “kingdom of righteousness, peace and joy in the Holy Spirit,” and if his subjects were not anciently men of blood, on what authority can they now act differently from his servants of old? It occurs to us that the church of Christ is composed of faithful and true men, who bear his cross at all times, and resort not to violence. If we are correct, bloody wars are not Christian, but are of the world, and are worldly. Are indeed the result of wickedness, are waged by wicked men, for wicked purposes, and have not the sanction of God or good men.

Our conclusion of the whole matter is, that the wars of heaven, are moral conflicts between the church of Christ and the opposing world powers; and the wars of earth are struggles in the world without by men of the world, inaugurated by wicked men for wicked purposes, but which God may overrule for good. The history of the world sustains us in these conclusions, but the church of Christ is composed of “a peculiar people,” separate from others, are not of the world, engage not in its bloody conflicts, and yet the Lord has promised to sustain them to the end.

We have said nothing of the present civil, unnatural, ungodly, cruel, barbarious, unnecessary, meaningless, fruitless and disgraceful American war. It will settle neither the right nor wrong of any question, and though innocent blood has been, and may be liberally shed, better counsels will prevail, and its inhuman originators must ere long bow to a moral force that is struggling to be heard and must sooner or later triumph. God grant that the day may not be far distant. If genuine Christians but buckle on “the whole armor of God,” the hosts of false religionists that originated the conflict, and are leading their countrymen to the slaughter, may soon have cause to lament their treachery to Heaven, and the cause and people of the Most High, may attain the position to which they are entitled. Our confident trust is, that Heaven will vindicate the right, and put to shame and confusion the enemies of our peace.

T. F.

RELIGIOUS ASPECT OF THE AMERICAN REVOLUTION
OF 1861.

WE deem it proper and becoming to speak freely of all matters having the least bearing upon the subject of religion; although we have never regarded it as our privilege to interfere, in the slightest degree, in political affairs. For more than thirty years we have been satisfied it was not our mission to construct or seek to control civil government, but, in obedience to a law much higher than any that emanates from man, we have paid our taxes, obeyed magistrates, been subject to every ordinance of man for the Lord's sake, and willingly prayed for kings and for all that are in authority, that we might live a quiet and peaceable life in all godliness and honesty. What we have earthly, the civil government has a right to control, and we have felt it our duty to submit to the government of any country in which our lot might be cast, so long as our Christian rights remain unimpaired, but in the event of our religious liberty being infringed, we have doubted not it would become our duty, with Peter and John, to say, "Whether it be right in the sight of God to obey you rather than God, judge you."

Yet it will not answer for religious writers and speakers to ignore a subject that is exerting a wider and deeper influence on religion than any other. Whilst political preachers are justly entitled to the disgrace of raising a storm which it is not in their power to control, it remains for God's people to exert what influence they may possess in allaying the strife. Christians should not and cannot be idle spectators,—they not only see, think and feel deeply, but by all that is sacred they are called to command the peace, and to the utmost of their ability to save the children of God, especially, from destruction.

Letters have reached us from various quarters, enquiring as to the scriptural course of the saints in the present alarming crisis of our once happy, but now distracted country. We claim no right to advise beyond the simple expression of our convictions of truth, but we pray the brethren to measure well every step that is to decide their Christian life. We have felt much embarrassment, both in preaching and writing, and yet the cause of our Master requires promptness and decision in every movement. So far, we have labored to present the spiritual nature of the Christian religion, and to impress upon the brethren the weighty responsibilities that rest upon them. We again respectfully invite their attention to a few of the cardinal features of religion, as set forth in the Holy Scriptures,

The Christian religion was established by the shedding of the blood of a single innocent and unresisting victim. When he could have called "twelve legions of angels to his assistance, he prayed, Father, forgive them, they know not what they do." To Peter, who drew his sword to protect his Master, he said, "Put up thy sword again into his place; for all that take the sword, shall perish with the sword." Mat. xxvi, 52. No violence was to be employed to make his laws victorious, and although the church, for almost eighteen hundred years, has largely contributed to the peace of the world, all has been accomplished by love.

It will be remembered, that under the reign of the Messiah, "They were to beat their swords into plow shares and their spears into pruning hooks, nation was not to lift up the sword against nation, neither were they to learn war any more." Isaiah ii, 3.

We have been told however, that "If these things are applicable to the present dispensation, Christianity has failed to accomplish what was predicted." We do not suppose that the work of leavening the world could have been effected in a day, and because all the nations have not come under the full influence of Christianity, we should not, on that account, infer that nothing has been done, which contributes to the end contemplated. We are satisfied that there are myriads in all the nations of the civilized world, that cleave to the Lord, and to the power of his might, for accomplishing all that can be done for men on earth.

Paul was most explicit regarding civil institutions. In attempting to correct wayward brethren, who had "swerved, turned aside unto vain jangling, desiring to be *law-teachers*, understanding neither what they said, nor whereof they affirmed," he informed them that, "law is good, if a man use it lawfully, knowing that law is not made for a righteous man, but for the lawless and disobedient, for ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for men slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for purgered persons, and if there be any other thing that is contrary to sound doctrine." Tim. i, 6-10.

From this scripture we conclude, that the law is only necessary for the insubordinate, for men beyond the precincts of Christianity, and that if all were fully under the influence of the kingdom of heaven, there would be no need of human government. It is a nice question, however, to determine whether Christians are the proper persons to

take the government of the world into their hands. If it is their province to make and execute laws for the wicked, of course they are authorized to employ force—even standing armies—to keep the rebellious in subjection; and if so, it occurs to us, that Christians in taking the direction of the world's affairs, as men of the world, would abandon moral authority for accomplishing good. Thus it would seem that the church of Christ must fail in the purposes intended. The disciples were commanded to take "the sword of the spirit," indeed "the whole armor of God."

We have very much regretted recently to witness a disposition in brethren to construe Paul's instruction to the saints, in the 13th of Romans, into authority for Christians to employ the sword to enforce what they conceive to be civil right. In some few instances efforts have also been made to commit the church of God to favor the worldly policy of its strong members. However correct the brethren may be in their political views, whenever a church is made an engine to support any political faction, as the case of the Presbyterian General Assembly in Philadelphia a few weeks ago, it must be considered as a violation of all the purposes intended by Him who knew not men after the flesh. Religion and politics can form no healthful alliances.

Our conclusion then upon the matter of the church and worldly institutions is, that the church is adequate to employ the talent and energies of its members to the very best advantage; and yet, while "in the world, and still not of the world," they are required, as we have intimated, to pay their taxes, respect magistrates, pray for rulers, and do nothing to oppose the government under which they live, so long as they are permitted to enjoy the liberties of the Gospel of the Son of God.

It must be remembered, however, that civil institutions are "*world-powers*," which, from Constantine the great, have not failed to corrupt and prostitute the Christian religion whenever the attempt has been made to unite them; or make religion, as has always been the case, subservient to the State. Christ's kingdom is not of this world, and the governments of this world can do nothing so favorable to it as by non-interference.

Before dismissing this point, we are tempted to quote a statement of Thomas Jefferson regarding what he called "Prime Christianity." He said in a letter to a friend, "A strong proof of the solidity of the primitive faith is its restoration, as soon as a nation arises which indicates to itself the freedom of religious opinion, and its external divorce

from civil authority." He seemed to doubt if religion was divorced even in our own country from civil authority, although the evident purpose of the framers of our American government was to keep church and State independent. Religion can be healthy in no other condition.

Whilst our American compact was framed under the presumptive ability of man to govern himself, it has been regarded, by the nations of the earth, as an experiment; and whilst we have maintained that virtue and intelligence, are ample guaranties of the rights of our citizens, the simple fact that force is requisite to sustain the measures of government, demonstrates radical defects somewhere. We are satisfied that the church of Christ is the only institution on earth solely dependent on moral power for its success. Jesus Christ employed none but spiritual weapons to render his laws victorious, and when his people are fully under the influence of his teaching, they will employ none but spiritual armor.

Our earnest desire, however, is to speak for religious effect, and it is not our wish to engage in controversy with any one. It is true, we are desirous for our brethren North and South, and all concerned, to know our views in regard to the religious bearings of the American civil war, now threatening to devastate our country. To get the matter before us in a tangible shape, we deem it not necessary to examine the influences that have long been active in bringing our disasters upon us. There are certain obvious effects however, of causes almost forgotten, in reference to which there can be no dispute, and which will answer our present purpose.

In the first place, the great masses of the people, the politicians and partizan religious leaders especially, North and South, have become so thoroughly *alienated*, that they can no longer live together in peace. Secondly, for the first time in the history of our country, a sectional President has taken the helm of government, with the avowal, that "We (a faction) take charge of the government."

Either of these facts alone, is more than sufficient to destroy all political harmony amongst our once happy people, and annihilate the last hope of harmonious action.

Eleven of the States, in obedience as they believe to an inalienable right, have revolutionized and declared themselves independent of the others. They have formed a provisional government, and claim the liberty of self government.

The President, North, calls it a rebellion that must be put down by

the sword: This we consider as ample ground for irreconcilable dissatisfaction. We may be told of the many evil deeds of Southerners in seizing forts, etc., constructed by the by to defend their States; but we are the apologist of none. If Southerners are the people represented by Northerners, it strikes us they should desire no political union with us. But in any adjustment of matters, all sensible men know that the property seized, North and South, must be taken into strict account. The evil is much deeper than any property controversy can reach. It is moral and controlling. No people can possibly live together politically, as utterly antipodal in reference to import subjects as the leading men generally are North and South. It is vain to attempt it. In this we speak as a citizen of the commonwealth—a member of the civil compact. Christianity, however, is so transcendently superior to civil institutions, that members of the church can heartily co-operate, religiously, under antipodal civil governments, and they should not, indeed, be the least influenced by political struggles. Hence, we rejoice in the fond hope that such as have carefully studied the laws of the spiritual empire, need not be the least interrupted by any civil conflict that may occur. God's people cannot, and should not, be divided by rivers, and State or county lines. There is but one church of God, and all the powers of earth and *hades* cannot sever mens spiritual relations. Of course we speak not of religious parties, but of the one universal empire of the Lord's anointed. Still religious men have a right to their views with regard to the institutions of the world, and to express them freely, if they do not interfere with the opinions of others.

Consequently we are willing to answer plain questions even regarding the civil institutions of the land, when we can do so with safety to ourself, and the cause of Christ. We have been asked again, and again, if we do not consider the people South fully justified in resisting the rule of the North? The right of revolution being admitted, we doubt not the civil right of the citizens South to resist to the last extremity, but as religionists, they should know neither North nor South. The people of the South have so long been denounced as utterly incapable of self-government, that should they desire further civil co-operation, they deserve a slavery not to be compared to the African servitude of the land. No people should associate civilly but as equals, and no people of intelligence and spirit will fraternize with others under gross indignities. Therefore, all hope of civil union has, in our judgment, been wrung from the hearts of our people. As to forcing it

where it springs not from sincere affection, it is madness in the extreme to attempt it. Death is preferable to subjugation and rule by the sword. Hence, if people were ever justified in resisting encroachments, we conscientiously believe the citizens of the Confederate States are. So much we have desired to say to our friends North and South. But in all this we have spoken as a citizen of the world, and not as a member of the family of God.

Should any people, however, consider war as barbarous, and not suited as Christian employment, it is their right before heaven and earth to say, "Our kingdom is not of this world." There may be good and loyal citizens, for instance, North and South, who are fully satisfied that they should exert all their influence for the good of man, by means not connected with violence and blood. Indeed, some are so conscientious in the belief that the sword settles no moral right, that they will suffer the loss of property and life rather than shed the blood of their fellows. In obedience to this strong conviction of the heart, provision has been made in all enlightened governments to release the scrupulous from the battle field. Yet this release extends not to property. All that we have earthly is subject to the call of our government, and should be willingly surrendered when demanded. Whether one engage in war or not is then between him and his Maker.

Christian ministers should preach Christ, crucified, and pray to be delivered from the snares of the wicked, and especially from the necessity of slaughtering their fellows. Though whoever refuses to shed blood, must carefully count the cost, and determine, in the presence of God, whether he would prefer the loss of a fair worldly reputation, the loss of property, and even the loss of life, to adopting the means of violence to fulfil his mission. We repeat, that every one must be responsible to God and his country for himself, and no one has a right to interfere.

War, in all its aspects, is irreligious, cruel and barbarous, and no people can be reconciled to wage it upon their fellows, as has been done by the North, but under a madness that is unpardonable. That the enlightened of the whole world will sustain us in our conclusion, we doubt not.

But the greatest evil of war exerts itself amongst the thousands who are innocent and who have acquired no fixed confidence in the Christian religion. Most, if not all of this class, (and it embraces four fifths of the people North and South,) must become hard-hearted and morally contaminated by the war, beyond all description. The hand of brother

is lifted against brother, the father seeks the life's blood of his darling child, and all for what? To gratify a pride which is doomed to perpetual disappointment. We have read all that has been said by sensible men in regard to the grounds of the controversy, have felt confident for twenty-five years that the storm was brewing, and now the conflict is in reference to a mere *idea*. Who is the greatest? Who has a right to rule? "They insulted us, and we must be avenged if it cost the wealth of a nation and rivers of innocent blood," caps the climax of man's folly. It is the language of barbarism. We admit that unwise and heartless rulers have done the mischief, and if there are good men amongst us, they are loudly called of Heaven to point out the way, and labor with all the energies of their souls to stay the tide of evil that is sweeping over the land. Where are the wise and Christian men of America in 1861? If God would have willingly spared Sodom for the sake of a few righteous, may we not now conclude, he will save a mighty nation for the sake of a few faithful servants? We hesitate not to declare, that our future peace and prosperity, depend upon the moral power that may be exerted in our land, and we are happy to know that the disciples of Jesus Christ, North and South, are, many of them at least, employing spiritual weapons to conquer a peace.

This is a time well calculated to try every man and especially Christians. We hope to hear of no church decrees for, or against any measure, amongst the brotherhood, but as we have said, let each act upon his own convictions of right and let no one interfere with him. These are "perilous times" and he who passes the ordeal unharmed, will have cause of rejoicing.

The subjects noticed rather disconnectedly in these remarks are, of such magnitude, and we are so anxious to be understood, that at the risk of being considered tedious, we are disposed to conclude by a somewhat systematic statement of our conclusions.

1. No good man has a right to silence, when the cause of morality and humanity are involved.

2. The American people are in a war, brought on to force a part of them into a union that is past and can never be restored. We blame infidel preachers and fanatical politicians, who claim as their inheritance an instinctive "higher law" right what portions of the Bible and the Constitution of their country they will receive and what reject. These men that have trampled under foot the word of God, and the constitution of a once happy people, have elevated a sectionalist to the

Presidency, and whilst they deny equality in government and insultingly tell us that we "are incompetent for self-government," demand submission or death.

3. Death will be preferred.

4. Civil and Religious institutions are not identical. The civil government is for the world—the church is an asylum for such as are called out of the world, and who are ambitious, by a righteous life, "to seek for glory, honor, and immortality—eternal life." The church can admit nothing political, and hence its members cannot be divided by sectional lines. The weapons of Christian warfare are spiritual, and yet, whether Christians must suffer their countries invasion, the loss of property and life itself, rather than engage in war, they must determine for themselves, and no one has a right to interfere. They are sustained by all civilized nations, if they prefer to exert their influence by moral means, and yet it may appear more patriotic for them to adopt violent means. We have noticed quite a number of religious writers who maintain, that when the State calls, Christians are released from all personal responsibility. This is a shallow conclusion. We should by all means perform our duties to our country, unless we are required to violate the laws of Christ's kingdom, and then, at the cost of all earthly, we are required to obey God. It is honorable religiously to even *rebel* against oppression, as we conscientiously believe it is for the States South to politically rebel against the assumed authority of the States North.

In concluding church and State relations, or rather non-relations, we would not neglect to state, that all relations are in the hands of God—they are his by right, as the earth is his, and whilst he governs Christians by spiritual laws, He watches every national movement—sees the right, and strengthens the oppressed to resist the oppressor, and all by means, in His good providence, which we see not, but in the results. When people become obnoxious to him, as the five nations of Canaan, and finally in turn, the Jews, he raises up others to subdue them, and employs marvelous means, as in the case of the antediluvians, to blot the totally corrupt from the earth.

5. As war settles not right, we have expressed the ardent hope that, God-fearing men would exert all their influence to calm the raging storm, so soon at least as it can be done in safety to the oppressed, be they who they may.

T. F.

THE TRUST OF THE CHRISTIAN.

THERE is good in sorrow, disappointment and worldly disaster. It is good to be acquainted with trouble and distress. Unpleasant though it may be, it is well for us to feel the hand of affliction and bear the realities of suffering and trial. The storm, the famine, the unseen pestilence that walketh at noonday, the downfall of powers and dynasties; yea, even the heart-sickening carnage of battle's gory scene, are not devoid of good. They all teach lessons which every true heart must learn sooner or later. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" The great misfortune is that our hearts are so hard, our spiritual perceptions so blunted that we almost wholly fail to learn the lessons intended by these things.

Were life one gala day of pleasure, prosperity and glad enjoyment, unknown to sorrow and disappointment, what heart could feel that weakness and helplessness so needful to teach us dependence upon our Maker? Amid all our trials how ready are we to become proud, boastful and unthankful; to scorn in our self-sufficiency the hand that feeds and clothes us. Take these monitors of suffering from us, and how long would it be till we would ungratefully reject every idea of dependence, and claim a strength and might of our own. As thorns in the flesh they keep us mindful that the curse of death is still upon us, and that however vigorous, healthful and long-lived we may be, there must be an end. They teach us ever that however great may be the acquisition of glory, wealth or honor in this world, they all must vanish as a mist before the stern realities of the grave.

We have a captain—the well-beloved of his Father—made perfect through suffering. He was emphatically a man of sorrows and acquainted with griefs; and how deep and tender was the flow of that living sympathy with which he partook of the afflictions of the sad and heart-broken of earth. He knew what suffering was. He felt most keenly its sharp and piercing pangs, and how feelingly he could enter into every scene of distress and bind up, with words of tenderness and love, the torn and anguished spirit. With such an example shall we, my brethren and sisters, murmur or be disturbed by the griefs, annoyances, and disappointments that here fall to our lot? Shall we not rejoice rather to be sharers in such sorrow as our Savior has borne? Shall troubles, disasters and commotions of this earth cause us terror and dread? As our High Priest could not be perfect without them, neither can we. They may be at times almost overpowering. They may sink our hearts within us, and crush our spirits until life itself

seems a burthen of which we are anxious to be rid. Those dearest may be taken from us, and we may permit feelings of rebellion to rise in our hearts for a time and sweep away all Christian fortitude, but the pure and holy teachings of our religion return to our memory and hearts; we remember the sweet promises of eternal happiness to the Christian, and we rise with new incentives to arouse us to nobler and better exertions and draws us toward the Heaven of the pure and good. We feel that the firmest support of this earth is a treacherous quicksand beneath our feet, that its most coveted pleasures sicken and disgust the taste, and that its distant and enchanting scenes of quiet, peace and refreshment, that promise us an end of toil and gentle repose, are but mirages of the Sahara to the parched, thirsting, faint and careworn traveler. We learn the vanity of all this earth, and we begin to cling more closely for sure support to an arm that knows no feebleness or wasting decay.

It is our privilege, nay more, it is our duty to be strong, not however by our own earthborn might, but by steadfast trust in God and his promises. It is one of the chief excellencies of our faith, that it lifts us up and renders superior to the petty commotions that vex and depress the world. He whose trust is fixed on the affairs of this earth only, when shipwreck of hopes comes upon him must sink and despond. But the Christian, relying not on things that perish, can calmly see the every treasure and reliance of earth swept away, and still feel that he is rich in the wealth of a pure and holy life. I know that it requires cultivation of heart and a life of very earnest trust to meet any and every affliction without a murmur. Our affections are so much engrossed with the things of this earth that it seems trying indeed to give up all, and yet rejoice with a thankfulness in having food and raiment, yet many of the purest, wisest and best of earth have done so, and have been most happy in being called to make such sacrifices.

I sometimes see Christian men and women fearful, perplexed, disturbed, and anxious about the changes, revolutions and tumults of this earth as if their happiness and weal were dependent upon any of these contrivances of earth. 'Tis most true, that the spectacle of war and bloodshed and all their pestilential evils, which years cannot efface, is most terrible to the eye of the philanthropist and Christian, but they are calamities which God visits upon those who become proud, vain and forgetful of his law. Strife, contention, lust for power, must still have sway until men learn to submit to the yoke of our Savior. Our part as Christians is to meet all with a trustful, firm, and even cheer-

ful spirit, to falter not in the faithful discharge of every duty, and double our zeal and earnestness as dangers gather around and clouds darken our way. Christians; faithful, earnest and upright, have lived in the midst of the wars and revolutions of the world since the birth of the Savior. Fiery trials, according to Peter, are not to be accounted a strange thing. We may have trials as severe as ever have fallen to the lot of the saints, but it only makes our condition so much the worse, to forsake our sure and steadfast support for the vain help of man. It is a light thing to suffer a few days here such sorrow as this earth can impose, but it is a fearful thing to so act as to be forsaken of God, and eventually lose every blessed promise which he has made. To die with a future cheerless and hopeless is indeed a fearful, awful matter—to enter the dark valley and shadow of death without the rod and staff of Faith, is enough to make the stoutest heart shudder. But to die full of hope, with a serene consciousness of having been faithful as far as we were able to God, to die with the radiance of immortality dawning in glad and welcoming brightness upon our souls; to sink to rest feeling that we are sustained by the tender arms of a loving Savior. Ah! who would exchange such a privilege as this for the richest treasures and brightest honors the world can give.

Whatever be our lot in this state, brethren and sisters, let us be true and steadfast unshaken in our service to our Savior. If misfortunes, disasters, storms of sorrow and bereavement, disappointments in our earthly hopes, trials and suffering, and even death come, let us meet all firmly and unflinchingly. In serving God we have the assurance that he is for us. "If God is for us who shall be against us?"

W. L.

HOW DO CHRISTIAN AND MORAL MEN SETTLE THEIR CONTROVERSIES?

WE answer, by peace measures alone. The sword never did and never will decide as to the right or wrong of any question, and to fight and kill about a mere idea or speculation, argues a madness for which no good man can account. An ambition to take vengeance on our fellows, exhibits a feeling not at all in keeping with the civilization of the age. When injured, no punishment of the offender restore to us what we have lost. Possibly it will not be till after our people shall have

spent hundreds of millions of dollars, entailed upon posterity a ruinous debt, and shed rivers of innocent blood, that the chief movers in the present American civil war, will get their consent to think of the horrors of their course, and propose terms of peace and amity. The pride of the unsubdued heart, cannot easily consent to cry for quarters while there is the least prospect of earthly glory. Indeed, it is most clear, that many, even preachers, will readily forfeit all right and hope as to the future, merely for the short lived honor of a day or an hour.

The very highest and most weighty responsibilities must certainly rest upon Christians of America. The London Peace Society has sent a protest, and good men and women are moving, but we see no religious communion taking sweet counsel together as to the best means of ending the fearful strife. T. F.

MAY NOT CHRISTIANS ENGAGE IN WAR AGAINST THEIR BRETHREN OR OTHERS?

WE have received many enquiries in reference to the duty and propriety of Christians voluntarily or otherwise engaging in war; but in our present issue, we are disposed to merely call attention to the positions of parties, and add a few thoughts in regard to the character of the kingdom of the Savior.

We have not only been struck with the very hearty manner in which religious denominations of both sections of the country are engaging in the recently inaugurated war, but it must surprise the thoughtful to witness the conscientious zeal manifested by each in the frightful struggle. Both parties claim the sanction of Heaven, and very earnestly call upon God for help. Both cannot be right.

This is not the worst feature. Preachers and editors are leaders in the strife. We have thought, indeed, that we have heard not of more blood-thirsty exhibitions than have been manifested by preachers to excite the people to deeds of blood. The problem may be of difficult solution to men of the world, who have remained indifferent as to the authority of religion. Members of the same church are in deadly array against each other, all thinking they will render service to God in slaying their brethren, and in some instances their blood relatives. Not only are religionists foremost in the excitement, but are also in the very first ranks of the respective armies. A month ago, we had sup-

posed that editors and preachers amongst the disciples were not disposed to imbrue their hands in each others blood, but we were mistaken. We notice in some of our exchanges, as The Christian Record for instance, by E. Goodwin, of Indiana, the exhortation to put down opposition "*peaceably if we can, forceably if we must.*" What can, and must be the state of mind in such as write in this manner? Are these blood-thirsty men followers of Jesus of Nazareth? Can any one be fully under two antagonistic systems at the same time? Regarding the Christian institution, however, some very honestly entertain the following position, viz: Jesus Christ is the Prince of Peace, that in order to make his reign triumphant, a bruised reed was not to be disturbed or the smoking flax quenched, that from the moment the Master told Peter to put up his sword, no offensive or defensive weapons, save the sword of the spirit, have ever been authorized for the use of his people. Such men also, generally, conclude that the kingdom of God is superior to the kingdoms and governments of the world—may possibly exist in any of them, or independently of them; and that the subjects of the spiritual kingdom should take no part in constructing or remodelling the institutions of men. Still they are to pay their taxes, and be subject to every ordinance of man, whilst they are permitted to lead quiet and peaceable lives in all godliness and honesty. They also hold, that it is their right, if they find any civil government oppressive, to remove to another more favorable to their purposes, and in a word, they believe that Christians should take no part in the governments of the world, either to create them, fight for, or against them, or contribute in the least to their dissolution, unless it should be accomplished by the superior light of the truth, shining upon them. But quite religious men object to this view. Some of the grounds of their objection are the following:

1. They argue that, as Christians are lights in the world, they should have a controlling influence in the governments of men. This is answered by suggesting that possibly, the light of good men may be more successfully shed abroad, by keeping in their own sphere—the church,—in exerting all their influence through it, and that in attempting to control civil governments, they frequently become corrupt and lose all their power as Christians.

2. It is argued that, we cannot obey the powers that be, unless we shoulder our guns and fight for their defence. The answer of some is, that when the powers of the world require of the saints a course derogatory to the christian religion, it is not improper for them to say,

“Whether it be right in the right of God to obey you rather than God, judge ye.”

3. It is said unless Christians fight for their homes and families, they should not have the protection of civil government.

It is answered, that when the struggle is between two forms of government, or the administration of the same form by two contending parties, Christians may destroy themselves by interfering. We feel that it is proper in this connection to state our own conviction touching the use of our property. It is evident, we accumulate and hold our property under the protection of civil government, and the civil authorities have the right at all times, to appropriate it, as they think best. We are to lay up enduring treasures in heaven.

But we did not introduce the subject of Christians taking the sword, for the purpose at least for the present of arguing all the questions involved but mainly to call attention to the difficult points. We have looked at the matter calmly, and think we understand it, but we may be mistaken, and we are willing to hear the arguments of any, and of all, on both sides.

We have long been impressed with the belief that Christians should and must exert all their influence for good, through the church, and we are satisfied the time has come for trying our fealty to Christ. It may be the crisis will expose the utter worthlessness of most of the religions of our unhappy country, and enable believers to stand forth in their true colors. It may be that God intends to prove his people, and have a registry made of all who are worthy. The war may be the occasion for the test.

We may have more to say upon these matters as opportunity may offer, and yet we feel not at liberty to close without stating, that whilst all we have is subject to the call of our country, Christians and preachers particularly can perhaps accomplish the greatest amount of good, by employing none but spiritual weapons. If it should appear upon proper examination, that “the wicked are the sword of the Lord,” and that the righteous cannot shed the blood of their fellows with impunity, the sooner the brethren understand the truth the better. Peace must be secured by moral means alone. What influence are Christians exerting for the accomplishment of this earnestly desired end?

T. F.

JOHN THE BAPTIST.

'Twas near the flush
Of eve, and with a multitude around
Who from the cities had come out to hear,
He stood, breast high, amid the running stream,
Baptizing as the Spirit gave him power.
His simple raiment was of camel's hair,
A leathern girdle close about his loins,
His beard unshorn, and for his daily meat,
The locust and wild honey of the wood:
But like the face of Moses on the mount,
Shone his rapt countenance, and his eye
Burn'd the mild fire of love—and as he spoke
The ear lean'd to him, and persuasion swift
To the chain'd spirit of the listener stole.
Silent upon the green and sloping bank
The people sat, and while the leaves were shook
With the birds dropping early to their nests,
And the gray eve came on, within their hearts
They mused, if he were the Christ. The rippling stream
Still turn'd its silver courses from the breast
As he divined their thoughts. "I but baptize,"
He said, "with water; but there cometh one,
The latches of whose shoes I may not dare
E'en to unloose. He will baptize with fire
And with the holy Ghost." And lo! while yet
The words were on his lips, he raised his eyes,
And on the bank stood Jesus. He had laid
His raiment off, and with his loins alone
Girt with a mantle, and his perfect limbs,
In their angelic slighthness, meek and bare,
He waited to go in. But John forbade,
And hurried to His feet and stay'd him there,
And said, "Nay, Master? I have need of *thine*,
Not thou of *mine*." And Jesus, with a smile
Of heavenly sadness, met his earnest looks,
And answered, "Suffer it to be so now,
For thus it doth become to fulfill
All righteousness." And leaning to the stream

He took around Him the Apostle's arm
And drew him gently to the midst. The wood
Was thick with the dim twilight as they came
Up from the water. With his clasped hands
Laid on his breast, th' Apostle silently
Followed his Master's steps—when lo! a light,
Bright as the tenfold glory of the Sun,
Yet lambent as the softly burning stars,
Enveloped them, and from the heavens away
Parted the dim blue ether like a veil;
And as a voice, fearful exceedingly,
Broke from the midst—"This is my much-beloved Son,
In whom I am well pleased"—a snow-white dove,
Floating upon its wings, descended through,
And shedding a swift music from its plumes,
Circled and fluttered to the Saviour's breast.

N. P. WILLIS.

MORE SYMPATHY AMONG BRETHREN.

"THESE are times to try mens souls," and we never have before felt so keenly the necessity of the saints drawing nearer together and nearer to God. No one of us can stand alone, and unless we rally as one man under the banner of our King, the loss in the army of the faithful will be great. Every wandering sheep will be swept away, and indeed the whole church will be sorely tried; but like the pure gold, every trial the more clearly demonstrates the heavenly direction of the people of faith. There is certainly a bond of union amongst the servants of God much stronger than any bond that binds men ordinarily. All expedients, philosophies and "mixed religions" must fail in the day of temptation. The pure Christianity of the Bible alone can stand the storm test.

We are disposed to believe that we were never before in so good a condition to study the very tender and affectionate epistles of the beloved John. Do the professed people of God, love really as brethren?

Let the members of each congregation draw closer together, and let us have meetings, brethren, general meetings, for Christian instruction, edification and spiritual improvement. Shall we have a response?

T. F.

TO CORRESPONDENTS.

OUR brethren must pardon us for asking if the excessive evils in our political horizon have shaken their confidence in the truth of religion? We receive so little of a spiritual character, that we are becoming anxious to hear the brethren speak of the preaching of the Gospel, of many turning to the Lord, and of the saints rejoicing in the promised redemption.

We trust our correspondents will labor with us in the vineyard. We would be much gratified at least to hear from them very often. Will the brethren, preachers and people, and particularly correspondents, treasure up all the bits of religious intelligence that are passing and forward them to us for publication. We earnestly desire essays from the brethren also in reference to the evil, as well as all the good agencies of society.

T. F.

NEW LABORER IN THE FIELD.

OUR promising young brother, C. K. MARSHALL, who recently came to Nashville, has cast his lot amongst the brethren in Murfreesboro', and we most heartily wish him the very best success. We know of no field of labor promising more than the county of Rutherford. There are many brethren, and from their knowledge and zeal in the cause, we hope for much. Brother Marshall will please report to us regularly.

T. F.

PERPLEXING.

WE have recently visited several sections of our country, and while we found *religious* men more devoted than we ever knew them, the "outward pressure" is exerting a powerful influence on many. The preachers generally have run so perfectly mad about politics, and the people are so anxious to hear of the slaughter of human victims, that we find it rather difficult to preach or write with satisfaction. We were never before in such a straight. We cannot talk about passing events without danger of disagreeably involving ourself, and as the saints and sinners generally, have had such a taste created in them for the marvelous—telegraphic—it is difficult for them to give attention to matters spiritual. But, brethren, must we not continue to preach, write and labor in the cause of our Savior? We would be glad, indeed, to enlist a few more thousand volunteers in the cause of our Prince, but while "many are called, few are chosen."

T. F.

EVANGELISTS IN THE FIELD.

Brethren J. K. Speer, R. B. Trimble, E. G. Sewell, Jesse Sewell, and David Lipscomb, we believe spend all their time in evangelizing in Middle Tennessee, and from their previous efficiency, we doubt not they are accomplishing a good work.

Brother Speer resides in Columbia, gives considerable attention to the little band in that place, and also co-operates with the preachers, particularly with brother Trimble, in Williamson, Maury, etc.

Brother Trimble's location is Hillsboro, Williamson County, and he labors mainly in Williamson and Maury.

Brother E. G. Sewell's family is at Owen's Station, but he works abroad in several adjacent counties.

Brother Jesse Sewell's habital we do not recollect at this moment, and as he has always seemed a little distant, we cannot tell much that he is doing, but he is a good preacher, and we have great confidence his work will stand the test.

Brother David Lipscomb resides in Davidson, but his field is any place work is offered.

There may be other brethren giving their time to the regular service, and if so, we would be happy to correspond with them.

It would indeed be gratifying to us, and no doubt to most of our

readers, to see official reports from any of our standard bearers in the King's army.

Are not Brethren Homes and Cook laboring in West Tennessee? Brethren, be so good as to tell us how many of the King's enemies you have killed, wounded, captured, "taken by guile," or otherwise brought into the fold of the faithful. Who of the brethren will report from East Tennessee? We are brethren and must not let the worlds tricksters interfere with us.

T. F.

TO PREACHERS.

Dear Brethren,—Much weightier responsibilities rest upon ministers of the word, than other members of the church. It is presumed they devote more time to study than others, enjoy superior advantages, in every respect, for acquiring knowledge, and therefore having much, much will be required. The example also of ministers is presumed to be a model for others, and the least obliquities of character seriously interfere with our Christian success. It is also to be kept in mind, that preachers, as Paul exhorted Timothy, are to "Preach the word"—give themselves wholly to the work of saving the lost.

Our chief purpose however in addressing preachers with such freedom is, to appeal to them for a more earnest co-operation in the cause of our Master. Other causes of excitement have been so engrossing, that our ministerial intercourse has been seriously embarrassed. Most of the religious papers North and South, have suspended, or at least ceased to reach us, and we receive but few letters from preachers or others on religious matters. Will not our Evangelists report their labor, whether successful or unsuccessful. We often improve even by our failures, and when we hear of each others trials our sympathies are excited, and often the heart is made better.

In very plain words, we would be most thankful to hear from our preachers often. We must not let the affairs of the world overcome our labor of love. The Lord has much for us to accomplish, and we have but little time in which to work. Brethren, pray write.

T. F.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII.

NASHVILLE, AUGUST, 1861.

NO. 8.

FOOTSTEPS.

THE ear of the Christian is sensitive. The simplest things to him will become instructive, and the faintest sounds will not be unheeded. The world is a great road, along which many millions travel, and we hear the sounds which accompany their journeyings from the helpless cradle to the absorbing grave. *Footsteps*, how varied they are! How gentle, loud, weak, and strong! How instructive and suggestive! How softly and quietly fall the footsteps of time, as they proceed in the march of the ages. Not a voice is uttered—not a sigh is heaved—not a warning given, nor a wish expressed. It is the solemn silence of God, which is conducting us all to eternity. How wonderful is the soul! It thinks of the past, and reads many of the treasured archives of the universe. It pierces the gloomiest recesses—enters the darkest dungeons—revels in the beautiful—frowns upon error, and glories in the truth. What a sublime thing it is to exist—to see the light—to hear the sweetest sounds—to love the flowers—to cull the fruit—to behold the clouds—to walk amidst the verdant valleys—to listen to the rejoicing hills—to ponder the works of God—to gaze upon the stars—to feel the solemnity and beauty of the night, and to welcome the glory of the coming day—to think of Nature—of her wonderful harmonies—of her deep mysteries and immutable laws. But it is far more sublime to have a conscience void of offence, so that the soul

being sanctified by the power of the truth, may not only feel its relationship to nature, but rejoice in its union with God. Why are we here? What is our mission? How limited is our knowledge! What guides my hand to write? How healthfully the heart beats, and how regular is the pulse. How infinitely beyond all human reason are the functions of the involuntary powers! When we sleep, how the heart and lungs perform the work which God has assigned to them. How very wonderful is the process of the circulation of the blood. What strange and conflicting thoughts pass through the soul! Earth—heaven—hell—time—eternity—demons—angels—Jesus—God—the Holy Spirit—and immortality—are all set before us, and through the merits of the Crucified One alone can the soul hope for eternal life. We are poor frail mortals, tremblingly existing between two eternities, in a world where we are pilgrims, as all our fathers were.

We hear the footsteps of the past. What great events have transpired. When created, how pure and holy was man. But how soon he fell. And then his footsteps were turned away from Eden, and he was burdened with the knowledge of sin. Dissensions arise, Abel is dead, Cain is a murderer, and all succeeding generations have felt the bitter effects of the estrangement of our first parents from the truth and from God. Afterward came the desolating and world-drowning flood, when only Noah and his family were saved. What changes since then have transpired. How empires have arisen in glory and grandeur, and then decayed, crumbling into dust. The footsteps of the past have trodden down the glory of the Temple, the splendor of Jerusalem, the pride of Nineveh, and the magnificence of Babylon. They have trampled into oblivion the robes of the pompous and the regalia of kings—they have passed over the men of might, and left them in the midst of the dead. We can hear them echoing the intelligence of the burning of Carthage, the doom of Nineveh, the siege of Troy, and the devastation made by the pestilence and the plague. We hear their voice in the cholera which wasteth at midday, and which pursues its malignant course round the world, making the nations tremble and the people sad. We hear the footsteps of the past in the tremulous motions of the earth, and more distinctly in the terrific earthquakes by which thousands have suddenly become entombed, and in the awful volcanoes which have disgorged themselves of their destructive element, and helpless multitudes have found a fiery grave. The tempests of the world utter the deep voice of God. The sea roars, and the waves thereof are troubled, and the men of strength

become the subjects of fear. But the Lord Jehovah "bends the heavens and comes down: He looks upon the earth, and it trembles: He touches the hills, and they smoke; for His way is in the sea, His path is in the great waters, and His footsteps are not known. Heaven is His throne, the earth His footstool, and Jerusalem is the city of the Great King." Most holy Jehovah, thy ways are past finding out—Thou dost walk the circuit of the heavens—Thou art enthroned in light and glory: the earth is thine and the fullness thereof—Thou callest the stars by their names, and though millions of brilliant suns are suspended from thy throne, thou art so merciful and so loving, as to enable us, through the dear Redeemer, to call thee our Father, and thou art ever ready to guide our footsteps into the way of peace.

We hear the footsteps of Jesus by the sea-side, in the town, in the city, in the garden, and on the hill of Calvary, and we know he bore the cross for us. And though he is now exalted at the right hand of his Father, we can hear him walking in the midst of the symbolic candlesticks which are in the church of God. His presence is with us when we assemble together; and though perhaps an earthly potentate might treat us with indifference, we have the presence of the King of kings and the Lord of lords. How cold would the worship be if Christ were not there. In his presence there is fullness of joy. His smile fills the church with the good hope, and reveals the prospect of the coming glory. We have heard his footsteps in the Jordan, and have followed him. We have heard his footsteps in the upper room which was made ready for the Passover—we have followed him, and while we take the memorials of his body and his blood, we can hear him say, "Do this in remembrance of me." The only way to heaven is to follow the footsteps of Jesus.

We have heard the footsteps of our children, and at the sound of them what father's heart has not leaped with joy. Have they not contributed to the music of home? See that fond mother—how her eyes gleam with gladness, as she sees her little one perform its first journey in life. How she guards the little traveller, lest he should fall; and the father, how widely he throws open the arms of his love to receive him, to love him, and to bless him. When our footsteps are directed towards the closet or toward Zion, God hears them, and comes down with his holy presence to guide, receive, comfort, and bless. How quickly the race of the dear child will be run. It will only take a few footsteps in the world—the angel reapers will come and gather it up for the Lord of the harvest: its little feet are cold, its bright eyes are closed,

and its spirit has flown away. How light were the footsteps of the hopeful and confiding daughter! She anticipated many happy years; but, oh! how uncertain is life, for before the time of the singing of birds had come, she was numbered with the dead. When our footsteps are directed to the house of the Lord, we go that we may meet him who is our life. He has invited us to come, and he is ever ready to bless. Let us see to it, that when the gates of Zion are opened, we are prepared to enter them with the song of joy and thanksgiving.

We have heard the footsteps in the church. The young brother, earnest and hopeful, enters the place of meeting: health is on his cheek, and the love of God warms his heart. He has known but little sorrow, the truth has made him free, and he rejoices in the name of the Lord. His footsteps tell us of his youth and strength, and with his whole soul he joins in the praises of the sanctuary. Let such young brethren remember that the youthful period quickly passes away—that the moments are very precious now—that this is the morning of life, and it generally indicates what the day and the closing scene will be. What a blessing it is, to be enabled to remember the Creator in the days of your youth, before the evil days come, or the years draw nigh, when you shall say, there is no pleasure in them. The writer remembers the days of his youth. Now they appear but a moment, and so it will be with you. Make much of your present opportunities. Never let one pass away unimproved. Be in your place on the Lord's day; let there be no earthly attraction to wean you from the house of God. Be there to feast upon the fat things of Zion—be there to meet your Lord, and to hold communion with his saints. Give unto the Lord your health, your youth, your strength; and shew with the Psalmist of old, that you are glad when they say unto you, let us go up to the house of the Lord. Then your feet will be set upon a rock, and in all your ways you will acknowledge Him.

We hear the steady footsteps, and we know them to be those of a beloved and afflicted sister. The face is pale, the eye languid, the gait faltering, the voice low. But she has come up to the house of the Lord; she loves her Savior, and has come to worship him, for the Star of Bethlehem has shone into her soul. She loves to think of the body and the blood, and though her earthly prospects are fast passing away, she has a good hope that she shall soon be for ever with the Lord. There will be no faltering footsteps in the streets of the Heavenly City—no trembling hands nor downcast eyes—no lowered voice, parting with friends, no prospect of death. Thy body is frail, but thy faith is

strong, and you can do all things through him who hath loved you. Be patient, beloved sister, God will deal kindly with you. "As thy days is, so shall thy strength be." Ah, that fond maternal tear—how it tells of a mother's love! Leave thy child in the hands of God, and he will be faithful to his promise. Thou art going to a land where no tears are shed. Ever trust in him who has died. Thy life is in the hands of thy Father; he will sustain thee, and when the time of thy departure may come, ministering angels shall attend thee, and escort thy spirit to their God and to thy God, for precious in the sight of the Lord is the death of his saint.

We hear the footsteps of age. Faltering and trembling they are. Welcome, aged brother, thou hast passed the age of threescore years and ten; thou hast had a long and deep experience in the things pertaining to the kingdom, for thou hast long been a traveller in the ways of the Lord. And all the way along thou hast found him faithful and true; yea, when thou didst doubt he did not leave thee, and when sorrows came in upon thee like a flood, he did not permit them to overwhelm thee. Thou didst love him in thy youth, and he will comfort thee now thou art old. With thy slow and trembling footsteps thou art once more come up this morning in the evening of thy days, to memorialize the dying love of Him in whom alone thou canst put thy trust. The bent body, thy wrinkled brow and faltering footsteps, all tell us of a weakness which will terminate in death; but through Jesus thou wilt rise again; and though thy poor mortal body may be sown in weakness, it shall be raised a spiritual body, and death will be swallowed up in victory. Eternal ages shall write no wrinkle or mark of age or sign of decay upon the foreheads of the redeemed in heaven. Be of good cheer, then, dear aged brethren, for though we must be separated here, we are through grace the subjects of that good hope which assures us that we shall meet again, not in a house which crumbles and decays, but in a holy mansion which our life-giving and death-vanquishing Savior has prepared for us in his Father's house.

We hear the late footsteps. The song of praise has been sung, the opening prayer has been presented, and some are not there. While the word of God is being read, the church is often disturbed by those who come too late. A young sister is not in time—a young brother follows her example: wives who have no families, and those who have, appear to act in concert in being too late. Are there not some brethren who are almost always too late? With such it is a habit, and we add, it is also a disgrace. One pleads distance as an excuse; but those who

live beyond him are there at the time. When Peter and John went up to the temple to pray, it was at the hour of prayer; and when that time of mercy and privilege arrives, see to it, my brother, that nothing be permitted to steal away one precious moment. The late footsteps are disturbing footsteps; they sound most discordantly upon the ears of the church—they generally indicate an improper state of mind. At the time appointed for the church to meet, if only two or three are present, "the Master is there, and he calleth for thee." Is the worship of God pleasant and profitable, then the late footsteps speak of a loss, and the multiplication of such losses must bring leanness into the soul. The late footsteps are often disgraceful footsteps, and their echoes proclaim the carelessness and indifference of those who prefer to love the Lord and the ordinances of his house.

In the world we hear the footsteps of war. How horrid and discordant are the sounds! How unlike the harmonies of Zion! Each footstep has the sound of death, their feet are swift to shed blood, and the way of peace have they not known. "There is no peace, saith my God, unto the wicked." Can a man love God and kill his brother? What a relief it is to turn towards Zion, for there we can behold those whose faces are illumed with the light of heaven, whose feet or footsteps are beautiful upon the mountains, and who bringeth glad tidings of peace and salvation. Their theme is the glory of the Savior—their object the conversion of man. In their march of mercy the hills rejoice, and the valleys sing for joy. The spirits who were in prison hear the glad tidings, and those who were dead in trespasses and sins, are quickened into a new life by the power of the truth, and "become kings and priests unto God."

We hear terrible footsteps. What a world of sin and woe it is! There sits the poor drunkard's wife, surrounded by her more than half-starved children. It is Saturday night, and they have no bread. The wretched husband is sitting in the scorner's seat, heaping up to himself wrath against the day of wrath. The poor children ask when will father come home, and the mother gives no reply. Quickly and his boisterous voice is heard, and his staggering footsteps tell of the power of the drunkard's drink. He enters that wretched home to curse and swear at starving innocence, and to inflict upon her and the children cruel and cowardly blows. My brethren, do all you can to turn his footsteps from the house of death to the house of the Lord, that he may become a man and a brother, and be a traveller with us along the glorious highway which leads to the home of the angels and the city of God.

We hear the footsteps of death. Our neighbor is dead; he is now being borne to his long home. Slow and solemn are the footsteps of the mourners. How quick are the footsteps of the man of business; how lightsome are those of the young and the happy; how strong and decisive are those of the dealer and the merchant; but how slow are those which are following in the wake of death! We see our pastors and brethren entombed; we meet at our prayer meetings for the last time, and we know not how soon we shall be borne hence and be no more. May it be our happiness to know that our footsteps are ordered aright in the Lord, and then may our prayer ever be, "Hold thou us up, that we may not fall;" and then our feet will be placed upon the Rock of Ages, from which we shall never be moved. If we are faithful to the truth as it is in Jesus, there are no footsteps beneath the heaven which can cause us to fear. Though the fig tree should not blossom, and there be no herd in the stall, yet we shall rejoice in the Lord. Though the tempest rage, and the footsteps of war, and the pestilence which walketh in darkness, are heard, we need not fear; for this is not our resting place. Our hope is in heaven, and though the footsteps of death should be heard in our habitation, and the cold hand of the foe be laid upon our hearts, we know that when this earthly house of our tabernacle shall dissolve, we have a building of God, a house not made with hands, eternal in the heavens. Whilst we are travellers here, may it ever be our delight to follow in the footsteps of Him who went about doing good; for if we suffer with him we shall reign with him, and death will only be the opening of the portals which shall reveal to us the heavenly glory, where we shall see him as he is.

London.

J. L.

THE CHRISTIAN—WHO IS HE?

It is well in this world often to stop and look at ourselves—to calmly ask ourselves a few simple questions. No duty is more necessary or important to the christian than frequent self examination. The spirit of this world—the mad excitements that sway the multitude to and fro, and deprive them of their reason, have so powerful an influence upon christians, that the most calm and prudent are hardly able to stand secure, whilst hundreds and thousands of the less stable, are borne headlong to very wildest wave of passion, utterly forgetful of their

high and holy position and responsibilities. It cannot then be regarded as an impertinent question, to ask solemnly, Who is the christian, and what is the meaning, in its true character of the christian religion? Has it any permanent and abiding force, or is it a mere convenience, to be put aside with all its obligations whenever the spirit of the world and a conformity thereto demand it? We have been wont to regard the christian religion as a subject of higher authority than any obligation than this earth can impose—as infinitely above in its pure, peaceful and heavenly spirit, every influence or concern of this earth. We have been disposed to regard it not as a matter to be turned, shaped and adapted to the prejudices or passions of any party or people, but as standing forth in bold, heaven-bestowed and independent power—a sure and unswerving standard for the testing of every act and the whole spirit and purpose of man's life, and destined to live in might and influence, when all the factious strifes and vain schemes of man's madness, folly and ambition shall have perished, and are almost forgotten. Such a view of the christian religion, may be regarded out of place in the midst of the excitement that surrounds us, and forces upon our attention matters that seem to be worthy of so much of consideration. It may some old-fogyism in times like these, to talk about the lessons taught us by the life and words of our Savior. It may be right in times like these to forget these lessons of peace and love, to ignore all that we have professed to love so much from the sacred volume. It may be right for christian men and women to become insane in the mad rage of the hour, to cultivate hatred instead of love—to abuse and belittle all that does not belong to "our side?"—to turn the "sacred desk" into a rostrum of denunciation and impious railery; to convert the religious press into a vehicle of every sort of exciting harangue and exhortation to violence and blood. Such an order undoubtedly well accords with the spirit of the hour. But I am far indeed from believing that they have the slightest sanction in the oracles of God. We know but one source of light upon this subject. We have no other means of learning the character and spirit of the christian religion, but from the plain and simple lessons given by our blessed Savior and his Apostles. The world may have other sources of knowledge on this important subject. The politico-religious parties of the day may have other light from which they receive knowledge in reference to the meaning and purpose of submission to the authority of the Prince of Peace. However as the good old book reads to us, we find the character of teaching wholly distinct and peculiar. The first glo-

rious announcement of this order of things, given by the Host of Heaven, proclaims something of its character. "Glory to God in the Highest, on earth peace, good will to men," This was a heralding entirely unlike any thing the world have ever known. The establishment of the thrones and realms of this world had always been attended with carnage, vengeance and war. Even the Jews, God's peculiar people had been from their very origin, a nation of war; but here was a kingdom destined to break in pieces and consume all other kingdoms, and to stand forever, whose watchword was, "peace and good will to men." Traced through all the teachings of our Savior, from the sermon on the Mount, down to his admonition, they that take the sword, shall perish with the sword. Yes, down to the last recorded word of the beloved John, there is not a discordant note; not a word that does not breath the same un-earth-like spirit. There is that in the whole of it, that left to its proper and legitimate influence, raises man above himself, fills him with thoughts, aspirations and impulses different from all of this earth. There are therein lessons of love, of forbearance, forgiveness, which no man or woman can receive, and still be carried away with the spirit of this world. We are either to hear and regard these pure lessons, or we must look upon them as the flimsy cobwebs of Rhetoric, to be wiped away by the first fit of excitement. We are compelled to respect the plain commands and precepts of our Savior, as the only authorized rule of moral conduct, and as binding upon us, controlling, guiding and directing and sustaining us in every position and relationship of life, or we must reject it all the dream of an enthusiast or the cheat of an impostor. It is worse than idle to talk about being the children of God, servants and followers of the meek and lowly Nazarene, and yet claim the right from any pretext of passion, or interest to set aside every peculiar and distinctive feature of his government, in a word, to reject and trample upon the very basis principle upon which the whole system rests.

If the christian religion is not a religion of love, peace, good-will; forbearance and forgiveness, even to enemies, utterly opposed in its whole spirit and teaching, to all violence and wrong, we humbly and frankly confess we know nothing whatever of its character. If the christian is not a creature filled with the purest, holiest and most christ-like spirit, enduring wrong and harm, and yet always ready to do kind and merciful deeds, to those who injure him—if his life is not a life of the most exalted charity, with the tender, uncomplaining, lowly Jesus, as its pattern, we confess that we have learned little from the lives and

teaching of the holy and pure, who are presented as ensamples to us. Men, I know will say that all may be so. The life, example and teachings of the Savior, are all clearly against all violence and harm, but say they, must we suffer this, that and the other indignity, and not have revenge therefor. Ah! man's infidelity and want of trust in God, is the great barrier to the influence of the truth. God never yet had a people on this earth of whom he did not require severe trials. The idea that as christians, we are to float along with the current in this world, entirely free from all trouble, care or sacrifice, knowing no self-denial, and bearing no hardships for the sake of our profession, is one that finds no place in the heart of the earnest servant of God. The high and glorious rewards of the christian profession are to be reached only by faithful, unswerving, unwearied effort on our part in the face of any dangers, rebukes, scoffings and insults that may meet us. He who is unwilling to buckle on the armor of a soldier of the Faith, and do valiant and unfaltering service under our Captain, has no right to claim any of the honors that are to crown the victors in this warfare of peace and love. Sectarianism with its political schemes and conscience may find it convenient to court the favor and cater to the prejudices of the excited world, and ride on to power and position by so doing, but genuine christianity looks not to such help. It lives and flourishes, if at all, by the faithful, self-sacrificing lives of its subjects, following strictly the pure teachings of their Great Priest and Law-giver. It knows no mere sectional interest—no state lines as the compass of its philanthropy, but looks abroad nobly upon the whole of Adam's race, with an eye of tender compassion. Like its author, it knows rebels from loyal men, only by the standard and rule of submission to our Savior, and by this, draws a line of marked distinction between disciples of satan and the disciples of Christ.

The christian's position is an exalted one. His influence if rightly used is of the greatest power and significance. He stands in this world as the conservator of the best interests of humanity. To his care are entrusted the living exemplification and exhibition of that pure, heaven-descended wisdom given for the guidance of man. To him as a faithful and obedient servant of his gentle and suffering Lord, belongs the duty of displaying the power of his Word of Truth over the heart and life of rebellious and God-forgetting mortals. I know we take such low and mean conceptions of the christian life as to degrade it to the level of the fleeting and perishing concerns of this earth, and rob it of all that high and God-like power that invest it. We may in our

weak, shortsighted, fearful infidelity, see no power in it more than belongs to the ordinary systems and associations of man's invention. We may in our cold, spiritless, distant indifference, and life-lessness, fail to feel and realize, that the power of God is in his Institutions, and that they who trust Him, are helped and sustained by his Almighty arm. We may not realize that there is a heroism in doing faithfully the commands of our Master, infinitely higher, nobler and more truly honoring than any and all the achievements of valor ever known on this earth. As christians, brethren and sisters, we have a noble birthright, one incalculably more valuable than all the wealth, glory and honor of earth, a birthright purchased for us by the richest gift of the universe, and secured to us by the blood-sealed testament of the Son of God, a birthright ensuring to us the transcendantly, glorious, imperishable and immortal crowns, that are promised to the saints of the Most High. The simple question with us now as at all times is, shall we in fear, reverence and faithful obedience, to the commands of our Master, enduring the trials and hardships which His service demands, strive to be worthy of this promised heritage of life and honor? Shall we, in the face of reproaches, evil-surmisings, dangers and persecutions, still endeavor faithfully to maintain the pure, peaceful and God-fearing walk of the christian, constantly growing more determined and resolute, as the trials become greater. Shall we cling more closely to the teachings and spirit of our Master, striving continually to make more manifest, the power of the christian profession in our lives? Shall we, as the elements of strife rage around us, labor more constantly to realize what it is to be a disciple of the Prince of Peace, and how great are the responsibilities that are resting upon us? In doing so we may have sorrows and afflictions, but our trust is not in an arm of flesh, and even though sufferings be brought upon us, possessed with the spirit of our Master, we can rejoice that we are counted worthy to suffer for our Savior. We can do this, or we in an evil hour, we can lose all. We can, as Esau trifle away our birthright for a "mess" of the honor, the approval or applause of men. Is it better to obey God than man. W. L.

SUPPORT OF THE PREACHERS.

Notwithstanding the very common employment of the phrase, "the support of the ministry," it is not so much as once recorded in the Bible. We have often been struck also by the use of the style "my salary," and yet, salary is not found in the Holy oracles. With all, or

very many denominational preachers, and a large portion of the ministers amongst the disciples, it seems impossible to think of one's devoting himself to the ministry of the word, without the idea of bargain,—“how much can I get?” “how much will yeu give,” etc., and still this subject seemed not to trouble the Apostles and early preachers. Why the difference of style and modes of thought and conversation in ancient and modern times? We have long been satisfied, that modern religionists have departed very far from ancient purity. We have now societies—Freemasons, Odd Fellows, Missionary, Temperance, etc. etc., to carry out various features of religion, such as decently burying the dead,” caring for the widow and fatherless,” encouraging temperance, which in primitive and heathful days of Christianity, were merely incidental. What would have been thought of James forming an association especially to “visit the fatherless and widows in their afflictions” or to keep the saints unspotted from the world? We suspect, Paul or Peter would have written him a letter, telling him that he had gone mad, or deliberately renounced the kingdom of heaven. No such bodies were thought of by the early teachers. The work to be done, was all but departments of religion, the legitimate labor of the church, and any special organization to accomplish any good work, would have proved fatal to the cause of the King.

In our intercourse with young preachers, and such as were preparing to adopt preaching as a profession, as well as with men of age led by the salary, we have found in their modes of thought, and conversation the one prevailing theme—“the wages,” “the bargain” and we repeat, the style is modern. We did not commence these remarks, however, for the purpose of exposing a false system, further than might be necessary to prepare the mind for examining the matter of living to those who preach the Gospel, or as was said under a former dispensation “they who minister about Holy things, live of the things of the temple, and they who wait at the altar are partakers of the altar.” 1 Cor. 9, 13. We say in advance that, we entertain not the feeblest hope that the churches of Jesus Christ ever can, or will see or practice the truth with reference to any subject whatever, till they abandon all expedients, merely human, or mixed, and rely alone upon the authority of the word for light and guidance. Nothing is taught in the scriptures with more force and perspicuity than the honor of feeding the ox that treadeth out the corn; but all that it taught is merely incidental, as a part of the christian performance. The doctrine of the Bible is, “If we have sown unto you spiritual things, is it

a great thing if we shall reap you carnal things." But suppose men have not sown spiritual things, have they any claims on the brethren for carnal things, or even the promise of them! The doctrine of truth is, "He that will not work, shall not eat," and the "ox that has not trampled the wheat," has no right to look even for the straw, husks any other portion. But we find all classes of preachers complaining for want of support, and it is a fact beyond all dispute that, there is there is the greatest difficulty, and that there are serious embarrassments in the way of supporting ministers. We seldom, if ever knew a salaried preacher that was paid his salary, that left those who hired him satisfied, or that was satisfied himself. We saw Bro. T. the other day from Miss., and one of the first points he made was, the brethren did not pay his salary—the war come on after the bargain was struck, one of the largest subscribers died, and he wished to go where he could do better. While in Wilson Co., not long since, we heard a preacher try almost a sufficient length of time for an ordinary sermon, to tell his brethren the sad reasons he was going to leave them, and yet he concluded without more than faintly shadowing forth the only reason. He spoke about the war, his bad health, the hardness of the times, his wife's relations in another State, his fine prospects for doing good in his circuit, his deep sorrow at what seemed to be a necessity, but all would not answer. He had not yet touched the delicate point, but towards the close he hurriedly intimated that, he had not been "paid up," and "did not know that they wanted him any longer, as no arrangement had been made,"—no bargain, or trade as to sermons, and pastoral labor, but finally, intimated that he had an "offer" in another state. We blamed not the preacher any, so far as he failed to appreciate the good and the right way. He was the victim of a false plan, and he never can feel or preach as a man under the full light of Heaven. But here is another picture. An excellent preacher writes that, he has labored successfully almost a year, there have been many additions, the brethren have grown in grace and the knowledge of the truth, his family has plenty to eat, but the brethren do not furnish him with money to buy his children's clothing; and yet he will not act under a subscription paper or the salary system. Where is the fault now? In the plan? the times? or the preacher? Who will answer? There is something radically deficient somewhere. Perhaps we cannot give direct answers to these questions but we may approximate correct solutions. Religionists generally, have been so long in thick smoke of Babylon—Rome and her daughters, that while the few glimmering

rays of light that have fallen upon their vision make them feel that they are in the full Gospel blaze, they see men as trees walking; every thing is confused, and considerable time will be required to see the whole matter of religion as it really exists. In consequence of preachers, not understanding or teaching the whole truth, we fail to show the brethren practically their duty, and therefore, they fail to do their duty. We are fastidious, afraid that some will think that we are money-hunters, and therefore, our want of candor, our ignorance or our timidity, has starved us, and our families, and been the cause of the members loss of reward in a very important department of the christian institution. We feel guilty on account of our own failures in teaching the whole truth. We have frequently traveled at our own expense, and borrowed the money to do so, paid our hotel bills while preaching, sometimes paid rent for a house, and often swept it or hired others to do so, in the midst of rich men who called us brother, but whether we or they were most to blame, we are not certain. We wish to deal plainly with our brethren. The preachers, in the first place, must teach us emphatically as, he that believes and is baptized shall be saved and he that believes not shall be damned, that men who labor in the Gospel field, are as justly entitled to a part of each brother and sisters income, or profits of labor, as the man who works in the field is entitled to the reward of his labor of his own his own hands. Let this doctrine be inculcated, without any selfish feeling lurking in the heart, and impress the brethren with the great truth that, if they wilfully refuse a fair divide with their preachers, and with the needy, in the church, they can have no inheritance above, and we will hear of but few more complaints. The Seniors—older members—in every congregation—are required to have the wants of all the afflicted, helpless and needy persons under the protection of the church, including all preachers resident or visiting, and to see that they lack for nothing. Of course, they are not expected to furnish all out of their own pockets. If there is one who labors for the cause, these elders must know his wants as minutely as their own, and have them supplied. These wants cannot be learned without the aid of the Evangelist. It is not difficult for him to tell from week, what he needs for the table, rent, wardrobe, education of his children, travelling and incidental expenses, and the members of the church are as solemnly bound to make a fair division with such preacher as with the members of their own families.

Politicians, are often wiser in their ways than the children of light. Our rulers first satisfy the people, that if they do not fight for their

homes and fire sides, their property will be confiscated, and they and their children will become the mere vassals of a foreign power; and the moment conviction is produced, all the property is at the command of the country, and patriots shoulder their muskets with a determination to sacrifice even life, rather than be robbed of the labor of years, and at last be subjugated. As thoroughly satisfy the members of the church of duty, and it will be performed to the letter. Christians will consider all they have, the Lord's, and men who labor in word and doctrine, will never think of the trickery of contracts, regarding the support of their families. Their confidence is that, soldiers of the cross cannot be prevented from performing their whole duty. Beloved brethren, these matters must be better understood, before our preachers can labor in any confidence.

T. F.

SACRED MUSIC.

There is not a more positive requirement of the New Testament, than for christians to "teach and admonish one another in psalms, and hymns and spiritual songs, singing with gratitude in their hearts to God." Music is not only regarded as the oldest of the fine arts, but by many, as the immediate work of nature. There is not, indeed, a wild animal of the woods, or a domestic creature, which is not more or less under the influence of music. Not only are the horse and dog susceptible of musical influences, but man in his lowest state, may be more easily moved by music than any other power. Prisoners doomed to death have proved calous to the most earnest advice, prayers and entreaties, but few if any have been able to resist the soul stirring strains of music. In the most ancient nations, both vocal and instrumental music were cultivated to great advantage. Indeed, a descendent of Cain, was "father of all such as handled the harp and organ." Gen. 4, 21, and historians report that, the Persians and Arabians call musicians, and particularly singers, *Kayni* or descendents of Cain.

There have from the beginning, been at least two valuable purposes subserved by music. First, it has been employed by good men to give vent to feelings of sadness, and by the exercise, the heart has always grown better; and secondly, the godly have never failed to give scope to their emotions of praise in songs. Hence, when the children of Israel escaped from the murderous Egyptians across the red sea, the

heaven inspiring song, "I will sing unto the Lord, for he has triumphed gloriously," to which the women led by Miriam the Prophetess and sister of Aaron, responded, "Sing ye to the Lord for he has triumphed gloriously: The horse and the rider are thrown into the sea." But there is abundant evidence in the Old Testament that, the whole army of Israel, both in peace and war, was much devoted to music.

Job, David and the Prophets wrote in poetic strains, and much of their composition, particularly that of David, "Israel's sweetest singer" was employed in the synagogue worship. When the Israelites were in their deepest distress on the rivers of Babylon, they could but hang their harps upon the willows, while they sat weeping—still in their captivity they clung tenaciously to their harps.

Jesus and his Apostles, solemnly enjoined upon the servants of the Most High the practical necessity of singing. All were commanded to "sing in the Spirit, and in the understanding" of what they sang.

We might refer to the fact that, whether in peace or war, music exerts an influence over the human heart and human life, perfectly unaccountable. Never, before the present year, did we hear the loud notes of the war trumpet, and the effect even upon our cold blood was beyond all our calculations. In defiance of our most solemn convictions that we were only allowed to put on our spiritual armor, we found ourself almost ready to buckle on some of the old swords we had received as trophies from friends in the Mexican and other wars. But our chief purpose is to say a few plain words to our brethren in the Lord. May we intimate, dear brethren, that music has performed an important part in all the great achievements of the world. The great reformation of the sixteenth century, would have proved a feeble affair, if not a total failure, had not that great souled old man Martin Luther, got the boys and girls of Germany, as well as the old people to singing. Two, and but two efficient agencies accomplished the stupendous work. First, he gave his countrymen, new and living rendering of the word of God, and secondly, the people did their own singing. Who that ever attended an old fashioned camp-meeting, or a genuine roll and tumble revival meeting, can doubt the effect of the agency. We blame not the Methodist, by their songs, vehement exhortations, altars of straw and mourning benches, they have well nigh overshadowed, overwhelmed, and swallowed all the Protestant denominations of the country. What party would dare attempt a revival, without Wesleys and Whitfields thunder. Politicians, have made several Presidents by their wild songs, in our once happy country. Shall

we not improve. brethren, by what others have done? The world should not be suffered to steel all our fire. The songs of Zion, not only elevate and purify the heart of the singer, but they put us all in the frame of mind to worship God more acceptably, and they often disarm the stoutest sinner in his battling against our King.

It is of no avail with us for church people, to say they have no voice, know no tunes or songs, and therefore cannot sing; God commands it and we must obey. Without effort, we cannot think, talk or succeed in any of the business avocations of life, and few, indeed, of good health, could fail to sing sweetly and delightfully if they would try, and keep trying. Faith and perseverance over turn mountains, and if a homely stammering Demosthenes, could remove the kinks, knots and gyrations from his tongue, by wearing pebbles under it, what may not the most diffident child of God, do; by assiduously laboring to praise God in song? We are much in favor of the members of a church in town or country, spending several hours together every week, in admonishing one another in Psalms, Hymns and Spiritual Songs. We repeat, that, not only are we made better, by sacred music, but it is a source of very high enjoyment, and the world cannot fail to be greatly influenced by the songs of the people of God. But what is more discouraging, than to meet a congregation of professed disciples of the Lord destitute of the power of praise in songs to the Most High? But, we repeat, nothing valuable can be achieved without humble and persevering effort. Why may not each family spend a portion of the day in prayer, singing and exhortation, and we certainly think it is not only becoming and profitable for the disciples to spend a part of each Lords day in these gracious exercises, but without them, the loss, in means of improvement, is incalculable.

T. F.

THE PRAYER MEETING.

What can be more improving to the saints than meeting often to "pray with and for each other." To enumerate the many beneficial results, would be tedious beyond all endurance, but our chief purpose, present, is to impress upon the brethren the importance of the obligation that rests upon us to pray for each other and pray always. Even the Savior, after declaring that he did not pray for the world, said, "but I pray for them"—for his servants, "that they may be one, that they

may be kept in my name and preserved from the evil." These are still suitable forms of prayer in the assemblies of the saints. We should pray also in the words of David, to be kept "back from presumptuous sins," "that they may not have dominion over us." All are mortal, all fallible and all liable every day, to be tempted, to be led into excesses—into many foolish and hurtful lusts, and hence, the frequent and very earnest exhortations of the early teachers of religion, for christians to keep themselves pure. Will the brethren pray in their families, in secret, and especially in the congregations of the Lords people.

As to the matter of the prayers, we suggest, we are to pray for the world, *as* the world, and not as we pray for christians. We may pray that God may overrule all their councils for good, that the rulers of the earth, may be discreet, in order that we may be permitted to live quietly. We may also pray that all who believe through the Apostles word, may be one with us, that they may believe in the Savior. But we cannot pray the Lord to pardon men in rebellion, that they may enjoy the blessings of christians while in disobedience, or that they may enjoy the rest which remaineth for the people of God. We think all the prayers of the wicked are profane, and we are inclined to the view that the mock prayers of the semi-religious, such as Henry Ward Beecher and others North, who are praying for the destruction of the people South, are unpardonable and offensive to Heaven. Neither do we justify many of the foolish prayers south, as was heard some time since on the presentation of a flag in the Southern Confederacy.

Said the belligerent clergyman, as represented to us, "Oh Lord, may every man fight bravely under this flag, and may a Yankee fall at every shot."

It is enough for christians to pray with reference to such matters, thy will, oh! Lord, be done, may truth and the right prevail, and may those in the wrong receive the just reward of their doings. But to mix up the civil strifes of the world with devotional exercises we think highly unbecoming. We may safely pray to God our Maker, to overrule the follies and wickedness of the world-powers to his honor, that the innocent may be preserved, the incorrigible punished, and that *peace* may abound in an unhappy world. We offer these thoughts more by way of suggestions as to the proper frame of mind to cultivate, than as detailed lessons for any one to follow. We trust, however, that the beloved brethren become more and more disposed to study the importance of "praying always, lifting up holy hands, without wrath or doubting."

T. F.

FINAL EXPOSE OF J. R. COLLINGSWORTH'S UNCHRISTIAN LIFE.

The seniors of the congregation at Lewisburg, have imposed upon us a very unpleasant labor. They have sent us a pamphlet of 86 pages setting forth in a plain manner, much improper conduct of our old friend J. R. Collingsworth, before his apostacy, and since his expulsion from the church. We have sincerely hoped it would never become necessary to write his name again on our pages, but from the fact that, men of fair position, have been more or less influenced by his unrighteous course, good men have felt it their duty to expose a part of his history to the world. A very hurried perusal of the pamphlet has filled our heart with deep sorrow. Although from a personal interview with Mr. Collingsworth, anterior to the withdrawal of the church from him, we were fully satisfied he cultivated no fixed confidence in the institutions of the Lord, and after his expulsion in publishing the fact, we intimated that, we might expect the opposition of a "very mean enemy," his conduct exhibits shades of character so much darker than we then anticipated, that we are not only moved with pity towards him, but seriously regret the apparent necessity for the publication of the expose or of another reference to the matter in our paper. His apostacy from the truth places him beyond the reach of the servants of God; his conduct in professing to have lost money collected for the brothers Yowell, must in our judgment, stain his character as to truth and honesty while he lives, and his efforts to destroy the fair fame of Dr. Brents as set forth in a letter to Mr. Meadows, places him beyond even the respect of all high toned gentlemen of the world, who examine the facts. Toward Mr. C. however we entertain not an unkind emotion. He has spent his force, not against men, but against the cause of God,—has become powerless with thinking men, possesses neither the talent, learning nor goodness to sustain himself anywhere, and we would very respectfully suggest the propriety of not permitting his name or the names of other apostates who long since sold their birth right for less than a mess of pottage, even to be mentioned by the saints in any religious connection. We regret their loss, but as they have rejected the only divine authority on earth, we have no remedy to offer. Still, we should cultivate the christian spirit towards even the most unfortunate—hope for the best—and ever pray to Heaven not only to save his erring children from unreasonable and wicked men, but to keep them in the straight and narrow road that leads to a sinless and happy clime. We can entertain no hope for

any one who rejects the Gospel of the Son of God, for the empty speculations of the sectarian establishments of the age. "God is not mocked," and we must either be saved through the "one body of Christ"—in following the dictates of the Spirit as set forth in the New Testament, or be forever lost. We should though treat the worst enemies of our King kindly, remembering that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

T. F.

"TAKING UP THE CROSS."

In the early ages of the church, whoever ventured to make an open profession of faith in Christ, was certain to lose the respect of the world,—his property was subject to confiscation and his life was in perpetual danger. Hence, the taking up the cross, was performed after the maturest deliberation, and with all the startling dangers staring one fully in the face. The professor of the faith renounced "principalities," abandoned all confidence in men as safe governors, took no interest in the world's affairs, further than to make proper efforts to secure the necessities of life, but vowed allegiance to the King in Zion as superior to all other rulers. Christians walked with their lives in their hands for three centuries. Even the propaetor Pliny the younger, after having many of the Lord's servants put to death, merely for professing the name of Jesus, wrote to Trojan the emperor stating "that as far as he had learned, they *did nothing wicked or contrary to law*, except that they rose with the morning sun and sang a hymn to Christ as to a god." "The emperor replied that, the Christians were not to be sought after, but if they were regularly accused and convicted, and yet refused to return to the religion of their fathers, they were to be put to death as being bad citizens." Till Constantine, the simple avowal that Jesus was the Savior, placed all who ventured to make it, as enemies of the State, and consequently the taking of the cross, was not only treason, but christians renounced all confidence in earthly institutions, and looked for their reward in another state. Still, Christianity was then healthful, pure, and invigorating and the children of God rejoiced that "they were counted worthy to suffer shame for the

name of Jesus. It is scarcely possible at this great distance from these hale and joyful days of the people of the Most High, to fully realize the meaning of denying ourselves, taking up the cross of the Savior and following him through evil as well as good report."

When the civil authorities in three hundred and twenty-five, took charge of the church, "the offence of the cross ceased," the pure in heart and life, withdrew from the public gaze, went into the wilderness, still keeping their banner unfurled to the breeze,—but have been ever since regarded as the offscouring of all things. There is no cross in religions regulated, and acknowledged by "world-powers," and the honor of bearing the cross can be appreciated by no one, who considers not the authority of his King as the supreme government. We freely grant that, men through ignorance and stubbornness, may seek opposition, in order to glory in their persecutions; but genuine christians study to be "wise as serpents and harmless as doves—they unnecessarily offend neither Jew nor Greek, but labor at all times to glorify God in their bodies and spirits which are his." There is a continual tendency to lay down the cross in order to be "like other people" and unless we keep our eye upon the mark for the prize of the high calling of God in Christ Jesus, and struggle hard against the outward pressure, our minds and affections will become so engrossed by "the cares of the world" as to induce us to lose all taste for matters spiritual.

In conclusion, we would be glad to know if there is any cross bearing by the denominations and professors that act merely in conformity with the popular influences of the age? What party in all the land has any cross to bear? Who, in all the region about are now meekly bearing the cross of the crucified, and yet exalted Savior?

T. F.

LIGHT AMONG THE EGYPTIANS.

Hecataeus and Aristagoras assert that, the Egyptians taught from the remotest antiquity, that the world had a beginning, and of course, they admitted substantially, the account given by Moses. Diagonos asserted that, they maintained the sphericity of the earth and the immortality of the soul. It might be proper to state however, that the style "immortality of the soul" was never employed by the Egyptians or others until after the appearance of Christ, for according to Paul, "he brought life and immortality to light in the Gospel." The error has been committed by the translators of Egyptian history. Even the

translators of Socrates and Plato put the word *immortality* into their mouths, when it is evident the idea never entered their hearts. It is, however, possible,—perhaps certain—the Egyptians, and many of the ancient philosophers, had a strong impression, made doubtless by the writings of the prophets that, men would exist after death; but mere existence in a future state expresses not the idea of immortality. All human beings will exist in eternity, and the wise of antiquity generally were impressed with this idea, but to a personal perfection with which the good are to be clothed at the resurrection. It would be well for christian teachers of the present age, to carefully study this matter. “This mortal” says the Apostle, “shall put on immortality” and then, “Death”—mortality—“shall be swallowed up of life.” Then will the righteous sing, “oh! mortality where is thy sting, Oh! grave, where is thy victory.”

T. F.

PUNISHMENT FOR ATTEMPTING TO BECOME WISE.

Justin Martyr, who lived in the second century said, “Those persons before the christian era, who endeavored by the strength of human understanding to investigate, and ascertain the nature of things, were brought into the courts of Justice as impious and over serious.” Even Anaxogoras was accused of impiety, because he contended that the sun was a mass of ignited stone, thereby degrading that luminary from the order of gods; and when Aristophanes some years afterwards, endeavored to fix the popular odium on Socrates, he represented him as a minute philosopher, prying into the secrets of nature. The name applied to this class of men is “sophistees”—sophist, and in process of time, such men were called “lovers of wisdom.” Doubtless it was by envy Socrates lost his life, and it was for putting the wise men of the Roman empire to shame for their ignorance, that the Apostles lost their lives. The ignorant always strive to pull the enlightened down to their level; still christians should struggle for light, remembering that the sin of ignorance, in this age, is most heinous. The beauty of moral light, however, in fact, that as a general rule, men become good in exact ratio as they become wise; and the wisest in the church of Christ regret only that all the servants of God, are not more enlightened than themselves. Hence christianity operates in direct opposition to philosophy, to human nature, and all the institutions of men. Christians become wise and rich, by making others wise and rich.

T. F.

GOOD SUGGESTIONS TO SISTERS.

BRETHREN:—I have often been very much surprised, and have been quite at a loss, to know why the sisters exercise so much backwardness, in writing for our religious periodicals. Certainly, we have nothing to fear, if we discharge with discretion, the duties incumbent upon us as christians. It is manifestly true, that we have much more to do than many of us imagine; in order that we may live strictly in accordance with the commands of our Savior. God has given us the power of thinking and understanding—has richly endowed us with the reasoning faculties, by which we are enabled to comprehend His teachings, and even solve problems, of the most difficult nature; and yet, how often do we see sisters, who have neglected the reading of their Bible; the only source from which we can expect to acquire a knowledge of God, until they seem to have lost all confidence in their own judgments. In this condition they do not wish to know any thing except as their preachers tell them—once a month. In fact, some of us, are very little farther advanced in a knowledge of our christian duties, and of the Bible, than the little girl, who, when asked to what church she belonged; replied, to the same church my father does. What church does your father belong to? To the same church I do. Well, to what church do you both belong? We both belong to the same church. Sisters, let us not imagine that it is enough for us to simply know that we belong to the church, but we should read the Scriptures, daily, and thus be enabled to give a reason, for the hope that is within us. God, certainly, would not have given us the power of thinking, reasoning, and comprehending His Alwise plan of redemption, had he not intended that we should exercise those faculties, and that too, to the promotion of His glorious cause, and to the good of our fellow beings. Therefore, let us exercise those powers which God, has so mercifully bestowed upon us. Let us correspond to our christian papers, exercise an active part in establishing, and keeping up Bible Societies, prayer meetings, etc. When our husbands are from home, let us read our Testaments; and pray in our families, be active in every good work; for nothing short of this, will insure to us eternal happiness in the future. The Gospel requires us to be sincere, and every thing we do. Let all be done to the glory of God, who sitteth upon the throne. The Lord has such peculiar regard for the upright; for those who are honest, candid and sincere, that their prayers are not only accepted, but are a delight to Him. We should all know our danger; for we are ever liable, to be led astray by the wicked one. We

should remember that there is no growth in grace, but by the knowledge of our Savior, and that knowledge can be obtained from no other source than the Bible.

LIZZIE ARMSTRONG.

Why may not the sisters give advice quite as useful and more so, than the brethren? If the doctrine is true that, good husbands are made by good wives, we see no sound reason why sisters should not prove the very best teachers in the kingdom. Indeed, Paul has told the senior women to teach the younger in matters, in reference to which no other persons are so competent to speak.

T. F.

PRECEPTS OF ÆSOP.

We cannot account for the wisdom of Æsop but upon the ground that he had been taught of God through Moses. Will our readers study carefully a few of his simple precepts. To his adopted Son Ennus, he said.

“Worship God, with care,” with reverence and with sincerity of heart, void of hypocrisy or ostentation; for know He is omnipotent as He is true. Have a care of your most private thoughts and actions, for God always sees you, and against you, your conscience is always ready to bear witness. Where you cannot be beneficial, be not ruinous to any one. Words signify actions and thoughts, there must be no impurity in either. Be still assiduous to learn as long as any thing is left unknown to you, and value wisdom before money. The human mind requires cultivation as the plants of the field; the improvement of our reason assimilates us to angels; the neglect of it changes us into beasts. Wisdom and virtue are the only permanent and invisible good; but the study of them without the practice, is nothing. Think not however that asperity of aspect makes us wise, for wisdom makes us serious but not severe. Keep thy faith with all men. Measure your words; for great talkers have not respect for honesty or truth. Frequent the society of good men for the sake of their manners, as well as their virtues. Intend honestly and leave the event to God. Despair not in adversity and exult not in prosperity, for every thing is changeable. There are three things of which you will never repent—being early and industrious at your business, learning good things, and obliging good men.”

FOR WHAT DO WE LIVE?

ESSAY OF MISS SUSAN E. ANTHONY, AT THE ANNUAL COMMENCEMENT
FRANKLIN COLLEGE, 1861.

To responsible beings there can be no question of higher importance than that which now claims our attention. We have been taught to believe that nothing has been created in vain—that every being of the vast creation of God has some work to accomplish in carrying out the great purpose of life. When the Maker of all had ended his work we read, that “God saw every thing that he had made and behold it was very good.” Short-sighted and doubting man may not see beauty, harmony and design in all that has been made, but when the eye that sees the end from the beginning, and scans time and eternity at a single glance, and pronounced the entire work of his hand perfect, how can frail and finite beings, such as we are, array our own weak judgment against his. To us, as the last, best, and noblest work of our Maker, bearing the impress of his image upon us, and honored by him above all created beings, in the gift of his well beloved Son for our redemption, enlightenment, and exaltation, it becomes a matter of most solemn interest to consider well for what we were created, and what ought to be the great end of our efforts in this world. It is a consideration that involves the whole conduct of our lives, and the aims which we should constantly keep before us, as guiding stars over the dark and stormy ocean of time. To know how to act according to our position, to be true men and women, to think, and feel and move properly in reference to our relations to each other, is the only way to enjoy the blessings connected with life. But this is the something that is difficult to attain—it is something that involves a knowledge of ourselves and of the duties and responsibilities of life, which many are too indolent to strive after, and thus lead profitless and wretched lives without any aim in view. If all could fully realize their responsibilities and relations to each other, and if they were governed by high and noble principles, and if it were the sincere desire of all to live pure and peaceful lives—to do good, to exert a sweet and peaceful influence on society, and to endeavor to elevate and enlighten humanity, rather than to gratify their own personal desires—to seek their own pleasure, how happy all would be; how free from the cares and evils which now surround us; all would be peace and love to each other. But how sad to see so many rushing heedlessly through life without a single desire but to gratify their own base and wicked wishes. Do we ever ask ourselves

for what do we live; for what we were placed in this world? Is the approbation of God our greatest desire? And do we avoid what is evil because it unfits us to approach him? Are we endeavoring to accomplish the purpose of our being? Do we realize that we exert an influence upon all with whom we associate? And how cautious it becomes us to be not to exert an influence for evil upon any. We know that we are all the time influencing those around us, and we too are influenced by those with whom we are continually in contact; and it should be our constant effort to keep out of the way of corrupting influences and yield ourselves to the moulding of good. To keep in mind that we are forming characters for eternity. All impressions made upon the character should be such as we desire to be permanent and abiding; for if we allow wrong impressions to be made upon our forming character, death may meet us with his stern mandate and fix them forever. If we lay the foundation of our character in the love and fear of God, it will rise higher in excellence, beauty and holiness, but if it is laid in selfishness and sin, and built accordingly, it will sink lower and deeper in degradation and wretchedness. It should be our great desire to live to do good—to benefit the world, to increase its happiness and diminish its misery. Living thus will increase our own pleasure and elevate our enjoyment, by calling into action generous motives and disinterested principles. We, therefore, should bind upon ourselves the work of being good, of being so as to benefit the world. He who came to “seek that which was lost,” will be to us a sustaining and cheering example in every dark and trying hour. The wise and good will be our companions. It should be our determination that we will not live exclusively to ourselves. We should take a view of the ground we occupy. Look around on all with whom we are associated, and see if there are any unhappy whom we might console, or whom we could instruct. Let us make acquaintance with the poor; see what is their needs and their sorrows. We are told that the instructions given by Louis the sixteenth to the tutor of his children reflects more honor upon him than the circumstance of his royal birth. He says: “Take them to the cottages of the peasantry. I will have them see and taste the black bread which they eat. Insist upon their handling the straw that serves the poorest for a bed. Let them weep—teach them to weep, for the prince who has never shed tears for the woes of others, can never make a good king.” The modes of doing good are exceedingly numerous. It is in the power of all to do some good. We should ask ourselves each day; what can we do that will be useful.

Can we exert good influence on any of our companions? Are there any sorrowful with whom we may sympathize? Are there any who feel unkindly to us, and if so, is it not in our power to render them any friendly office? Can we not strive to return good for evil? Are there no feelings in our own hearts of which we should rid ourselves. If we are self-willed and stubborn—if we are apt to let harsh and angry words proceed from our lips, can we not strive to put such evils from us and endeavor to follow that which is good. To earnest and diligent Christians there will never be lack of opportunities for the most active life of doing good. The world is yet a scene of sorrow, misfortune and death. The mighty curse, "dying you shall die," is still upon us, and though robbed of his terrors, and led captive by the triumph of our Redeemer, we all must still pay the sad penalty of mortality. Even in our little circle we have heard the wail of sorrow for a brother gone to his final home. Afflictions come day after day, and the well-beaten path attests the frequency of the visitors to the resting place of the departed. To the Christian woman especially is the world full of the noblest and most elevating employment. When we call to mind what has been done for us by the peaceful and purifying influence of the Christian religion, surely we cannot treat lightly or indifferently the obligations which it imposes upon us. The history of the world contains many exemplifications of earnest self-forgetting devotion manifested by those of our sex under the guidance of the heavenly teachings, and examples of the New Testament. Of those who gathered around the Son of Man when personally on this earth none were more faithfully attached to him than the women who were "last at the cross and earliest at the grave." Each age might furnish us with a number of names of earnest, devoted, God-fearing women who were ready to give up all for the cause of our blessed and holy religion. Their characters stand upon the world's history not stained with blood and decked in the crimson honors of the carnage of the battle field, but arrayed in the quiet, gentle, and lovely graces of purity, modesty and spiritual dignity. These stand before us as bright patterns of that excellence which adorn the female character, and serve to encourage us to strive continually for noble aims. Would we then be worthy of the honorable position which we hold in this world, the way is open and plain. It is in faithfully striving to lead lives of usefulness—to so live as to be of benefit to those with whom we associate, and so act, feel and speak at all times that it may be said that the world has been made better and

not worse by out having lived in it. So live that it may be said of each of us:

“Her soft hand put aside the assaults of wrath,
And calmly broke in twain
The fiery shafts of pain,
And rent the net of passion from her path.
By her victorious hand despair was slain,
With love she vanquished hate and overcame
Evil with good in her Great Master's name.”

Franklin College, June 5, 1861.

COLUMBIA AND OTHER CHURCHES.

We came to Columbia last December, found a small number of christians worshiping each Lord's day. We visited around and stired up the cold members until we had a very good number. During the year we have had the labors of several preachers, and have added twelve by immersion and several by letter. The brethren meet as directed by the Master. Nearly all the brethren are firm in the faith. The most serious difficulty among the brethren is their poverty, and consequently, their inability to relieve the necessity of the Evangelist. They have been taught how to do all these matters, but lack the means. Columbia is a good location for a preacher, being surrounded by a fine country and plenty of sinners—all the preacher needs is that his wants be relieved and much good can be done. Will the brethren assist the christians in Columbia in sending the Gospel to sinners? This is an important field in many respects and is likely to become much more so. We have also visited some seventeen other churches in this and adjoining counties. All the congregations, some Leeper's Fork meet each first day; (Leeper's we think have three parties in the house, are we wrong.) In some congregations there have been difficulties growing out of the carnality of the members. We found some heady fellows, and many pious christians. We spoke to the brethren upon many matters pertaining to the kingdom—we found no church worth any very considerable treasury—an inclination to let the saints shift for themselves and provide for the wicked world, is a besetting sin of a majority of the brethren, but many yet love the good cause. We found in some of the churches a disposition to fault-find their brethren in things they had no right, also a disposition to proscribe brethren for

opinion sake in worldly matters, this to some considerable extent has crippled the efforts of some of the good brethren. We have all the time insisted on the brethren being quiet, and for each to allow the other to differ from him in worldly matters and yet to respect each other as christians. We have refrained from taking sides with brethren further than was necessary to defend the truth of God. Politics we have ignored and yet wicked men have tried to extort from us sentiments heretical. We have not doubted the political right of any of our countrymen, we are politically with them, but seriously object to carnal warfare. (If it can be avoided. T. F.) There have been at the various churches some thirty additions. Bro. R. B. Trimble was with us at the majority of the places and did good work for the good cause.

J. K. SPEER.

SUGGESTIONS—Our very highly esteemed Bro. Speer, will pardon us no doubt, for a suggestive thought or two. Although the church has existed 1800 years, it is in many places in its infancy yet, and owing to the influences of the world around, and especially the influences of the politico-ecclesiastical establishments of the age, it is most difficult to get ourselves or the congregations in Gospel order. Whilst we see the deleterious influences of the "begging and salary systems," we have failed and still fail to teach the saints the practical meaning of supporting the fatherless and widows in their affliction, and still more, have we failed to impress them, with their whole duty to their faithful Evangelists. We as preachers lack *frankness*, *independence* and *perseverance* in settling in order and keeping in order the things wanting in the churches. The fact is, that the swarms of hungry, mercenary preachers, who peddle their sermons for the richest bid of bread and butter, that have infested our world and especially the southern States of America—no one goes north hunting money, have thrown almost insuperable barriers in the way of faithful teachers of religion. But brethren, a better day is coming. Let us be faithful to our colors, the day will yet favor truth.

T. F.

BRO. FANNING:—Gloom and sadness have entered our little fold, and keenly do the bereaved family of our lamented Bro. John M. Moodey feel his loss. After a protracted illness of more than a year's duration, his earthly taper dimmed for a moment to catch a spiritual fluid to blaze more brightly, forever, in the world where afflictions no more disturb the praises the christian offers to his God. The afternoon of July 31st, was the date of his mournful demise fixing the time of his

mortal existence at 46 years. When wife, children and servants gave vent to bursting hearts, he thus with failing breath exhorts, "Hush, hush, God will take care of you if you will serve Him." To his weeping wife, who with him hand in hand since January, 1841, marched through varied scenes, adorning the christian profession, he said, Hallalujah! Hallalujah! Jesus is my friend, in His arms we stem the gulf of death without a pang. All the noble traits of a christian, father husband, master and neighbor are accorded to him, but his hope is now reality and his prayer is praise.

Eoulton, Ala. 1861.

J. H. McDONALD.

The bereaved family of our beloved brother and the sorrowing brethren of Moulton and vicinity have our sincere sympathy. Life is uncertain at best while God is just in calling his children home.

T. F.

OBITUARY.

Died on the 9th of August, 1861, at the residence of our Bro. Joseph Harlan, in Sumner Co., Tenn., after a long and painful illness, our Bro. F. M. Carmack, in the 29th year of his age. This announcement although not unexpected must cause a feeling of sadness to pervade the hearts of his numerous brethren and friends. Bro. Carmack was raised in Tishomingo Co., Miss. was educated at Franklin College. While in College as a student, his manly and noble bearing, his kind and affectionate disposition, his goodness of heart, his attentive, studious habits and orderly walk, rendered him a universal favorite with both Faculty and students. He graduated with distinction to himself in the year 1851 in the twentieth year of his age. He devoted himself to teaching, in which vocation he continued until declining health bade him cease. He occupied for several years the chair of Ancient Languages in Franklin College, was a close and critical thinker and a thorough scholar. Our Bro. was raised by Methodist parents, and being naturally of a devotional cast of mind, grew up within the membership of that church. While a student of Franklin College, he was convinced of the truth of the Gospel, and at once without consulting flesh and blood, promptly obeyed Heaven's requirements and identified himself with the children of God. He forsook his kindred and people for the cause of Christ and no earthly tie or pecuniary consideration, could ever afterward induce him to separate himself from the association and worship of a christian congregation. From the commencement of

his christian life he took an active interest in the worship of the congregation, by which he soon grew up to the full stature of an efficient teacher in the church and an earnest Evangelist in the field of the world. He connected the evangelical labors with the profession of teaching. His earnest, devotional and simple hearted piety, his kindness of heart extending to the lowliest creatures possessed of life—his gentle and unaffected mien—together with a clear and full comprehension of the truths of the Bible and a happy and impressive delivery justly caused him at once to be held in high esteem by his brethren and to be respected and beloved by all who knew him. A rare and happy combination of qualities—the most complete mental and moral independence, a perfect freedom of expression in the face of all opposition—together with the habitual kindness and respect with which he treated others—exhibited to his acquaintances the contour of a character as nearly complete and perfect, as we often find in this world. Although he codemned freely and oftentimes severely the vices of those by whom he was surrounded, we have yet to hear of the first intimation of ill will or dislike expressed towards him by a fellow student, a pupil or an acquaintance in the more extended spheres of life. His perfect candor, his frankness, and the unselfishness that characterized his every act or expression, always disarmed opposition of personal ill will or bitterness of feeling. His qualities of head and heart seem to have pre-eminently fitted him for a long life of usefulness to others and happiness to himself. Alas! that one so well fitted for a career honorable to himself and his kind, should so early fall! that a life so full of promise should so prematurely end!!

He had scarce reached the maturity of manhood ere the evidences of early decay began to manifest themselves. An affection of the throat and bronchial organs several years ago began to annoy him—which spreading involved his lungs and presented a case of fully developed consumption. Over a year ago he was compelled to give up teaching and become an invalid. He preached occasionally as late as Christmas. He spent the winter in the south, vainly hoping to find relief in a warmer temperature. Early in April he returned to Tennessee, weakened and debilitated by his trip to find for a few months of wearysome suffering, a kind home in the family of our Bro. Harlan, and then a long rest and respite from all his sufferings in the grave. Notwithstanding he received from the family of Bro. Harlan—the brethren and neighbors every attention which kind christian hearts and skillful hands could bestow, his decline was constant and rapid until

the 9th of Aug. when almost without a struggle he breathed his life away. We have seldom seen one so patient and uncomplaining in sickness as was he—so fearful of needlessly troubling others. We have never seen one who could so placidly, calmly and even cheerfully look death in the face. The only sombre-hued shadow the grave seemed to present to him was that it separated him from his family, who needed his care and assistance. Otherwise as he expressed his feelings to the writer, “he could joyfully welcome death as a kind delivering angel,” delivering him from his sufferings and life wearings. His last words in response to his companion, (herself sick and brought into the room just as he was dying,) asking him if he could not speak to her, was—“yes, but only to say, meet me in Heaven.” Thus has passed away from earth in the prime of his early manhood, one endowed with so many manly and noble qualities, and so fully imbued with the spirit of our holy religion. Thus has been delivered from sorrow and suffering here, a spirit so well fitted for the enjoyment of Heaven. Our brother has left a bereaved companion and three small children to sadly feel his loss. He committed in dying, his family to the kindly care of his Father and Brethren, the church he loved so well. That they may be kindly cared for in life, live holily and righteously, and be re-united with the husband and father in Heaven is my prayer.

DAVID LIPSCOMB.

It will be a source of deep regret to many readers of the Advocate to learn of the death of our aged and highly esteemed sister, Rachel Marshall.

Some twenty years ago, in the State of Mississippi, when she first heard the everblessed gospel proclaimed in its original beauty, simplicity and power, she had the moral courage to most heartily respond to the kind invitation of our God to become his daughter, and to acknowledge the meek and lowly Jesus as her Prince Messiah.

From the time she solemnly declared herself the friend and follower of Jesus to the hour of her departure, she ever exhibited the gentle, meek, quiet and Christian spirit inculcated in the oracles of divine truth. Thus she lived for the glory of her God, the good of the Redeemer's cause, and died a peaceful and triumphant death, on the 23d day of May, after spending near three-score years and ten on the earth. Farewell! Mother Marshall, angel spirits ere this have wafted thy spirit to the bright and beautiful home above the skies. Friends, relatives, and all who devoutly love God, let us follow after peace, righteousness and holiness, that we may receive the crown of eternal life and imperishable honors in “the bright and beautiful hereafter.”

Trenton, June 1, 1861.

BETTIE B. F.—.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII. NASHVILLE, SEPTEMBER, 1861. NO. 9.

SYNOPSIS

Of an Address on the memory of a Young Soldier, from Isa. 2, and 15th of 1st Cor.

"Shall spring ever visit the mouldering urn? Shall day ever dawn on the night of the grave."

FELLOW CITIZENS:—We have met "to weep with those who weep" and pay the last tribute of respect to our young hero, friend, Boney Day! When the stern demands of a fratricidal war, called our young friend from the quiet of home to the tented field, he, unlike many, was ready to prove his patriotism by his prowess. He did not carry his patriotism in his pocket book, or permit it to bubble on his lips whilst treason wrangled in his heart!

The first and last battle of our youth, was with that kingly monster, over whom Christ alone has triumphed. Boney Day, belonged to the Second Regiment under Col. Hindman, and Capt. Govan;—was taken sick in Memphis, Tenn. and was most tenderly cared for by Mrs. Lloyd of the "Soldier's Mother's Association," and his officers and fellows in arms! He died, aged 17 years and 4 months, beloved by all who knew him, and was borne to his last resting place, and the bosom of relatives and friends in Phillips Co. Ark. by Messrs Slaughter and Thompson, his affectionate companions on the tented field. But my

theme, in part, will be, with war. There are many testimonies in the Bible which show that war, tyrant war, shall end; "When nation shall not lift up sword against nation, neither shall they learn war no more." When its cruelties shall be extinct; when those wild elements of pride and ambition, and restlessness, and jealousy which are ever and anon sending another, and another weave over the worlds politics or Cæsar's Gospel, shall at length be hushed into a placid and eternal calm. The Bible carries us forward to those Millennial days, when the reign of peace shall be established, and the gospel of peace shall embosom the universe in its ample grasp of one harmonious and universal family. The 2d Isa. is a sentence of condemnation of war, and stamps a criminality on its forehead. We have been told that there is something noble in the art of war, and that there is something generous in the ardour of that fine chivalric spirit which kindles in the hour of alarm, and rushes with delight and enthusiasm among the thickest scenes of danger and enterprise;—that man is never more proudly arrayed, than when elevated by a contempt for death, he then puts on his intrepid front, and looks serene, while the Missiles of death are showered around him;—that expunge war, and you erase some of the most brilliant names in the catalogue of virtue, and demolish that theatre on which have been displayed some of the sublimest energies of the human character. It is thus, that war has been invested with a death-dealing splendour, and wicked men have offered to justify it as a blessing and an ornament of society!

But, so soon as the last finish of christianity has passed on man, from that moment, all the hellish instruments of war will be thrown aside, its lessons will be forgotten—or when the reign of Heaven shall be established, war will take its departure from the world with all kindred evils and atrocities of the species. But, at present, the war cloud in its dark grandeur, streaked with red, is lowering over us, and the muttering thunders of its wrath, have filled the nation's ear with consternation! War is spreading desolation in every part of our once Eden land, where its thunder-tones roll, and the fury of the combat is felt. All the rights of property, and the provisions of justice are yielding to its devouring demands! The courts of Justice have too much yielded to the assumed power of self-established mobs, and a wild panic marks the bosom of the timid! And, when the Lord's day comes, it brings no joys with it; and for the sounds of the church-going bells, which want to spread their music over the lovely landscapes of nature, and call rustic devotees to the house of prayer—nothing is heard but the

death-dealing notes of the battle, and the infuriated out cry of the warrior! And as the fruit of victory, an unprincipled licentiousness, which no code of order can restrain, is suffered to stalk among the people—and all that is pure, and holy, and reverend in the virtue of home, is cruelly trampled on, and held in the bitterest derision. One might ask, in the fury of war, seeing morality, honesty and virtue fleeing before it. What has civilization done for man? It has thrown a few paltry embellishments over the surface of society, and for the order of society it has erected the defences of law around rights and property. But, let war, legalized as you may, be rushed into the field with all the parade of forms and manifestoes—let this war have its reign, and it will overleap these artificial defences, and you will soon see how much of the security of the country is due to positive restrictions, and how little of it is due to a natural sense of justice among men! Note this and watch the times! The history of war tells me, that man, when left to himself, and turned loose on society unchecked by morals, law or honesty, to walk after the counsel of his own heart, and in the sight of his own eyes, will soon see how thin that tinsel is, which the boasted hand of civilization has thrown over him, Let the bugle notes of war proclaim to man the hour of his chances, and his character show itself in its true elements, and he will leap forward, as to a jubilee of delight, and prowl the land amid scenes of rapacity, cruelty, and violence, and wrongs! And, yet, we fight for the correction of wrongs!! O! temporo! O! Mores!! I cannot glance the eye over the record of High Heaven without perceiving the utter repugnance that exists between the spirit of the gospel, and the factious, turbulent, and ever-meddling spirit of political disaffection. I cannot, will not, compromise one jot or tittle of the Jerusalem code, which Jesus left for the government of his kingdom. And, sure I am, that he who reposes in this code, can maintain an elevated calm amid even the trials and fluctuations of war, and the world's interests. Kings make war, and subjects fight the battles! Our young departed friend was at peace with all men, until his youthful blood was fired by the bugle notes of war! Until the demagogue enveloped him flames of revolution! The first obstacle to the extinction of war, is the manner in which the heart is carried off by the splendours of its deceitful accompaniments! "There is a feeling of the sublime in contemplating the shock of armies, as there is in contemplating the devouring energy of a tempest, and this so elevates and engrosses the whole man, that his eye is blind to sorrowing kindred and friends, and his ear is deaf to the piteous moans

of the dying, and cry of sorrow!" There is a gracefulness in the picture of a youthful warrior burning for distinction on the tented field, and lured by this aspiration to the deepest of the excited throng, wherein the fell work of death, the opposing sons of valour struggle for earthly mementoes, where thousands fight, and fall, and die for a fading crown! They die, oft where no eye pities them! No mother, sister, brother there to condole with them! There no kind hand is found to found to staunch the wounds, which in the maddening fury of the combat, have been given and received by fraternal blood, by children of our common Father! There death spreads its pale ensigns over every countenance and when the dreary night comes, and pensive shades become the winding sheet, how many ill-fated soldiers will make the bloody field their untented bed, without a kind friend to bear the sorrowing tidings to distant homes! to far-off friends!

On all sides, I see causes at work, which spread a most delusive painting over war, and transfer its barbarities to the back-ground of our contemplations! They are seen in the history which tells of the sublime appearance of the army, and the brilliancy of its successive charges. They are seen in the poetry which lends the magic of its numbers to the detail of blood, and transports many of its admirers, as by its images, and its figures, and its nodding plumes of chivalry. They throw their treacherous embellishments over a scene of legalized slaughter—murder in compromise with law! They inspire the music which represents the progress of the battle; and where after being inspired by the trumpet-tones of preparation, the whole beauty and tenderness of the drawing-room are seen to lend over the sentimental entertainment; nor do we hear a single sigh to interrupt the death tones of the thickening contest, and the heart-rending moans of the wounded as they linger upon the ear, and sink into an eternal quiet! All, all prove what strange and half-sighted creatures we are! Were it not so, war could never have been seen in any other aspect than that of unmingled hatefulness!

But I must round a little nearer the port. And first, one word to the pure hearted mother of our hero-boy. Remember, that Cornelia, the mother of the *Gracchi*, daughter of Scipio Africanus the Elder, and wife of the Consul of Gracchus, was a noble minded Roman matron, who lived 130 years before Christ. To her sons she gave an excellent education, and being in company with a Roman lady, who was displaying her jewels, and desired to see the jewels of Cornelia. presented her sons as her most precious Jewels. And, when, you, dear

sister, was asked, in behalf of your distracted country, for your most precious jewel, you yielded up your son. In this, you acted more noble than many, who hastened the revolution, and when the storm-god began to howl most furious, these agitators, many of whom, acted much less noble and patriotic than have you, and many other mothers, who have devoted their dear sons to this bloody drama! But, your "jewel" and our friend was just entering man-hood's prime, when called by death from the storm of war. He was as bold and defiant a spirit as was ever blazoned in legends, or recorded in history. But death is not charmed by prowess nor warded off by true merit. He loves to point his dart near the throne of Omnipotence, and to send the brave and virtuous to mingle with kindred spirits! This is his conquest. But the grave takes the sting from envy, and the venom from malice. She writes an epitaph for history without partiality or prejudice, and sends hope and mercy to accompany the departed shade through the dark valley that lies beyond the bounds of earth—suffering no one to draw the veil that divides time from eternity.

But, dear Boney is dead! *Requiescat in pace!*

J. A. BUTLER.

WHEN THE DUTY OF CHRISTIANS TO SHED BLOOD.

BRO. FANNING:—In the July No. of the Gospel Advocate, after giving your views upon the duties of christians of the South in the present war, you express a willingness to "hear the arguments of any and of all upon this subject," we therefore feel inclined to make a few comments upon the article referred to.

We are very much opposed to war, and think the circumstances must be very strong to justify it, and so far as your remarks go towards repressing the fanatical spirit of revenge which seems to animate the masses engaged in it, we are most happy to approve them, but in other points of view, we fear that their influence may be very undesirable. The design of your whole argument seems to be to show that although the people of the south not professing christianity, are justified in resisting to the last extremity, the christian people should have nothing to do with it, nor indeed with the government at all, only so far as property extends. That we may not seem to misstate your position, I

beg leave to make a few quotations. You acknowledge on page 204, that "wars have been necessary," and on page 211, you say, "if people were ever justified in resisting encroachments, we conscientiously believe the people of the Confederate States are." Again on page 210, you say, "we have been asked again and again if we do not consider the people of the south fully justified in resisting the rule of the North"? You answer, "the right of revolution being admitted," (we take this as an admission if you intend to answer the question at all) "we doubt not the civil right of citizens South, to resist to the last extremity, but as religionists we should know neither North nor South." While you think it right for citizens to resist to the last extremity, religious people should in all their actions even ignore the fact that war exists. Again, on page 211, you say "war in all its aspects is irreligious," &c. So that whether it is an offensive or a defensive war, waged in defense of our lives and those of our families, no religious man can raise his hand in it. If a community of christians are not justifiable in taking up arms in defense of their lives and liberties, no christian man is justifiable in defending his own life; so that you seem here to be fully committed to the doctrine of non-resistance. He who advocates this doctrine, must also advocate the doing away with civil government, for the first main design of government is to resist evil persons and consequently we were prepared to expect from you an argument endeavoring to prove the worthlessness of human government and that it is only a barrier to the reign of Christ on earth.

On page 197, you say, "and so soon as men shall complete" (it we presume is a misprint for forsake,) "their folly in originating and defending their frail institutions of earth, they will gladly admit the sovereignty of the Redeemer." By "institutions of earth" you can only mean law and establishments pertaining to organized society, and therefore you think civil government is but the result of human folly, and should be forsaken. Further, in support of your argument against civil government, you object to Paul's instructions to the saints in the 13th chapter of Romans, being so construed, as to recognize the authority in civil rulers to enforce obedience to law by the sword, for if it is admitted that Paul recognized the necessity of civil government, and the duty of his brethren to sustain it, then your position, releasing christians from any obligations to defend and sustain the "frail institutions of earth," becomes untenable; therefore in reply to a question as to who were the "Powers that be," and the rulers to whom the saints were instructed to be subject, and pay tribute, and to be a-

fraid of, "for they bear not the sword in vain." You said they were the deacons and elders of the church! Our greatest objection to popery has been that, the heads of the church held the laity in subjection, and we confess our surprise, Bro. Fanning, in hearing you, whom we have always supposed so much opposed to church castes, counselling us to be subject to, and hold in fear and terror the Elders and Deacons of our church, and we are sure that we have never seen any exercise of authority on your part, which that sober minded apostle could have thought to represent as a ruler, exacting tribute of his subjects, and bearing a revenging sword to execute wrath upon evil doers.

You have quoted many prophecies that the kingdom of Christ is to break down all the kingdoms of the world, and we all agree in our desire for that happy state of things, but you have failed to show that anarchy would bring about that desired end sooner than good government. On the contrary—Christ and his apostles never advised his followers against government, but recognized the necessity of law and rulers, "law is made for the lawless and disobedient," said Paul. The very idea of law and government, supposes that its subjects must sustain it. It is idle to make laws, unless they are to be enforced even by the sword if necessary. A mere paper government amounts to nothing, and the success of the government depends upon the willingness of its subjects to assist in enforcing its laws, and therefore, Paul instructs his christian brethren as subjects of the government, to be subject to "the powers that be." If the time had not then arrived when the Apostle thought the world could do without human institutions for the protection of society, upon what grounds can it be assumed that it has now! If the Prince of Peace is now ready to overthrow the governments of earth and assume a direct sovereignty over the world, with the consent of the church, was he not then? and if so, would not his Apostles have advised his followers to leave the institutions of earth to take care of themselves? On the contrary, they enjoined upon them the necessity of sustaining these institutions.

If government is necessary, is not good government better calculated to promote the spread of christianity than bad, and are we not as christians bound to "seek to control," it in such manner as to most prosper our Master's cause? By this we would not be misunderstood as advocating any civil interference to give shape or direction to church government, but a great deal may be done by removing the trammels, with which wicked governments impede the church of Christ, as well as by organizing society in such a way as to protect us in the enjoy-

ment of religious liberty. The rapid spread of christianity in our own country is greatly due to the protection which it has given to our freedom of conscience. On the other hand, where in the history of the reign of anarchy has the cause of Christ been thereby prospered? We cannot regard man's duties as a christian as being disconnected from the world from which he lives. Our first duty is devotion to God, and next the improvement of our race and the world around us, and where we have a government, giving us protection in property and life and religious liberty, and giving free scope to the spread of christianity, we should endeavor to sustain it—and when because we refuse to assist in trampling under foot the principles upon which it is built, we are threatened with extermination by an invading foe, we should stand ready, as men and christians to “resist to the last extremity.” How stands the case with us to-day? Our constitution has been broken, the clashing arms of a merciless invader are heard on our border. the handcuffs have been already forged for southern freemen, and you have well said that, “if a people were ever justified in resisting encroachments, the people of the Southern Confederacy are,” and yet you say to religious men, “employ none but spiritual weapons.” “You doubt whether the righteous can shed the blood of their fellows with impunity. “Peace must be secured by moral means alone.” What sort of moral means must be employed? When our houses are on fire must we stop to sing songs and pray, to the neglect of means which are at hand to extinguish it? You say that “God strengthens the oppressed to resist the oppressor,” but while we pray to God to help us in this our time of need to resist the oppressor, shall we fold our arms and disregard the promptings of our avenging helper? But when you reply that He “will put it into the hearts of the wicked to make this resistance,” we ask you, upon what authority you can assume that He makes such selections to accomplish His holy purposes? Our lives and liberties are at stake, and while we pray to God for His help and use all moral means in our power, we should remember that He will never help those who refuse to help themselves. Every man should gird on his armor and assume that position which is most serviceable to his country in this her trying hour. We have cringingly plead with the North for peace, and now we should put forth all our powers of defense and appeal to God to strengthen our arms. If we have misstated your position we should be glad to be corrected. We should be glad to hear your voice in these perilous times, when the cause of humanity and morality are involved, and when you say, “no good man

has a right to silence." Justifying us not only as citizens, but as religious citizens, in defending our homes and firesides.

Respectfully, Yours,

WM. B LILLARD,

G. S. HARDING,

W. RANSOME.

REPLY TO BRETHREN LILLARD, HARDING AND RANSOME.

DEAR BRETHREN:—From the first indication of war in 1860, to this moment, we have been much troubled as to our duty to our country, to our brethren and to our Maker. Not that, we have had any doubt as to the place of human institutions, the mission of the church or the teaching of the Bible in reference to either; but, as christian teachers, are to be "wise as serpents and harmless as doves," the future at every step, has been so portentuous of evil, that we have feared the capacity of our poor brain, to determine the points involved in the great political and moral struggle of our beloved country, that should be discussed by us and to what extent, it was, or is, our duty or privilege to examine them. Owing still to the embarrassments that attend our pathway, we consider it proper, before noticing particularly, the essay; to remind our readers of a few important points to which we have heretofore invited attention.

1. We have not considered it the duty of Christians;—men devoted to Christ—not *policy* professors—to construct, or control worldly institutions: such as civil governments, pseudo-religious organizations, in the form of party churches, or professedly moral reform societies, such as Masonic, Temperance or Odd Fellows, whilst there is a spiritual association quite adequate to employ all of our means for the benefit of our race. We have not denied at any time, that civil institutions, ecclesiastical bodies originating in the wisdom of men, or moral reform societies, have not accomplished some valuable results; but we have been of the judgment that, all the light that shines through these, is borrowed from the great fountain of spiritual light,—the church of God, and that whilst we as christians are employing our energies to ameliorate the condition of the world by inferior machinery, we must neglect the superior to the discredit of the only organization and government,

which have stood the test of the revolutions of eighteen centuries, and which we think, will endure to the end.

But as the war cloud began to rise, and the deep mutterings of Heavens thunder reached our ears, we observed that, the professed people of God were so deeply involved in the political whirlwinds that threatened the country, that we ventured to utter words of caution to the saints. We dictated nothing, but only exhorted christians to count well the cost in every step. For this, perhaps, by vicious and unthoughtful persons, we have been blamed. Our chief purpose has been to impress upon the brethren, the weight of personal responsibility that rests upon each, and that we all must account to God individually. The decision has been made by each north and south, and no discussion can now change the result; consequently, we have seen not the propriety of any lengthy discussion of matters which cannot be changed. The state of the case, is about the following. Civil war has really been inaugurated in our once prosperous and happy country, political parties, religious factions and reform societies are in deadly hostility to each other. Brethren, in the dominant ecclesiastical bodies, now freely embrue their hands in each others blood, but all in the name of their Gods, as it has been from the beginning. Shakers, Quakers, and perhaps, a few kindred sects stand aloof, but the four or five hundred thousand of the professed disciples of Christ in the States, are not entirely assured as to their duty. From all that we have been able to learn, a few of the writers and preachers north, say, "Put down this great rebellion—peaceably, if you can, forcibly if you must." Perhaps one fourth of northern professors are thirsting for the blood of their professed brethren south.

Possibly, a shade larger proportion of the professed disciples south are earnestly engaged in the war. Their position is, that aggressive war is murder, but defensive, to protect homes and families, if not really christian, is at least proper in the circumstances. Some, both north and south, are of the judgment, that while all christians are bound by the law of Christ, to respect civil governments, pray "for kings and all in authority, that they may lead quit and peaceable lives in all godliness and honesty," and in as much as they hold their property by virtue of their respective governments, all is subject to their maintenance; but that, there is no power in heaven or on earth adequate to force them to imbrue their hands in their fellows blood. Politically,

they differ, *toto celo*, but differences of opinion are not to interfere with their christian fellowship.

2d. Touching what we have considered our own duty in the politico-religious strife of the country, we have a few words to say. We have not considered it our privilege to join any political faction, interfere in any of the election struggles, or even to attempt to control in the slightest degree, any human government of our time, and yet, when we have seen christians, as we believed, ensnared in political meshes, and the cause of Christ suffering from political strifes, we have deemed it proper, to utter a warning voice. This is mainly, what we have intended by our essays on "the crisis"—the war, and kindred subjects. To be sure, we have not considered ourself entirely ignorant, of passing political events, and when we were satisfied morality was in danger, we have not hesitated to speak, and we take the present occasion not only to repeat the sum and substance of our political preaching for more than a dozen years, but to more plainly than heretofore, give publicity to convictions repeatedly expressed as to the causes of the civil revolution which has so seriously involved the church of Christ in our country.

We have taught that, christians are "*a peculiar people*," the kingdom of which they are members, is above all human fabrics, and is destined to conquer them all. It has also been a studied effort to satisfy our brethren that, they had no right to direct the governments of men, but were to submit and be satisfied while permitted to enjoy their christian privileges.

Our grand fathers both fought through the revolution of '76, to achieve what we have been proud to call our "American Independence" and from our earliest recollection to manhood, we were taught to idolize the American Union. We considered it of eternal duration, till we studied more carefully the nature and purpose of all human governments, when we became satisfied that in the very nature of things, all earthly governments must vary with the circumstances that gave them birth and the fluctuations of time, and thought we plainly saw frailty and death, written upon them all. Thirty years ago, we were satisfied that at least one faction was attempting to seize the helm of our ship of state, and since, we have been on the *qui vive* for disruption. Eleven years since, we witnessed the great Webster and Clay legislating to give the letter of the constitution authority. It required not a prophet

then to see the instrument had had its day, had lost its force, and like the law of Moses, when it grew old, was ready to vanish away. The best system in the world was inaugurated to complete its overthrow. "The Higher law" of man's inward promptings usurped the place of constitutional and legislative authority over most of the north, and a part of the south. We had seen christianity partially nullified in both sections under the influence of this demon. We had seen that the constitution of the country and the Word of God, did not, and could not weigh a feather with political and religious teachers who vehemently preached the higher authority of a "*feeling sense*" within which defined civil right and constituted an infallible religious test. The doctrine, first approved in this country, amongst the New England clergy, but soon found its way into the halls of Congress and ran like wild-fire amongst the less enlightened. Soon after its appearance in the east, an unlettered politician by flattering the lowest passions of humanity, crawled into the gubernatorial toga of Tennessee, and preached to the great wonderment of the multitude in his inaugural, the inherent ability of man to erect not only a perfect human government, but a kind of divine capacity to construct a spiritual temple, like Jacobs ladder, to reach to heaven. Through the influence of this dreamy philosophy, borrowed from the old world, as reflected by Theodore Parker, Tennessees governor and others, we saw a bright go meteor fall to the ditches and grog shops in our state metropolis. He talked with ghosts, and is still a wizard. Then it was; be it remembered to our credit, that we published and preached every where that, the doctrine subverted the very constitution, essence and spirit of Christ's religion, and must sooner or later, subvert the constitution and laws of the United States, More recently, our readers will recollect that we gave a broad side to the monster—*direct* spiritual and political light—as we thought we saw him looming up in Bethany College. This ghost seeking was the death of Russell, Carman, Young, Happy and others, and so distempered the heart and soul of Richardson, that we fear all christian manliness has forsaken him. He confess his error? No, never.

The demon still walked about as a roaring lion, particularly north seeking whom he might devour, till he seized the dolt who is now president north, and inspired him and his coadjutors to swear that his party should rule or ruin the country. Then it was the ruling people should have said, "How can two walk together except they be agreed?" and

finding no agreement, they should have claimed the right of release from oppression and to walk in their own ways. They waited too long, and failed to co-operate with all the states unable to bear the yoke. Eleven, however, have declared their independence, and others must soon do likewise. As a consequence, civil war, bloody and relentless with its thousands of evils exists in our country; and once for all, we wish to say that, in governments of earth depending mainly upon force for existence, it is the bounden duty of those who have a right to politically control, to defend *vi et armis*, by all means in their power and to the last extremity. One more thought and we shall close our prefatory remarks.

While we maintain that Christians are a peculiar people, and that the church of Christ is spiritual, needing no offensive or defensive weapons to support it, and that it will and must triumph peaceably over all the governments of the world, we rejoice to believe that the nations of the earth, as nations, are objects of the special care of the Almighty. They are his by creation, are in his hands and in the word of David, "The Lord is the governor among the nations." (Ps. 22, 28.) He controls them in ways which we comprehend not, neither do we wish to interfere with him or even pray to him to take this side or that, of any national controversy, as the heathen do. We can pray as a christian, first, for the preservation of the people of God, and then, that right, justice and humanity may prevail every where. It is true, we sometimes fear our superstitious proclivities are greatly strengthening. Really we have thought we have already seen the finger of God in the American struggle, just where it was not anticipated by the world. Jehovah has for the first time in an age, more than amply supplied the people of the south with all that earth could yield, and the armies of the south have been victorious where there were not more than two to one. Still we know not what God has in reserve. We should not be presumptuous, but fear.

We hope our correspondents have not grown impatient at our long travel in reaching their very respectful communication. We will notice each point with the best ability we possess and fear no evil.

1. In answer to their first suggestion that they "fear" there are "points of view" in which the "influence" of some of our teaching may prove "very undesirable" we beg leave to say that, the rule they adopt—"fear of influences"—is an unsafe one to determine the truth of

any question. Had we been governed by apparent influences, and supposed tendencies, we would have been abandoned the christian religion long since. In spite of themselves, they have adopted *policy*, as their standard, and are preaching their own views of propriety, a kind of natural higher law of public opinion,—outward pressure from the world, the flesh and the devil, which they think most control our religious teaching. A christian should ask but one question in reference to all moral decisions, viz: What is truth? what does God say? What is the spiritual teaching? We hope our brethren “fear of influences” will no more disturb them. We were born in Tennessee, and have preached in the state most of the time for more than thirty years, and have been told a thousand times that the influence of our teaching, was more than “undesirable”—perfectly ruinous to the country, and yet we have pursued the even tenor of our way, and still believe our religious influence has been for good. Our brethren will bear with our frankness.

2. We have not taught that christians should “ignore the existence of the war,” as our brethren intimate, but rather that they should consider it as christians, and not run frantic as many partizan religionists have done. We are candid to admit that, we are not sure christians should have any thing more to do with the institutions of the world than to submit to whatever government is placed over them, if under it, they can enjoy their christian liberty, pay their taxes, pray for rulers, etc., that they may not be hindered in their labor in the Lord’s vineyard. We are also free to admit, that if according to our brethren’s teaching christians are the proper persons to take charge of the world, like Mohammed and the Pope, they should employ the sword, to protect their government, and in the words of our correspondents, “Put forth all their powers of defense and appeal to God to strengthen their arms.” At present, we wish not to enter further into the argument of this question! but we ask our brethren to determine if this is not what Rome, England and all politico-ecclesiastical establishments have done? Is it connecting church and state? Bringing the church to support the state, and in turn, seeking the friendship of the state to give the success to the church? We cannot be mistaken in the doctrine, and from the days of Constantine in the fourth century, this partnership between church and state has been the most deadly enemy to pure religion. Christianity needs no sword, bruised reed, or a quenching of the

smoking flax, for its protection. It dictates no form of human government, may live in any, and asks not the protection of any, further than to be let alone.

3. We have opposed no "organized society," or denied the necessity of human government, as our brethren charge, and we are sorry that they are inclined to make us say what we never believed or taught. Our view, and we believe the teaching of the Bible is, that "law is not made for a righteous man"—a man governed fully by the principles of christianity needs nothing more,—but it is requisite for "the lawless and disobedient, for the profane, for murderers, and for all who are not susceptible of sound teaching. While men are rebellious and wicked, they will require governments of force, the sword will remain in requisition to keep them in bounds. We hope this will be satisfactory.

4. Regarding "the higher powers" mentioned by Paul, Rom. 13, 1-7, we certainly differ. In our interview at Murfreesboro', our positions were distinctly stated, and I beg the liberty of stating them again. You assumed that, the higher powers, were not only the civil officers, but these were, or might have been christians, and the idea of *higher* authority, was intended to show that when religious and civil authority came into contact, the religious must yield to the civil. This was, at least, the position of the writer of the strictures on our teaching.

Our view was that, if Paul meant civil officers, they were men of the world, and therefore, the necessity of employing the sword in the execution of law, did not necessarily rest upon christians. We did not say that, these higher powers were deacons and elders, as you write, but intimated that, they might have been the *seniors*, *bishops* or *overseers*, whom the Holy Spirit had designated as the only authorized shepherds of the flock. We have long doubted whether these "*ministers of God attending continually*" upon their service, and to whom the brethren at Rome were to be "subject" and "to pay tribute," or rather, in a fair translation, *contributions*, in the plural, are constables, sheriffs, hangmen, etc. We are told, "they bear the sword." Jesus came to "send a sword" and yet it was not of steel, "Out of his mouth went a sharp two-edged sword" by which his people conquered, and the word of God is the sword of the Spirit. We are disposed to conclude, the word sword, is employed as emblematical of the authority of the rightful directors in the church. Our brethren's remarks in reference to our supposed popish tendencies, we consider inappropriate. God has consti-

tuted certain persons in the church to execute his law on disobedient members, and it is no popery to maintain that, these are the seniors in each congregation.

5. When we expressed the belief that the church of Christ was destined "to break in pieces and consume" the kingdoms of the world, and "the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High," we intimated not that "anarchy would bring about that desired end sooner than good government," as our brethren charge upon us. There is no evidence that any sort of human government will accomplish this end; and yet men in all ages have vainly flattered themselves that by their efforts in constructing governmental plans and systems, they could essentially aid the Almighty. This is the pith of our brethrens doctrine. They had just as well hold up their feeble tapers at noon to help the sun shine. God will accomplish the end by the sword that proceeds out of the mouth of Him on the white horse, as plainly taught by John, Rev. 19, 21. But Mohammed on the red horse,—the emblem of a bloody religion,—or the pope upon the black horse of mysticism, or modern religionists with swords to establish governments and religions to suit their bloody taste, will have no part in the achievements of the Prince of Peace.

6. While our brethren boast of "the rapid spread of Christianity in our own country, as being greatly due to the protection which it has given to our freedom of conscience, we think it might not be improper to ask, by what rule they have satisfied themselves of the rapid progress of *"pure religion."* If we are not mistaken God is testing the genuineness of much of the religion of this country, and if we are not deceived some of it will prove base metal. When you glorify the civil governments for our liberty of conscience, if you mean to say these governments take not cognizance of religion, we fully agree with you, but if you mean to maintain the divine right of every man's worshipping God as seems accordant with the dictates of his own impulses, we would respectfully suggest that the Alwise has given no such license. He has dictated the forms of belief and worship in the Divine Oracles, and pronounced eternal condemnation on all who do not submit.

We exceedingly dislike the brethren's continual insinuations as to our disposition to oppose good government. Without boasting, we

doubt not we are as loyal as any one of them; and are as anxious that the best human form of government on earth may be established in the south as any man living. We know the political creeds of the country,—have interfered with none,—never expect to do so—but we tell these brethren plainly that the rule or ruin doctrines of certain schools north and south we have always dreaded, and should they ever get complete ascendancy in the respective sections, we shall not consider property, our religious liberty or our life very secure. Brethren, do not present us in an odious light before the public, to gratify the ignorant spleen of such religious speculators as have had the impertinence to refer to us in your city, in a style well calculated to stir up strife. We can maintain all of our positions when permitted, but both human and christian endurance have a limit.

7. Our brethren must consider us very patient, or they fail to fully appreciate the tenor of some of their remarks. In answer to our pleadings for "moral means" to secure peace in our distracted country, they ask us, "what sort of moral means must be employed when our houses are on fire? Must we stop to sing songs and pray to the neglect of means which are at hand to extinguish it." Satisfy us that songs and prayers are the only agents to extinguish fire and we will employ no others, but all knowing that water is the proper agent, a maniac alone would sing psalms to the flames. What do our brethren mean? Do they intend to say that, the sword is the proper and only peace agent of earth? More, infinitely more, has been accomplished for the peace, prosperity and happiness of the world, by the love of the Savior, the kindness, innocency and humility of his saints than by all the wars from the debauched Alexander the great to the coarse and bloody Lincoln of the north. We trust in God that he is trying the last experiment of the world to conquer peace, in a civilized and enlightened age, by the sword. The truth is, if Lincoln ever had sound sense, he has lost it, and we verily believe that God has demented and maddened his advisers, enervated all thought, or power in his generals, and turned his soldiers into blinded demons in order to satisfy the world of the folly of attempting to unite into a great brotherhood, honest and intelligent men, by freely shedding the blood of the innocent; and yet our brethren in our judgment, are preaching the same doctrine. We must tell them in very great kindness that from the Alpha to the Omega of their remarks, their doctrine is, "Do

evil that good may come." Time and a little more careful study of the Spirit's Oracles, we earnestly believe, will very much modify their religious sentiments and feelings.

8. Our brethren ask us, "Upon what ground do we assume that the Lord puts it into the hearts of the wicked to resist the oppressor?" We presume it will be sufficient on our part, to prove the fact, without attempting to define very clearly the mode of God's operating on the nations. David prayed, "Deliver my soul from the wicked, which is thy sword." Ps. 17, 13. Jehovah called the wicked "Assyrian, the rod of his anger" and declared that, "the staff in their hand, was his indignation." Is. 10, 5. As a punishment of the people of God, he "gave them over to the sword"—the Babylonians, Ps. 78, 62. Fifteen hundred years before it came to pass, the Lord threatened, if his people rebelled, to "bring a nation against them from far, from the end of the earth, as swift as the eagle that flieth, a nation of fierce countenance and whose tongue they should not understand." Deut. 28, 49. This was literally fulfilled by the Romans when Jerusalem was destroyed in the first century of the christian era. For nearly eighteen centuries the Jews have been dishonored, and at "the fulness of the Gentiles," God has threatened to "put it into the hearts of the ten horns"—ten European divisions of the politico-religious divisions of the Romish "mother of harlots add abominations of the earth," to do his will. Rev. 17, 16, 17. These ten powers are now the chief support of the mixed religions of Rome and Protestantism, but ere long, by an Alwise and over ruling Providence that strictly political element of the ten kingdoms will prevail over the false religions with which the nations are cursed, and "the horns shall hate the whore, shall make her desolate and naked, shall eat her flesh and burn her with fire." This will be by the sword, by violence. Then will the words be fulfilled, "Rejoice over her, thou heaven (the church of Christ) and ye holy apostles and prophets. for God hath avenged you on her." Rev. 18, 20. Thus the Lord selects wicked agents to accomplish his purpose. To this end he "raised up Pharaoh." When a people become too proud, arrogant and oppressive for endurance, God in his wisdom, often selects the weaker people and down trodden, for the punishment of the stronger. We wish not to be presumptuous, but it does seem to us, even in our country, as we previously said, we think we can see the finger of God every where, yet we wish not to be presumptuous. The future is dark.

By a ruinous policy of government, a part of the people of these once United States, became like Greece and Rome, in the day of their wealth and pride, boastful, tyrannical, ungodly, and determined to rule. The President said, "*we* (a sectional, self-willed and arrogant faction) *take charge of the government.*" This monstrous declaration alone, was quite sufficient to put it into the hearts of the weaker people south, upon whom the regulation of governmental affairs devolved, "to fulfil the Lord's will" in humbling the *Usurper*. It seems to us that Heaven has not only blinded the greater offenders, but said to the less offensive, unsheath the sword, kill and slay, till the transgressors are better prepared to appreciate the best form of human government ever entrusted to man. It may be God intends to to punish all of us for our wickedness, but we should kiss the rod that smites us. In connection, with these, perhaps, speculative views, there is but one more point in the letter of our brethren to which we will call attention, viz: On whom devolves the necessity of shedding blood in defence of political right? We have answered the question in various forms, but we will repeat our very deliberate conclusion. If the responsibility of furnishing laws for the disobedient, as well as their execution, rests peculiarly, as our brethren intimate, upon the saints, they are particularly called by God, to buckle on the armor and punish evil doers. They ought to be sure, in the first place, in consequence of their righteousness, to say to the world, "stand aside, we are better qualified to make laws for you than you are for yourselves, and by virtue of our superior qualification, we are Heaven's chosen agents for the execution of our laws over you." This is precisely what the North has attempted to do. The rulers have said to the south, preachers and politicians, "you are too ignorant and wicked for self government," being guilty of too many sins damnable *per se*, and in the words of the great apostle Beecher, "you must be spanked into obedience." This is a pretty fair statement of the dominant religious sentiment of the parties struggling for power. Now, if the rulers north or our correspondents are correct in their conclusions, they are perfectly justifiable in cutting the throats of all who are not disposed to yield to their authority. Our brethren tell us that Paul teaches that christian rulers bear not the sword in vain.

We confess, however, that we have misgivings as to the truth of the doctrine pleaded by these brethren, and preachers generally north and south. If we are mistaken, we hope our countrymen will bear with

us till we can learn better. In conclusion we would respectfully submit some of the grounds of our doubts. We read in an ancient document called by some, *The Book*, that, "It shall come to pass in the last days, that the mountain of the Lords house shall be established in the top of the mountains, and many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations and rebuke many people, and they shall beat their swords into ploughshares and their speers into pruning hooks; nation shall not lift up the sword against nation, neither shall they learn war any more." Is. 2; 3, 4.

Luke refers to this prophecy when he said "It was written that repentance and remission of sins shall be preached in his name among all nations, beginning at Jerusalem." Luke 24, 47. If then, the Savior and his Apostles preached such doctrine as applicable in their day, and as peculiar to this dispensation, if, when he could have called twelve legions of angels to his defense, he employed no offensive or defensive weapons save the sword of the Spirit, and if all early christians, "took joyfully the spoiling of their goods," and submitted not only to the sacrifice of their earthly inheritance, but yielded their lives willingly rather than lift the sword for protection, it seems to us, that professed christians in the nineteenth century should examine the subject carefully, before they attempt with Islams, Romans and Protestants, to propagate morality by the sword. Still, we say, as we have said from the beginning, this is a day of trial. The professors of religion who feel responsible for the creation and execution of worldly governments, are inexcusable and cowardly if they hesitate to employ force to carry out their creed. Though let every member of the church judge, determine and act for himself. We promise nothing, and cannot tell what circumstances may force us to do. Our reliance so far has been upon God, and our constant prayer to Heaven is, may the right prevail, may the wicked be humbled, the lowly and righteous be exalted, and may God be honored in his institutions, and in his dealings with nations.

T. F.

PRESIDENT'S AND GOVERNOR'S "FAST-DAYS," AND
"UNION MEETINGS," TO PRAY FOR THE SUCCESS OF
NORTHERN OR SOUTHERN ARMS. WHENCE ARE THEY?

WHILST few, if any, would object to their fellow-creatures fasting and praying, it well becomes Christians to carefully examine the oracles of God as to the propriety of keeping such days with *aliens* to the government of Heaven, as to the weight of authority of Governors, Presidents, and officers in general requiring of the people of God such indiscriminate exercises as are constantly witnessed.

It will be remembered that in the Constitution of the United States, not even the existence or authority of God is acknowledged, and while it is admitted in the Constitution of the Confederate States, it is in so indefinite a manner that any people might do the same, and yet reject the authority of the Almighty. The Jews, Greeks, Romans, and Deists, in all time, admitted the existence and authority of a supreme divinity, but the authority of heaven and earth for more than eighteen centuries has been vested in the Son of God, and not only have the nations rejected formally and practically his high authority, but it is quite singular that there is not now, and never has been a single nation on earth that acknowledged the right of the Messiah to reign; and, consequently, to this day, there is not a Christian nation to be found. Multitudes, to be sure, in the various civilized nations have vowed allegiance to the King of kings, and Lord of lords, but they are "*a peculiar*," called out people, and after their conversion to Christ, are divinely authorized to do nothing which will in the least detract from his honor or authority. The early Christians dared not engage in foreign or even Jewish religious exercises, and were firmly prohibited from taking part in any worship but that of God through Christ. Whatever they did, in word or deed, was to be performed in the name, or by the sole authority of Christ, and the slightest countenance of other service was deemed idolatrous and treasonable before the court of the Almighty.

If we are correct in judging that the "church of Christ is not of this world," (Jno. xviii. 36,) but really and truly, a spiritual body, composed exclusively of persons called out from the world—separated from it—"not of the world," but heirs of God through Christ,—have believed on the Lord with all the heart, renounced sin, and upon an humble confession of their faith have been immersed into Christ, while

they continue to walk in him, they are not "*subject to the ordinances*" of men, are to "touch not, taste not, handle not, which all are to perish with their using, after the commandments and doctrines of men. Which things, adds the Apostle, "have indeed a show of wisdom in will-worship," and humility, and neglecting (or rather) *austerity* of the body, not in any honor to the satisfying of the flesh." Col. ii. 20-23.

Whilst Christians should not necessarily give the least offence to Jew or Greek, or the world in any shape, they should be most scrupulous not to give just cause offence to the church of Christ, or do any thing to compromit his authority. Whilst they should pay the utmost regard for all earthly rulers, when they, through ignorance, or from other cause, require us to do that which robs God of his honor, in destroying all differences between the church and the world, we should act cautiously. If the State has not sovereignty over the church, its officers have no right to recommend or dictate acts of worship for the saints. But the subject appears in much worse point of view when we take into consideration the startling fact that most of these governors and presidents who are intermeddling in spiritual matters, are not even righteous men, and few politicians or even statesmen trust in the appointed King of Heaven.

We have been more solemnly impressed with the magnitude of the subject of Church and State coöperations, by the fact that some of the churches,—particularly where leading members were so deeply imbued with political influences as to impress them that the care of the State rested upon their shoulders,—have been freely mingling their sacrifices with the men of the world. In some instances, brethren who have never been able to conduct the worship of the Lord's day, have been eloquent leaders of political ecclesiastical assemblies. We hear that many of our preachers are zealous in these exercises.

Worse still, we notice in the papers that "union prayer meetings" have been got up, perhaps by a worldly institution called "The Young Men's Christian Association," or by the agreement of the respective sects, to offer special prayers by the day, week and month for certain purposes, which may be all well enough for the proper persons to pray for such ends, and in some of these "Unions" we observe that there are professed disciples of Christ taking an active part. If we are not mistaken, we can name churches of Jesus Christ, taking the Bible as the only rule of faith and practice, which have refused for years enter.

ing even into consultation with other churches of Christ, or to coöperate with their brethren in any good work, that have recently formed coöperative alliances with the denominations around us, for the performance of work unknown amongst the ancient Christians, and in reference to which, the Bible is profoundly silent.

Now the simple question is, where is the divine authority for such proceedings? We not only consider that there is none, but in our judgment, the cause of our Master is much degraded by such conduct. It strikes us that worldly policy must have control where Christians seek religious alliances with the world or parties not recognized in the Divine oracles.

Whilst we believe that Church and State are or should be separate and independent of each other, we cannot conceive upon what authority the Governors or Presidents of the country can call upon spiritual people to carry out their worldly schemes. As previously stated, there is no truly Christian nation, not one acknowledging the authority of Christ as the only competent and authorized law giver, and the Presidents, Governors and people generally who, in distress, engage to keep these fast days, and days of humiliation and prayer, are not under the authority of the Saviour, and therefore, have no right to call upon Christ's subjects for such purposes as they do, and when Christians perform acts of devotion, not by the authority of Christ but by the authority of men, or fraternize as brethren with men in "union prayer meetings" or otherwise, not members of Christ's kingdom, they dishonor, in our candid judgment, God, and trample the law of the spiritual body under their feet. No one can do so, but in obedience to a "*worldly wisdom*" which never fails, when exercised, to overcome all Christian authority.

In our view of the matter, we consider the church of Christ as an authoritative and spiritual body that can form no harmonious alliances with the denominations of men, and that if we are really the followers of Christ, members of his kingdom, it is not proper to acknowledge by any religious act of ours that men not in the kingdom, have equal rights with the saints to sacrifice in a manner they have never acknowledged. Neither are the Lord's people divinely authorized to do any thing by authority of officers which in the least detracts from the authority of Christ.

Christians are required to respect magistrates, pay their customs,

tributes, taxes, etc., and to pray for kings and all that is in authority, that they may lead quiet and peaceable lives in all godliness, and honesty, but upon no pretext whatever are they allowed to perform a religious act but upon the authority of their Lawgiver, and any except church associations, or associations with the servants of God for devotional purposes, we consider as highly unbecoming.

We make these remarks, we trust, in the spirit of our Master, to mortify or offend the pride of none, but with the sincere hope that the disciples of the Saviour will examine the subject. Our columns are open, and those brethren engaged in prayer meetings with associations of doubtful character, and for doubtful purposes, are very respectfully invited to show the authority upon which they proceed.

Before dismissing the subject, we state that it is certainly becoming for Christians to lift their solemn prayers to God for his mercies upon their friends in the army or out of it, and it is certainly becoming for all the saints to pray that the proud and arrogant of earth may be humbled, the oppressed and distressed may be relieved, that the wicked counsels of rulers may be brought into confusion, and especially, that God, in his own good way and his own good time, may restore peace to our unhappy country. But all these supplications should be offered with the view that God may be honored in whatever may occur, that he knows what is best for us, and will bring it to pass in due time. We, however, would suggest, that in our present state of blindness as to the designs of Jehovah, we should not even seem to dictate to him, interfere with his plans, or fancy that certain things must occur in order to his glory. Let us say, brethren, that we are ignorant, and pray Heaven that we may be enabled to submit, not only to the reverses of earth, but especially that if it is his purpose to punish us and our countrymen for national or individual sins, that we may be enabled to submit, and even kiss the rod that smites us.

T. F.

CO-OPERATION MEETING.

THE Coöperation meeting of the Disciples of Christ in Middle Tennessee will be held with the congregation at Leiper's Fork, Williamson county, commencing on Tuesday the 1st of October. The brethren feel much interest in this meeting, and it is earnestly hoped that there will be a large attendance. Ample preparations will be made for the comfort of all who may attend.

SUITABLE LABOR FOR CHRISTIANS IN THESE PERILOUS TIMES.

It is scarcely possible to realize the difficulties under which the people of God are laboring. When troubles are at a distance it is quite easy for us to speculate,—to decide as to the right of parties,—and we are almost sure to say that “if we were such and such persons we would not do so and so,” not reflecting that we cannot appreciate all the causes which influence others, and we know not how we would act in different circumstances. But now we are in unanticipated troubles that must, in their very nature, overwhelm many, and whilst we are blaming the North, and not yet justifying all that is done in the South, we remind our friends that it is a delicate matter to find fault when we have no remedy to offer—no sovereign balm to heal the wound. National, and certainly religious blindness has seized upon many of our people. When we see a people that have lived in peace and prosperity together for eighty years, break into a thousand fragments, and what we have supposed, the best human government of the world trampled in the dust, we may well ponder as to the meaning; but when we see former friends lift the sword against each other, we should not be surprised at the stout-hearted fearing and trembling. Worse still, when we witness men of one parentage, one blood, nursed by the same mother, greedily seeking each other's blood, we may well ask, has an incurable madness possessed their hearts? but when we find denominations of religionists, that have long rejoiced together as brethren in the spirit, traveling in the same pathway to a world of bliss, rise in vengeance to take away each others lives, we may well ask ourselves the solemn question, are these the servants of God? or does Satan rule their hearts and lives? Yet there is, if possible, a darker part of the picture to be unveiled.

When we find a people who have long rejoiced together as brethren on a platform not their own, but from above, who have maintained that the word of God alone is not only a sufficient rule of life for all good men, but amply competent to bind the whole race of man in one universal brotherhood, almost in a moment, in the twinkling of the eye, unsheath the sword against each other, and cry loudly, “revenge or death,” and yet they know not about what; grave men and seniors may well begin to enquire, has God forsaken the earth, an given over even the wise and prudent to work out their own destruction in their

own way? Do we intimate too much in reference to Christians?

Whilst the denominations are as one man crying for each other's blood, the people known as the disciples of Christ are not *all* in the conflict. As we stated in a previous number of our paper, perhaps one-fourth of the professed Christians North cry for blood; some who have not taken up arms—preachers amongst them—say, "This great rebellion must be putdown, peaceably if we can, forcibly if we must." Possibly one-third of the brethren in the South are fully harnessed for the conflict. They cry, however, for no vengeance, want nothing from the North, but maintain, as they suppose, a divine right to protect their country, their homes,—the property that has cost them a life's labor—their families, and above all, to defend the right of self-government. We have said, and repeat that if Christians in any circumstances are authorized by Heaven to bear the sword, it occurs to us, that this is the time to unsheath it and throw the scabbard away. But most of the brotherhood are staggered, shrink back, and ask what does God mean? All they want is to know his will, and they will perform it with alacrity. So far, they have acted under the conviction that strife is mainly of the world; and as they have vowed allegiance to the Prince of peace, and are members of a kingdom "not of this world," and not to be promoted by violence, they content themselves to give all due respect to the rulers of the world, pay their taxes like all other good and loyal citizens, and they prefer waiting a little longer for developments before engaging in the strife. We repeat, that from the best information we can command, from two-thirds to three-fourths of the professed four or five hundred thousand disciples North and South occupy this ground, and look alone to God for guidance.

No one says to his brother do this or do that, go to war or abstain from blood, but let each act upon his own conviction of duty to God and his country, and let no one interfere. Each must account to Heaven for himself.

But there is another view of the matter to which we desire very respectfully to call the attention of the brethren. We are not to be idle spectators, fold our arms, stand aloof and do nothing. If there is a sin more heinous than all others, it is the sin of idleness. Are we told that if Christians are not disposed to shed blood, there is no work for them to do. Must they go into the caves and dens of the earth to conceal themselves from responsibility? Far from it. Some ask,

"What can we do?" We will attempt a bird's eye view of the field of Christian labor.

When our Saviour found the world in wickedness, he said to his disciples, "The harvest truly is great, but the laborers are few, pray ye therefore the Lord of the harvest, that he would send forth into his vineyard laborers." If Christians find themselves surrounded with the wicked, their labor is imperiously demanded. If the hundreds of thousands who hesitate to take up arms to conquer, or otherwise gain a peace, tell us that war is wrong, and the inaugurators and conductors of the present war are mad, and sinners above all others, it is no argument for their idleness or want of interest. Admit that wars exist only in the absence of Christian influence, we ask what amount of Christian influence has been brought to bear, by professed Christians in the past four months, in order to put an end to it? Are those who anticipate a cessation of arms by Christian peace measures making any formidable efforts to accomplish so desirable an end? It will not answer for us to conclude that those engaged in the war are not in a condition to receive the truth, and yet we do nothing to change their belligerent relations. We would solemnly impress upon the brethren that certainly we have some important part to perform in the present war. If God has not called us to use the sword of man, he evidently has to employ the sword of the spirit. We imagine there has never been in our country so favorable an opportunity to unfurl the banner of the cross, and cry aloud to armies, "fear God," and "*give him glory and honor.*" Christianity was not always intended to put down evils by direct attacks, but by so engaging men otherwise that they could not practise sin. Hence, if the world could be stimulated to a pure life, to practise godliness, there would be no time nor disposition with men to cut each other's throats. But we repeat, if Christians are not called of Heaven to take an important part in the present struggle, we are greatly mistaken.

At present, however, we wish not to discuss any doubtful question, but would respectfully call the attention of the brotherhood to matters in reference to which we consider our duty plainly revealed.

1st. Under the authority to preach the Gospel in all the world, it is the duty of Christians to go every where, into the army, into presidents' houses, into cabinets, and amongst the vilest of enemies, and urge the claims of Jesus of Nazareth. Thousands and tens of thous-

ands of men who enlisted in the army merely in frolic, or with the idea that it was a small matter, have been perfectly revolutionized by camp life. Many, after staring death fully in the face, are disposed to turn their thoughts up to God, and evince a willingness to learn wisdom that is divine, surely good and humble men could preach profitably to the multiplied thousands in camp, and yet not merely become movers of men to shed blood.

2nd. We learn that but few in the army are supplied with Bibles—the very word of life—and there are but few who would not delight at times to read. Men necessarily become tired of bloody thoughts and deeds, and in such times many would likely rejoice to look at the sacred oracles. Should not then Christians labor, by all means in their power, to furnish their kindred and countrymen in the tented field, Bibles and books that might direct their hearts to God and Heaven.

3rd. If it is “pure and undefiled religion before God and the Father to take care of the fatherless and widows in their affliction, and keep ourselves unspotted from the world,” we may find a wide field of labor in protecting orphans and widows left destitute by husbands who fell in battle and by disease in the army. We may be told, if war is unchristian, we would become *particeps criminis* by even supporting the destitute widow whose husband fell in the battle field. It would be quite as good logic to say that the poor and destitute who have been degraded by the dissipation of husbands and fathers, are, on this account to go unprotected by Christians. When we find human beings sinful, degraded and miserable, we are not to inquire which of their ancestors sinned, but at once employ our powers to relieve them. Hence, we doubt not, it is the duty of Christians to watch the sufferings of their countryman in camp, to supply them with all comforts at their command, bind up their wounds, and above all, to point them to “the Lamb of God who taketh away the sin of the world.” The care of destitute widows whose husbands, though slain by the sword, the sustenance and education of their children, are the peculiar work of Christians.

4th. We would be delighted to learn that the disciples of Jesus Christ, North and South, who consider not themselves parties to this fratricidal war, were opening and conducting hospitals for the wounded and sick soldiers. What a vast amount of suffering might be relieved by united Christian benevolence. Many noble youths are now crying

to us for help, and Christians should not harden their hearts,—it is legitimately our labor, to be foremost in every good work. How would it answer to convert the school and college edifices, which must remain destitute of students to the end of the struggle, into asylums for the poor and afflicted, and especially for suffering soldiers.

Whilst we are sincere in our conclusions, we flatter ourselves that we have not transcended our authority, and yet we have found ample employment for Christians in the army without requiring them to slay a single fellow being. We believe there is a better field of labor than that of deadly strife, and we should cheerfully occupy it.

In conclusion, we suggest to the brethren that if we are disposed to labor in any of the departments we have mentioned in connection with the war, the work would not only be legitimately Christian in all its bearings, but we might exert an influence for good incalculable in its consequences, not only on the distressed widows and orphans, the careworn, heart-broken and suffering soldier, but a still more beneficial influence might be exerted over the bloody men who are urging on this most horrid war. Florence Nightengale won bright laurels by her devotion to the sick and dying in the Crimea, and Augusta J. Evans, author of *Beulah*, a still brighter star, is destined to win a richer reward in the Virginia hospitals than the bravest general on the tented field. Our appeal is to truly Christian men and women not to let this favorable opportunity to do good pass without improving it. Who will enlist as soldiers to point the erring to God, and relieve the distressed?

Whilst Christians are so doubtful as to the effect of passing events, it will be well for us to turn our thoughts more to the future. There is nothing of earth enduring, and hence, in addition to any labor we may perform in connection with the present revolution and disastrous war, we may confidently anticipate a growing interest in the world with reference to the religion of the Bible. Our position is most advantageous. We have no political or religious creed to defend, but it is our high mission to call the attention of our despondent countrymen to a cause that is not only divine, but promises eternal rest. Possibly we lack coöperative effort and greater energy. More earnestness, zeal and humility in the advocacy of the claims of Messiah would well become us. While sectarianism has run mad, would it not be expedient to call the attention of even the heads of departments publicly,

privately and in every manner in our power, to the spirit's lessons of peace. If the talent and influence of the brotherhood could be brought on a world in strife, the triumphs would be astonishing in our eyes. The fields are fully ripe for the harvest, but the laborers are few. Let us pray the Lord to send out more and better workers into his vineyard.

T. F.

CO-OPERATION MEETING IN SOUTHERN ARKANSAS.

DEAR BRETHREN:—Our Co-operation will commence on Friday before the Lord's day, in Oct. on Spring Creek, Phillips Co. Ark. Ample provisions will be made for all orderly persons, who may attend. We hope to meet many of the preaching brethren—who will above the din of Cæsar's war-notes, be heard in defence of the cross. That kind of clerical prudery which was fashionable a few years since, is mouthing into the more social relations of life. There are a few yet, who entrench behind grave and solemn ignorance, and watchful cautious imbecility, and their ignorant flocks take this as proof of a deep toned piety! Pure dignity is supported by purity of principle, swiftness of genius, and strength of mind. The reign of grave and reverend ignorance, has passed, and the imposition of the gravity of long faces—the solemn dignity of the wig, and of conventical tones have nearly hushed into eternal quiet! Peace to their ashes! The ecclesiastical waters are slightly troubled in this section, and a few young ladies of the lame and halt, and blind, are seeking the healing lotion! The meeting is conducted by some young Methodist divines. I have not learned their programme. Sure am I, that it is not the one sketched on the day of Pentecost by Peter, (2 Acts.) This I am told they libel C—ism, and pass it to the account of heresy! Wonder if these modern called and sent ones, of a party divinity, ever read carefully the first ch. to Gallatia? These anti-Bible conversions are short-lived, and leave the recipient where they find him. Corsairs are pirates, who cruise after and capture merchant vessels. These sail Algiers, Tunis, Tripoli, and the Ports of Morocco. Those ships in time of war are licensed by European or American Governments to seize upon hostile ships. They are called Privateers. We have many Privateers, on the high seas of life—and they will eat bread for which they never worked!

Let me notify these stupid children, who suffer themselves so tempest-tost, as those tornadic meetings, that they carry in their sack, thoughts, emotions, volitions and feelings, and their feeling is the theatre upon which these young orators act out their proselyting part, always leaving the judgment uncultivated! Deny it, who may. But, I am not writing even a protasis!

JAS. A. BUTLER.

It will be our effort to attend the co-operation in Arkansas the 3d Lord's day in October.

T. F.

SCHOOLS FOR THE SOUTH.

WE have heard of no college or high-school in all the South that promises to accomplish anything worthy of the name of an institution learning. City free-schools, and neighborhood schools for young pupils are doing pretty well, but youths who read the newspapers have no heart to study. Yet we see no good reason why institutions for young ladies might not prosper. Suppose the brethren make an effort in this direction.

T. F.

REPORT FROM MISSISSIPPI.

Brother N. B. Gibbons, of Highland, Miss., says some excellent things in a recent letter, and reports progress in his section. He says:

"I have been endeavoring to call the attention of the brethren to things far above the affairs of earth, but owing to our national strifes I find it difficult to reach a large portion of the people. We have been too idle, and failed to teach things which the people are not now prepared to hear. The brethren, many of them, are too much excited about the war, but I still pray the Lord to over-rule all for the good of man. I am much embarrassed as to the prayers offered in reference to rulers. I pray for the innocent, and that all rulers, especially our


own, may be sufficiently wise and humane to permit the people of the Lord "to lead quiet and peaceable lives in all godliness and honesty."

Brother Robt. Ussery was with us in July, and labored with great zeal and ability. Two young men made the good confession and put on Christ in Baptism. Many more were almost persuaded to be Christians."

OBITUARY.

Charles Dabney Terrell, son of Bro. Dr. H. Terrell, of Maury Co., but formerly of Williamson Co., Tennessee, died of inflammation of the brain at Grenada, Miss., on the 13th of August, 1861, aged twenty-one years and near three months. Charles aspired to greatness in that which is beautiful to the human family,—the agricultural pursuits. But in many things else he seemed to excel many of his age. His mind was active on whatever was brought before it for investigation, hence, in school he excelled, and, as a reward of his untiring energy, received honors of the first distinction. He venerated his father and mother and was loyal to their parental rule, on his death-bed he remarked that he never knowingly disregarded their law. He was devoted to his little brothers and sisters. In conversation he was affable, in manners complacent, in his dealings equitable. We sympathise with the parents in the loss of a son of such amiable dispositions, and with the little brothers and sisters in the loss of an excellent and worthy brother. Charles is in the hands of him who will do right. May the parents yield resignedly to their irreparable loss, and the brothers and sisters, as they grow up, obey the God of heaven in the gospel of his Son is the wish of their and friend. May the good Lord save us.

J. K. SPEER.

 "Franklin Review" please copy.

Many valuable reports omitted for the want of room.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII. NASHVILLE, OCTOBER, 1861. NO. 10.

APOSTATES.

BRO. BRENTS:—The summing up of the short comings of the ill-fated and self-doomed Collingsworth, is at hand.

The 63d Isa. breaks abruptly upon our vision. A strange vision rises rapidly before the prophets eye. A solitary warrior passes by him, moving in invisible strength, gorgeously attired, with the light of conquest playing on his brow, but his costume crimsoned with blood. He is challenged by the startled seer, "Who is this that comes from Edom, with died robes from Bosrah"? He, who is glorious in his apparel, journeying in the greatness of his strength. Wherefore, art thou red in thine apparel, and thy garments like him that treads in the wine fat! I have trod the wine press alone, and of the people there was none with me.

This sublime picture can be understood, by the aid of Heaven's lamp lights, but how to understand the attributes and character of such men as Collingsworth, Ferguson, Russell, Pinkerton, and Shehane, is hard of solution! It is with them, as with the seven listed colours of the rain-bow, it is difficult to tell where one colour ends, and another begins. But, God is 'a Judge of colours, yea, of blended colors. I have been identified with this reformation from its incipency, and have

noted liberally the movements of its tacticians. I have universally found, that the bigot, the egotist, the vain, and the gold-lover make doubtful soldiers. Like, many of our noiseful, clamorous patriots, if a fat position is offered them on the tented field, home and quiet life loose all their charms, but if not; they join the "home guards," and bask in the sunshine of domestic felicities! It will require an awful amount of "grace all divine" to save such from the impending vengeance of insulted Heaven. There is one fact, "I have chosen you twelve and one is a demon!" If he, who knew what was in man, was thus imposed upon, in vain may his Zion expect to draw the gospel seine through the perturbed waters of life, and not enfold a few gars!

It is marvellous, wonderful, astonishing, surpassing credit, that when one of those champion bipeds, misses the aim embodied in the premises of his church action, or forfeits his standing in the christian body, he at once becomes so disgusted with C——ism, that he is in hurried haste to tell of this wonderful formalism! This device is to ask public pprejudice to shield me from the just odium of my sins!! Will Jas. "Ragan" testify as under oath, that he believes, that this Cumberlandism, which was begotten in ecclesiasticate haste; and born in a religious whirlwind, on the bank of the Cumberland River, A. D. 1810, on Sugg's Creek, is the same, identically with the old Jerusalem heir? If James swear or affirm to this, cut hie acquaintance.

Of course, he has the right to shape his testimony, for "Congress shall make no law abridging the freedom of speech, or of the press." It is with false religion or party divinity, as with base money. All rely on the stamp. Stamp the creed Methodist—Baptist—Cumberland Presbyterian, &c. and the stamp alone must give it currency. False religion, and spurious money hate the scales, the crucible, the measures, true seals, and the true stamp.

It would be well for those doubtful men to remember, that life is a book of which they can have but one edition. As it is first prepared it must stand forever. Let each day's actions, as they add another page to imperishable volume, be such, as that they should be willing to have an assembled world read it. As the new moon lifts he silvery run to tell below what heavenly light goes on above, so does thy holy bookillumine my pathway to thy sacred, celestial court, where, when I awake in the likeness of thy Son, my Lord, my joys will be eternal, and songs of praises never ending.

Bro Brents, I am sorry to refer to this gloom-smitten;—this ‘saddle bags case’ as reported in the pamphlet! It was foreshadowed by Virgil;—*Quid non mortalia pectora cogis;— Auri sacra Fames!* Please let the implicate for himself. The love of the Father, and the love of gold cannot reside coetaneous, in the same heart, no more than a pint of oil and a pint of water could reside harmoniously in a pint cup at the same time.

I noted the motive, that influenced the Indian to visit the hard-shell preacher. Red-skin wanted some of Ironside’s cider. He fixed his programme,—called around to see the Parson. And soon commenced reciting his only bible lesson—“Abraham, Isaac, and Jacob!” After reciting several times, the preacher asked Red-hide, “what he meant?” “I means cider!” If many of the ecclesiastics of this age, do not mean cider, their works misguide public sentiments.

About those “types” referred to, if Collinsworth misapplied them, or mistook their legitimate use, he is not the first proclaimer, who has misapplied types. “By their fruits ye shall know them.”

Dr. Brents; the church and state are your debtors for drawing this man from behind the screen. For, if, indeed, “he has stole the livery of Heaven to serve the Devil in,” it should be made manifest to all men.

J. A. BUTLER.

REPORT FROM ARKANSAS.

BROTHER FANNING:—I am yet at home from the neighborhood of my urbane, and affectionate sister Lewis, who is a niece of the lamented John T. Johnson. She and her benevolent and intelligent ‘liege-lord’ reside in about twelve miles of me, on a most beautiful farm, lying on Old Town Ridge, in Phillips Co. These pleasant, and refined persons are specimens of Kentucky’s best productions. They are here as Agriculturists. It is an Oasis in life’s desert to meet and fraternize with the pure in heart. In the same section dwell sister and brother Davidson, whose christian integrity remains undimmed even in their isolated state. We hope to build up a congregation on that floral and fertile soil, as soon as we can rear a comfortable meeting meeting house; and I think this will be accomplished soon. Our congregations

continue to increase, notwithstanding Cæsar's folly! Heaven is the only country free from the curses of war, and the conflict of arms, and those who take citizenship there, will bask in the sunshine of felicity, and drink into the songs of an eternal banquet, away from the embattled-fields of blood. Bro. F. let us labor on, till the Amen of our day, and strive for that diadem of immortality, reserved for God's sacramental hosts, on the other side of Jordan, where songs of praises will resound forever. I must congratulate you upon the perpetuity of your college and the Advocate. This unnatural, fratricidal war has spread a death dealing blight on the Literary Institutions of our once happy, but now distracted, severed and ruined country! The death-rattles are in the throats of many of our Journals, both religious and political! The wheels of progress have been reversed, and are now rolling backward with an increased momentum. But, far above all, God reigns.

J. A. BUTLER.

GOOD REPORT FROM TENNESSEE.

Bro. Fanning—I see in the Advocate you request Evangelists to report their success good or bad to you. Herein, I give you a history of the labors of myself and Bro. John Nash, of Gibson Co. Bluff Spring Post Office. My school closed at Chesnut Bluff, Dyer Co. Tenn. about the 1st of June. I joined Bro. Nash and we have held some four meetings together, first at Antioch, Lauderdale Co. We spoke alternately 7 days, had one addition and left a deep and lively interest; thence to Double Bridges, three days, no additions. Next at Bells Station, we spoke several days in connection with Bro. A. R. Cook, had four additions. Bro. Nash and I left Bro. Cook at Bells and proceeded to Dresden, Weakly Co. where we spoke ten days and nights, result 23 additions; then we spoke twice at Phillippi, in Gibson Co. with two additions. I am again at Bells, Bro. W. H. Goodloe, from Ala., is preaching with me. We will inform you of the result the Lord willing. The Lord be praised for the victory His power has towards salvation. Bro. F. may we contend not against flesh and blood but against "spiritual wickedness in high places."

Yours in hope,

Chesnut Bluffs, Tenn. 1861.

JO. T. BROWN.

CO-OPERATION MEETING.

DEAR BRETHREN:—Our Co-operation meeting at Corinth, Pike Co. closed last Lords day, having continued ten days. It was one of the most happy and triumphant meetings I ever attended, circumstances considered. The whole community was in motion. Military meetings were held almost every day within a few hundred yards of the meeting calling for volunteers, which kept the people much excited, but notwithstanding this, we had good audiences, and a clear demonstration that the gospel, when faithfully presented, is the power of God unto salvation. The result was 24 accessions, 22 by confession and obedience, two of whom were Methodists, and two who had been immersed. We had the pleasure of having Bro. A. M. Dean, of Texas, who happened to fall in with us on his way to visit his friends in Tennessee. He preached two discourses for us on Lords day, and we were truly delighted with him. He has the happy art of presenting the gospel in its most simple form, and to the understanding of all. Brother Dean is neither a speculative nor political preacher, but preaches "the Word."

We held a meeting embracing the fourth Lord's day in June, at Lewisville, my former residence, obtained two valuable accessions both from the Methodists, gained 1 addition in Clark Co. the first Lords day in this month, but our country is so torn and wrecked, we cannot do as much as we would like for our Master. I hope our brethren will be faithful to their high calling—and not suffer the cause to languish, now is the time to do good, if the brethren will be faithful to God, and their country. There is a proper position for christians to occupy in a crisis like this if they will only do so. May the Lord direct us along the path of duty. Your position and advice to christians in the present crisis is good. I hope we may all profit by it. The Advocate is the only religious paper we receive now. I hope it will continue to come. As ever your Brother in Christ.

J. S. ROBERTSON.

We will endeavor to make the Advocate a more valuable paper than heretofore, and while we beg not any to subscribe, it seems to us much good might be accomplished by an extensive circulation of the work. What do the brethren say on the subject. We make no false showing of giving all above expenses to the cause. We never receive one cent for our labor in editing, and we are confident, our purpose is

to do good. We see no good reason why we should not support both a weekly and monthly paper in the south. We hope to deserve the patronage of the brethren generally, and we would be pleased to know that men of the world read the pleadings of the disciples for Christ and his Gospel,

T. F.

REPORT FROM GEORGIA.

DEAR BRETHREN:—I see by the last Advocate you ask the brethren to write and report subcess, &c. I am again in the field this year as State Evangelist. All the first part of the year my feeble labors have been mostly preaching to the brotherhood, trying to prevent, as far as possible, apostasy in these evil days. I hope my efforts in this direction have not been in vain. In July our protracted meetings begin and I have attended three most wonderful meetings. Not so great on account of the great numbers added to the churches, but because of the good influence upon the brethren and communities around. The first meeting at Berea, Henry Co., I preached 8 times, Bro. Fears once. We had four additions. The second meeting was in Calhoun Co. Ala. I had with me as co-laborer our good old Bro. W. Bacon of Dade Co. Geo. This meeting lasted five days and resulted in nine additions to the church. I then went to Clark Co. Geo. and had with me Bro. P. F. Lamar, as co-laborer. At this point we gained nine noble soldiers of the cross. Good citizens, good people. These were good meetings. The brotherhood much revived, much prejudice removed and a good impression made on the public mind. I go again Friday, to begin another meeting at Fairburn, Geo. and then on and on from place to place. I never worked harder in my life, nor did I ever feel myself called upon to put forth all my energies in this glorious and best of all causes.

The political horizon is dark and the future ominous of evil. Iniquity abounds. The love of some waxing cold and now is the time for the true friends of Zion to work while it is day, lest the night come when no work can be done.

Yours, affectionately,

NATHAN W. SMITH,

Acworth, Geo. Oct. 1861.

CAN THE SHIP WEATHER THE STORM?

Amid the fury of the tempest, the lashing of the waves and the an-conflict of winds, the anxious thought of seamen is, can the ship weather the storm? His feeling of security depend upon different conditions. The vessel may be upon her first voyage, and now for the first time be encountering the dangers and hazards of the deep, but he may know that she is the workmanship of faithful builders, who have never turned off a faulty job. He feels sure that every bolt and brace and beam and stay and seam are made as secure as human power and ingenuity can make them, and with the assurance he feels that there is little danger. If, however, added to this she is a ship that has already braved the fury of many a tempest, and passed safe through raging and angry seas, doubly strong and certain is the feeling of confidence, that fills the heart, and with the calmest repose he awaits the conflict, that is assured can but add new glory to the strength and endurance of his gallant vessel.

On the other he may know that the workmanship has been unfaithfully performed—that decayed materials have been used and that whole concern is utterly unseaworthy. How different now are the feelings of his heart, as he hears the low murmur that preludes the coming storm; and how fearful the anxiety with which he watches the thickening of the tempest in black and awful madness, and how deep the feeling of hopeless despondency, that sinks his heart within, as he beholds the rush of the waters, and the fury of the storm gather around him. He knows not what moment may be his last and how soon ruin may ride over all. How is it with our ship, brethren and sisters? A fearful tempest is about her. Angry waves and raging winds, storm and hurricane thunder and lightning lash and roar and flash about her, and threaten to destroy her. Shall she be able to abide the storm, and come forth with masts and spars and sails and rudder and decks and come hull all sound, and not a seam, bolt or joint that shows signs of failure? Whose workmanship is she is the first thought of the prudent? Who made her? Was he a faithful, honest workman, that made strong every part and used no decayed material? Did he under-

stand his business and had he ability to do good work? Need I say that ours is a Heaven-built ship, of no perishable stuff. The master builder was none other than the Son of God, with the universe at his command, and the work was no hired or contract job, but a labor of love, pure disinterested and faithful. Have we not a right then to regard her as a staunch and seaworthy vessel, that can weather the wildest and fiercest storm? But gain, she is no new untried craft. She has long been out at sea. Storms in all their fury have been about her, and has she yet ever lost a mast, had a sail torn, or sprung a leak? For eighteen hundred years, she has been exposed to fierce and angry tempests. Through seas of fire and blood, she has sailed. Mutinous and piratical crews have been aboard her. Traitors and deserters have been found among seamen, but soon they go over board and she rides on secure and unharmed. Who then shall say that this old ship cannot yet ride safe through the storm and weather all its rage? She is a noble and well tried and gallant ship, and many a freight of worthy heaven-bound souls has she borne in safety to the calm and peaceful haven of immortal rest. Shall we now desert her after so many victorious voyages over the ocean of time? Shall we lose confidence in her in this hour of distress. This noble ship is ours, brethren and sisters, built and equipped of Heaven for our rescue. Do we fear to trust her? is the only question we have to ask. Have we confidence that she is still able to abide whatever danger may threaten her? Have we trust in her as the only safe transport of mortals? It is our privilege still to cling to the fortunes of this noble vessel and trust there our all, or we can prove deserters and give ourselves over to some construction of man's feeble hauds which shall prove the wreck of the first unpropitious gale. Which shall we do? Let us beware of forsaking the ship that has borne so many in safety over the ocean of time. Let us rather, with hearts full of confidence crowd about her, and realize more fully the power of that Heaven-given strength that guides her safe through every danger.

W. L.

REPORT FROM BRO. JO. T. BROWN.

DEAR BRETHREN:—Since I reported from Bells Depot, I have received the Advocate, for the first half of 1861. Please accept my thanks for same. I have the pleasure to report as follows to you. After writing, Bro. W. H. Goodloe, and I spoke six or eight times and resulted in 5 more bowing to the authority of Jesus at Bells, and many of the enemy wounded by the "Sword of the Spirit." From hence I posted to Antioch, 35 miles, began meeting Friday night, was joined by Bro. Nash on Sunday, and under very unfavorable circumstances, (we being interrupted by the rain) had 3 additions to the army of the Most High. Leaving Bro. Nash and being joined by Bro. Goodloe, we went to Covington, spoke six days and nights in the Episcopal House. Had 1 addition from the Baptists, revived the spirits of the brotherhood at C. and agree to speak for them once a month. The Lord willing you may hear from me after the 1st Lords day in Oct. at Evan's Creek Camp Meeting, I being solicited to attend it. May we fight the good fight and lay hold of eternal life.

JO. T. BROWN.

Chesnut Bluff, Sept. 1861.

SUCCESS OF THE CAUSE.

DEAR BRETHREN:—I furnish you with a brief report of the success of my labors in the vineyard of our Lord, during the present summer, I have been laboring mainly in the counties of Williamson and Maury. I cannot at this time give you a full account from the beginning of the year, embracing the 2d Lords day of July. Bro. T. W. Brents and I held a meeting at Thompsons Station, the result of which was 8 additions, considering the war excitement, the people listened with a good degree of interest. The 4th Lords day I went to Knob Creek, preached three or four discourses to attentive audiences, which resulted in one addition to the army of the faithful. First Lords day and Saturday before, I met Bro. E. G. Sewell, at Beech Grove, Maury Co., where we held a meeting of several days, resulting in nine additions. From thence we went to South Harpeth, embracing 2d Lords day,

where we had fine audiences, resulting in 4 additions; from thence I went for the 3rd Lords day to Sycamore Mills, in Cheatham Co. in company with Bro. F. H. Davis. where we continued till Tuesday, resulting in 9 additions. From this point, Bro. Davis returned home, and I went to Coopertown, in Robertson county, on a visit to my relatives. preached one discourse to quite an attentive audience. At this point we have no brethren, but is a good point for labor, much good might be done at this point. On Saturday, I returned to the brethren's meeting house below Sycamore Mills, near Bro. Adam Brinkleys, met with Bro. S. P. Nicks; preached Saturday and Lords day, had 2 additions. From thence I arrived at home yesterday evening found all well. While our nation is in great excitement and confusion in consequence of the existing war, we have much to encourage us to faithfulness. Let us not be discouraged brethren, but labor earnestly, for we have the assurance in our Father's word, that the kingdom of his Son shall triumph, and finally break in pieces all human government.

Your Bro. in Christ,

R. B. TRIMBLE.

Leiper's Fork, Aug. 1861.

REPORT FROM THE MOUNTAIN DISTRICT IN TENN.

DEAR BRETHREN.—I see a request in the Advocate for preachers to report their labors in the Gospel. And I propose to write you a few lines. I am still devoting all my time to preaching the gospel of Christ. But the war excitement is so great, that I sometimes get almost disheartened, but then I remember that we are laboring for an immortal crown, and that "our light afflictions which are but for a moment, are working for us a far more exceeding and eternal weight of glory." I am encouraged to battle on in the cause of my master, and labor to obtain the salvation of my own soul, and that of my fellow beings. And I thank God that I find some amid the exciting scenes who are willing to obey the Gospel. Since the opening of spring under my labors there have been added to the church at Philadelphia six, at Woodbury sixteen, at Newhope four, at McMinnville six, on Hills Creek one. All

by confession and baptism, besides a goodly number by recommendation. I am pleased with your position in reference to the war. You shall hear from me often. Yours in the one hope.

J. L. SEWELL.

Warren County, Ten. 1761.

REPORT FROM E. G. SEWELL.

DEAR BRETHREN:—I have been laboring this year as Evangelist, in several counties of Middle Tennessee. Owing to the great political and war excitements, we have not been able to excite any very general interest, in the cause of Christianity. There, have been, however, several additions at the different points where we have labored during the year. At a meeting of several days continuance, which we held with the congregation at Pisgah, Bedford county, embracing the third Lords day in April, there were nine additions to the good cause, and the brethren and sisters seemed much encouraged in their "work of faith and labor of love." Also at a meeting held with the congregation at Stewarts Creek, Rutherford county, embracing the third Lords days in July, the first part of which we were assisted by Bro. David Lipscomb, there were twelve additions, which was quite encouraging to the little band of disciples there. If the brethren and sisters of that congregation continue to labor faithfully in the Lords cause, we are satisfied there will yet be much good accomplished in that community. Again, at a meeting we held with the congregation at Beech Grove, Maury county, in connection with Bro. R. B. Trimble, embracing the first Lords day of August, there were nine additions. Besides these there have been, at other meetings we have attended during the year, at different places, sometimes in connection with other preaching brethren, some ten or twelve additions. The congregations generally, where we have been this year, are meeting on the first day of the week, though in some instances, some falling off in point of numbers at the weekly meetings perhaps on account of the war excitement. But it occurs to us, that in troublous times like these, the Lords people should be the more earnestly devoted to his cause. We have endeavored not to enter into the excitements of the day, feeling assured that we as an

individual, could do far more for humanity by preaching Christ and him crucified. Oh! that the brethren and sisters every where would be truly devoted to the Lord.

E. G. SEWELL.

Owen's Station, Aug. 1861.

SUCCESS OF THE CAUSE.

Our readers will please notice that notwithstanding our perils, many are turning to the Lord, and many of the saints are growing stronger in the Lord. We are much encouraged to persevere in the Father's instructions. "In due time we shall reap if we faint not."

DEAR BRETHREN:—On Tuesday preceeding the 4th Lords day in August, Bro. M. Wilson and I commenced a meeting at Cub Creek, Henderson county, Ten. which continued ten days, resulting in ten accessions—seven immersions and three from other denominations. Four weeks previous, Bro. C. Brannon in company with Bro. Selts, closed a meeting at the same place, with four additions. The gospel continues to advance and supercede error.

Yours in the common cause,

Dresden, Ten. 1861.

W. G. MURPHY.

DEAR BRETHREN:—It was my good pleasure in company with Bro. M. Wilson, to commence a meetidg in Como. Henry county, Ten. on Saturday morning preceeding the third Lords day in September, which continued until the evening of the fourth Lords day, resulting in the organization of a congregation consisting of twenty members. Five who had been immersed by our brethren, eleven from the Baptists, and 4 immersions. Deep interest was manifested by both believers and worldlings, many of whom had never heard one of our brethren preach. Our meeting ceased, not for lack of interest on the part of the audience for "the harvest is indeed abundant, but the laborers few." "Let us pray the Father that He may send laborers into ehe harvest." It is a consoling thought, that while temporal affairs are so embarrassing, people still give attention to the things of the eternal world. So may the gospel in its unadulterated purity ever prevail until all shall come in the unity of the Spirit and the bonds of peace.

Yours in the one cause,

W. G. MURPHY.

KEPORT FROM BRO. HOLMES.

DEAR BRETHREN:—I set down this morning to write you some of the news in our section. I am holding a meeting at this place. We have had some 8 additions up to this time, and the prospect is very good for others. We have had fine success at Cageville, this year, all things considered, we have increased near 30 members at this place and Bells Station. I have had good meetings at Lamalsamac, in Dyer county, 12 or 13 additions at that place. I held a meeting the first of August, at Bro. Bantau's in Obion, with some success. At Masons Grove, the brethren are firm, but we have 6 or 8 additions; Trenton 1, all things considered, the brethren have done better than we could expect. We have not gone off entirely with the great excitement of the day, but in the main they are quiet and will be but are firm. We preach peace by Jesus Christ, he is Lord of all, and endeavor to maintain the christian character, if possible, so I labor in this. We will preserve the gospel; we see that sectarians have gone to the world, fully in the spirit of the war, but christians must keep themselves pure. With the present prospect, I think that I will be able to do some good in our section. Bros. Cook and Brown are laboring with fine success. Bro. Nash is a good speaker, and has good success. Take all our force in the west end of the State, I think we are holding our own very well, with the war to contend with. Bros. Cook, Brown and Goodloe are at Covington at this time. I look for some one of them to-night and our meeting will go on all the week, we have fine and attentive hearings. My whole effort is to hold the church in her proper position, if we can succeed for a few months longer, I think all will be safe.

As ever your Brother in Christ,

JAMES HOLMES.

REPORT FROM ANTIOCH.

DEAR BRETHREN:—At the instance of the congregation of christians meeting at Antioch, Lauderdale County, Tennessee, you are requested to give publicity through the Advocate, to the fact that at the meeting of the Brotherhood on Saturday, before the 1st Lords day in Sept. Bro. A. J. Carter, from whom the church withdrew their fellowship in August, 1800, was received into fellowship after making the ac-

knowledgments satisfactory and asking forgiveness of the brethren. Bro. Carter was Evangelist of the church of Christ, and the congregation wish it to be made known that he being restored to their confidence is heartily received to his former position. I spoke for the brethren on Saturday night, also on Lords day morning. Sister Nannie Carter, (his wife) also united with the congregation, she formerly having obtained a letter of commendation. Bro. F. if a Bro. is overtaken in a fault and is withdrawn from, and afterwards confesses his sin and asks pardon—should he be received or not? (Yes. T. F.) What more is required? Please answer. The congregation for whom I labor are learning to meet the 1st day, to observe the institutions of the Lords house.

Your bro. in Christ,

JO. T. BROWN.

Chesnut Bluff, Ten. Sept. 1861.

CONSULTATION MEETING OF MIDDLE TENNESSEE.

Members of some fifteen or more congregations in Middle Tennessee assembled at Leipers Fork or Hillsboro' meeting house, in Williamson county, Tennessee, Oct. 1st, and continued their religious exercises, discussions and consultations till after October 6th, 1861. We consider the meeting a most profitable one. More seriousness prevailed and more earnest religious feeling, than we have generally witnessed. The reports of the Evangelists, evince a degree of improvement far beyond our anticipations. The preachers all agreed that the people generally, whether in or out of the army were disposed to respect the preaching of the Gospel. Large accessions have been made to the cause, but best of all, the fact that all the churches reported, observe the weekly ordinances.

The next meeting is appointed at Franklin, for May 1862, and should we be spared to attend, we hope to meet more brethren than ever attended a similar meeting in Tennessee. We are more than satisfied that meetings for consultation and social and religious intercourse are of immense value to those who attend. Brethren who live alone, travel alone, consult with no one and associate not with others in like calling, labor under serious embarrassments. A few days free interchange of thought will improve brethren more than months of faith-

ful reading. If we are not very much mistaken, the brethren and churches that have been encouraging our consultation meetings, have advanced beyond all others in the state. Why may not such meetings be called in each division of the state, and in every section of our vast country in which a sufficient number can be found to mutually aid each other in their counsels? T. F.

PRESIDENT ELDER W. D. CARNES IN THE FIELD.

We are glad to learn that the brethren at the recent Co-operation and Consultation meeting in Williamson, determine to encourage our brother Carnes, during our school embarrassments on account of these war times, to carry the message of peace amongst the Lord's enemies. Brother Carnes will likely visit several of the churches in West Tennessee, Mississippi, Alabama, and possibly in Arkansas, Texas and Ga.

His purpose, 1st, is to preach the Gospel; 2d, to encourage the brethren to union of effort in all our labors for good; 3dly, to set forth our contemplated Educational plans should we ever have peace, and do all in his power to advance the cause of the Master. Wherever he travels, we trust, the Disciples will not forget his *immediate* wants. He is no money beggar, such as have mainly explored the Confederate States heretofore, but no one can work without a subsistence.

Brother Carnes, will act as general agent for the Gospel Advocate. These times teach us that we must work together, if we would achieve any thing valuable, and should our people ever look again to others for educational or preaching talent, we hope they will sell themselves, at the first bid, to the nearest power that will take charge of them, and forever admit their utter incompetency to act for themselves.

T. F.

EVANGELISTS.

In addition to the laborers in the vineyard of the Lord in Tennessee, whose names we mentioned in a previous number, we are glad

to state that, Brethren Thomas Stalker, of Hartsville, Isaac C. Sewell, of Readyville, Bro. Lee, of Maury, and Andrew Leitz, of Spencer, have been performing valuable service the year. We hope our co-laborers who are not reported in the Gospel Advocate, will not hesitate to let their brethren know something of their field of labor and their success, in capturing the King's enemies. Write brethren. T; F.

SET NOT A SNARE FOR THYSELF.

Bro. Flanning,—I was amused at reading the communication of certain Brethren in the September Number of the Advocate, on an article of yours in the July Number.

Politicians ought to be sharp enough when fixing a trap for an adversary not to be caught in it themselves—not use an argument which will recoil on themselves: or more “feelingly” speaking, not to give an adversary a stick to break their own heads with. Let us try them by the standard they have made and by the rule given.

“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”—Read Romans, 13 ch. to 8 v. These Brethren say, “*the higher powers*”—“*the powers that be*” are civic Rulers, and are “Ministers of God to thee for good.” Granted—and now let us see how the rule works. Who were the “*higher powers*” in our Government? Why certainly the President—his Cabinet, and the National Congress. Did these Brethren subject themselves to *their* power? I guess they did not. Did they thereby resist the ordinance of God? Certainly they did, for they were “the Ministers of God to them for good.”

Oh, but they say, or may say, “the higher powers” with *us* are the Rulers and Governors in the South! Very well. Let us try it by this rule. Who then are “the higher powers” with our Christian Brethren in the North? Why certainly the Rulers and Governors in the Northern States. And are *they* too “God’s Ministers to *them* for good? Certainly, or the people up there have no “Ministers” at all. The argument proves too much, and consequently by a good rule of logic, proves nothing.

You may take either horn of the dilemma and escape is impossible. “The higher powers,” are civic officers in the Government, according to the declaration of the Brethren, and under the United States Gov-

ernment, Abe Lincoln—and all his Abolition Governors in the Northern States, were just as much God's Ministers to the people for good as were the Governors in the Southern States—and our Brethren at the North who resist the former, resist the ordinance of God, as much as the Brethren at the South who resist the Rulers and Governors in the South. *They* are as much bound to obey the 13th chapter of Romans as we are, and are alike subject to *their* Rulers.

According to the argument of the *three* Brethren, no Christian man could ever be justified in resisting "the powers that be," for they are God's Ministers. Our Revolutionary Fathers resisted—rebelled against "the higher powers," and consequently resisted the ordinance of God according to their rule. Our Brethren at the North are called on by "the higher powers" to cut our throats—and we at the South are called on by "the higher powers" to cut their throats! and all too by "the Ministers of God" to them, and to us, for good! Oh shame, where is thy blush?

Such is the unfortunate condition of those who do not rightly divide, and apply the word of truth.

Brethren, earnestly desire the sincere *milk* of the word that you may grow thereby. The grown can only digest strong meat.

May God protect and preserve his people. DISCIPLE.

GOOD NEWS.

On Friday before the first Sunday in September, our beloved brother, W. T. LEE and the writer, commenced a meeting at Spring Grove, Maury county, Tennessee, and continued for several days. We had larger congregations than I have seen at any place in Tennessee. The people seemed determined to obey the Lord, and therefore, gave the very best attention. The result of the meeting was forty (40) additions. Thirty-eight by confession and two by letter. The young Christians were of as good families as any in that community. I never saw less excitement in a meeting where so many obeyed; many met us at the water and there demanded immersion. Brother LEE did good work. He preached the Word in a very plain style, not with man's word, but with words of the Spirit's teaching. Brother JAMES LOCK spoke twice, and as usual, with telling effect. The brethren for the past three years have been meeting every Lord's day, and have had many additions before this meeting. If the brethren of all the

congregations in Tennessee would meet and worship as the Lord directs all would soon go well. Elder JAMES BROWNLOW, non-resurrection, old regular "John the Baptist," was at meeting of necessity, the meeting-houses being close together, and he needed hearers and of course we preached sooner, giving him the choice to preach to the people. He did so, but made no impression since we were all *natural* men, and he says such cannot understand him. He challenged us to prove a thing that the Lord says is true, and we of course accepted. He has lost nearly all of his sheep and unless he feeds better than usual I judge they will soon die or stray off. We shared the hospitalities, however of some of his flock, and were most kindly cared for. The brethren have nothing to fear in that neighborhood, only themselves. Obey the Lord brethren and all is well. We make this report for the encouragement of the Christians. Give all honor and glory to God through the Son. Brethren send such men as brothers LEE and LOCK into the field—they will work for their Master in a manner acceptable to him—plain, honest, earnest, candid and God-fearing men will do more for the good cause than any other class of men—pretty speeches, nice words, with self approbation in view and the tone of popularity, never did, never will, convert people to the truth. Let the people know that the Lord designs to bless them in obedience and to reject them in disobedience and most of them will turn. We need all the preachers in the field. Will the brethren send out more? There are others will work if called.

J. K. SPEER.

Brothers Flanning and Liscomb: It has been some time since I reported any success in the best of all causes, though I have been laboring all I could in my feeble manner, and not without success. At the different points I have labored there has been about sixty additions to the good cause since my last, mostly in Jackson and Putnam counties. Though I am grieved to see some of the brethren throw down the sword of the Spirit and take up carnal weapons; indeed some few has gone so far, that in order to suit their present position, Mat. 5, 9, should read, cursed is the peace-makers, for they shall be called enemies to their country; hence they refuse to hear a brother preach that will not condescend to engage in the pious work of taking the life he can never give. May the Lord pity them. My hearts desire and prayer to God is that I (by the favor of God) may be enabled to enlist many

volunteers or soldiers to fight the battles of the Lord of Hosts. I occasionally receive a number of the *Advocate*, it is really a feast to the soul. We have no mail, and don't receive the *Advocate* regularly, one editorial in June number, "Wars in Heaven and Earth," which ought to be in the heads and hearts of every Disciple. Brethren, let nothing turn us aside from the work of the Lord, and great will be our reward in Heaven. Now is truly a time to try men's souls, but he that holds out to the end shall be saved.

H. M. LOVELADY.

BAGDAD, Tenn., Aug. 24, 1861.

Dear Brother Fanning: It is with much sorrow for the living and hope for the departed, that I announce the death of our highly esteemed and much beloved brother, JAMES ADAMS, who departed this life by typhoid fever, on the 4th inst., aged thirty-nine years and seven months.

The subject of the above united with the Christian Church at Griffin, Georgia, and was immersed the 2d Lord's day in August, 1851. Bro. ADAMS with other brethren from the Church at Griffin were organized as a congregation, ten miles North of Griffin, on the 18th of November, 1854, Dr. Daniel Hook, State Evangelist, officiating. At the organization brother ADAMS was chosen and ordained one of the Deacons of said Church, which is known as Berea.

It is due the departed to say, that from the time he enlisted in the Christian race, to the day of his death, he lived an exemplary Christian life, beloved and esteemed by all his brethren and honored and respected by the community in which he lived. Yet, how hard to see one so amiable and excellent, taken away in the prime of life, and that too when seemingly most needed by his family; his oldest children just at the time of life when they most need his counsel and example. He has left a devoted wife and seven interesting children to mourn their irreparable loss. His wife and two oldest children are members of the Christian Church, and I pray God that the others as they come to years of accountability may also become the disciples of Jesus Christ. In the departed the Church has lost one of its main pillars, the community one of its best citizens, the family and relatives one of their truest friends, the poor, one who was ever ready to extend to them a helping hand. But he is gone, no more to meet with us at the Lord's House, to unite with us in singing the songs of Zion, no more to meet with us around the table of the Lord to partake with us of the memorials of the dying Jesus. But we should not sorrow for him as for one

for whom we had no hope ; but let us pray, that the Father of mercies may afford all the consolations promised to his bereaved and distressed family and relatives and to us his sorrowful brethren in the Lord. And may Heaven give us all grace so to live that we may meet him in that city where God's own hand shall wipe all tears from our eyes, where there shall be no more pain, no more death, no more separation, but where all shall realize nothing but love and joy and the bliss of Heaven, and that forever and ever. W. S. F.

HENRY COUNTY, GEORGIA, Sept. 14, 1861.

At a Co-operation, (First Division) commenced and held at Antioch, Independence county, Arkansas, on Saturday, 31st day of August, A. D., 1851, the house was called to order. Singing and prayer by brother John M. Lemmons. Brother Wm. B. F. Treat was called to the Chair and brother Z. W. Vincil was chosen Secretary, and brother U. E. Fort, Assistant.

After which, the Chairman made a few appropriate remarks, showing the necessity and utility of the different Congregations co-operating together.

After which, a letter from the Congregation at Mount Pleasant, White county, was presented by brother Jesse Wilkes, which was read, they express a desire for the labors of brethren Lemmons, Treat or some other able Minister for the ensuing year ; amount subscribed by them for the support of an Evangelist, \$60 25.

Brother Thomas Gray presented a letter from the Congregation at Steep Bank, Lawrence county, Arkansas, which was read, said Congregation prays that an Evangelist be sent them the ensuing year, and promise to do all they can toward the support of one.

No letter was put in by the Congregation at Antioch, but they expressed a desire, through Elder Wm. Soward, to co-operate with the other Congregation in this district, and pledged themselves to raise \$40 00, to support an Evangelist the ensuing year.

Brother Duff handed in no letter from Blue Spring Congregation, but gave assurance that they would assist all they could in support of an Evangelist.

Brother Thompson M. Lemmons, from Hubble's Creek Congregation, Randolph county, gave assurance that it was the desire of that Congregation to co-operate, and would render all the assistance they could to procure the services of an Evangelist the ensuing year.

Brother Stout reported three organized Congregations, numbering

in all about seventy-five members, but said he had not had any consultation with them as to their desire for co-operation.

On motion, it was unanimously agreed (the 2d Division concurring) that brethren J. M. Lemmons and W. B. F. Treat should travel and labor together the ensuing year as Evangelists.

On motion, it was further agreed, that next co-operation meeting should be held with the Congregation in Big Bottom, commencing Friday before the first Lord's day in September, 1862.

On motion, it is the request of the co-operation, that the proceedings of this meeting be forwarded to brother T. Fanning, Editor of the *Gospel Advocate* for publication.

On motion, the meeting adjourned. Prayer by W. B. Treat.

Z. W. VINCIL, Secretary.

THE SEQUACHEE AND GEORGIA CO-OPERATION,

Assembled at Union Meeting House, Dade county, Georgia, on Saturday, 14th day of September, 1861.

The Co-operation called Elder O. J. Baker to the Chair and Elder Jas. S. Harrow, Secretary.

The delegates from the different Congregations were then called for. The following brethren reported themselves as delegates from Union Congregation: Wm. Cartwright, Calvin Law and Leroy Sutton. Liberty: Joel Cross. Rock Spring: D. H. Woodley. Island Creek: Daniel Well and P. H. Newby. Santa: J. L. French. Garden Hill: E. J. Howard and Jas. S. Hamon. Thurman's Creek: John L. Stand. Smyrna: By Proxy, Elder M. Love. Philadelphia: O. S. Baker and B. S. Rutledge. New Bethel Congregation upon application, was attached to this Co-operation, and reported the names of Joseph Wheeler and A. C. Borden as delegates.

On motion, the Co-operation called Elders W. Bacon and M. Love to labor as Evangelists the ensuing year, assigning to Elder Bacon Lookout Valley, Walker county, Georgia, and Calhoun county, Alabama. To Elder Love, Jackson county Alabama and Sequachee Valley.

The delegates reported the following number of members in their respective Congregations, viz: Union, 90; Liberty, 48; Santa, 17; Thurman's Creek, 53; Philadelphia, 85; Rock Spring, 150; Island Creek, 31; Gardner, 17; Smyrna not reported; New Bethel, 125.

Our Evangelist, Elder M. Love, reports 153 additions, four new

Congregations, viz: Garden Hill, Thurman's Creek, Island Creek and Santa, during the past years' labor.

On motion, the Co-operation requests each Congregation to report their membership, their delegates, to our next Co-operation.

On motion, Elders Love and Bacon were appointed to attend the East Tennessee and Georgia Co-operation, commencing Friday, before the 4th Lord's day, inst., at Spring Creek, McMinn county, Tennessee.

On motion, our mixed Co-operation will be united at Rocky Spring, Jackson county, Alabama, commencing on Friday, before the 3d Lord's day in September, 1862.

On motion, the proceedings of this Co operation was ordered to be published in the *Gospel Advocate* and the *Sequachee Herald*. Adjourned.

O. J. BAKER, Chairman.

Brother Fanning: I take this occasion of addressing you. I wish you to give me some light on a few hard questions, or rather such as appear to me. I have been a disciple for the last five years, and have been as studious as the nature of circumstances would permit, and I find the more I learn the more there is to be learned. Yet some of our practice looks to be inconsistent with our teaching. Whether I am right or wrong I want you to decide.

First: We teach that there are two kingdoms on earth. One the kingdom or church of Jesus Christ. The other the kingdom of the World, and that we are either in the one or the other. No half-way ground. And the line between the two is the obedience of Faith. Tho whole law of pardon and not a part of which immersion is the transition act. And those that have not been immersed have not come out of the kingdom of the World. They have not crossed the line and have not put on Christ. They are out of the kingdom or church of Christ, and of course, are yet in the kingdom of darkness, not born again, of Water and the Spirit, and we teach and believe none of the early Christians were *Pedo Baptists*, and that they are of modern origin, and build upon the sand. We believe and teach that, the Lord's table was prepared for the Lord's people, and none others. In all this, we are agreed, I believe. Then how can we consistently receive them at the Lord's table or commune with them in

their churches? Are we not saying by our actions, that we don't believe what we teach? We say and teach that those sprinkled or poured in infancy, or as adults are not baptized at all. Hence they have not crossed the line, they are out of the church of Christ and yet in the world of course. Then would we commune with the world or have the world commune with us, or set the table for the world or the church or for both that might feel themselves inclined to partake? Do we not condemn the Methodist in the sharpest terms for this? Should we not pluck the beam from our own eye that we may see how to remove the mote from our brothers eye? Now brother FANNING, what I want to know is, how you or we can harmonize our faith and teaching with our practice, and our practice with the Bible and with the practice of the church at Jerusalem, and if we cannot reconcile it why not stop it at once? Should we court and obey the popular will rather than adhere to the practice of the Apostles? I think I can anticipate your answer: That is, let every man examine himself and so let him eat. But this cannot be a general invitation, but a special, that is to the members or disciples of Christ and not to the world. Then why should we receive unbaptized or people of the world.

Now for another matter that I don't understand and can't reconcile. We take the premiss that God in his word means what he says and says what he means; strictly dividing the word of truth, &c. We believe that baptism is for the remission of sins. Because the word of the Lord says so. Well, with the same reasoning, how can or do we rightly divide the word of truth, to avoid the doctrine of Transubstantiation, while the declarations for one is equally positive and plain as the other. We say the sects lack faith in the word of the Lord, as regards baptism for the remission of sins; while the Catholics turn on us with the same *club*. Paul says to his Corinthian brethren, except ye eat the flesh of the son of man and drink his blood ye have no eternal life in you. Also, the Word says, the bread is his flesh indeed and the wine his blood, &c. Now do we make baptism identical, and the bread and wine mere representations of the things proposed. I wish to know the *hows* on those subjects if you please, as they are the hardest things to reconcile. I remain yours, in the good hope,

R. O. HARRIS.

Ingleside, Corpus Christi Bay Texas, Aug. 24, '61.

REPLY TO BROTHER R. O. HARRIS.

We feel confident the disciples of Jesus Christ are not generally understood with reference to what is usually called *open* and *close* communion. Paul directed the sanctified, the washed and saved, to examine themselves, and so partake. Such anciently as heartily believed the Gospel, renounced all sin, were immersed in the name of Christ for the remission of sins; and then, lived the lives of Christians, were honored with the privilege of breaking bread and drinking wine in memory of the Savior. None but such have a right to the Lord's table yet, and whoever recognizes the denominations, by eating with them, acts without divine authority. Many of the members of the parties fear God, but their churches are recent and unauthorized institutions, not to be countenanced by those who are for Christ.

Regarding the transubstantiation question, we would respectfully suggest, that we have to determine by the rules at our command, what is literal and what is metaphorical language. There can be no figure in the words "He that believes and is baptized shall be saved" but the words "Except ye eat the flesh of the son of man and drink his blood ye have no life in you" are not literal. We suppose no Romanists is such a fool as to imagine he eats and drinks the real flesh and blood of Gods son, but the language is as nearly literal as the words "washed in his blood." There is no use in attempting to instruct any people doubting the force of both literal and figurative language. But whether these statements are true or false, whoever eats the bread and drinks the wine, discerning the Lords body, eats the flesh and drinks the blood of the son of man, in the identical sense intended by Paul.

T. F.

Dear Brethren: I rejoice at the straight forward course you, brother Franklin, brother McGarvey, and many of our other good brethren are taking in the political strife and confusion of our country. When I turn to Ephesians the 6th and hear Paul saying, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." I ask myself what does it all mean? Are Christians in perpetual warfare? Paul again says, "For this reason take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand therefore, having

your loins girt about with truth." (Yes brethren, we should keep the truth close to us, speak it all times,) "and having on the breastplate of righteousness"—(do right and that will serve as an armor for the breast.) "And your feet shod with the preparation of the Gospel of peace;" (walk as the Gospel directs.) "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Believe all that God hath said and we need not fear the claws of the enemy.) "And take the helmet of salvation," or as the Apostle says in first Thessalonians, 5, 8, "and for a helmet, the hope of salvation." Expect and desire that the Lord will save us in believing and doing what he has commanded us, this will serve as an armor for the head. "And the sword of the Spirit, which is the word of God. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

My brothers and sisters, let us never forget to pray for each other, and not only for one another, but for all men, "for kings, and all that are in authority; that we may lead quiet and peaceable lives, in all godliness and honesty." While we are thus equipped with the whole armor of God we fear no evil. Though wicked men may kill these bodies. The Savior told the twelve Apostles, to "fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

We will do likewise. Again, the Lord said by the mouth of his prophet Isaiah, "Hearken unto me ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their reviling." Isaiah, 51, 7. The Lord will still be with the righteous; and we may boldly say "The Lord is my helper, and I will not fear what man shall do unto me." Oh! that each soldier of the Cross, both male and female, may take the whole armor of God and fight faithfully and valiantly until we shall have conquered the last enemy.

NANCY J. HARDISON.

Maury co., Tenn., Aug. 13, '61.

THE WORLD PRAYING FOR THE SPIRIT, AND J. A. BUTLER'S REPORT.

Dear E,—When your kind letter reached my table, I was enveloped in fever, which embargoes me fourteen weeks! I ran the wheels of mortality on the lines of death!

Paul's lesson, 2 Cor. 4 c. 17-18 vs, is full of solace.

Having been brought up to active life, and never having studied "inglorious ease," I was blessed with a Corsican constitution. I have never used tobacco nor ardent spirits in any of their forms, therefore, my constitution has suffered no *ills* from these *evils*.

But, during the past summer, I worked my strength in the Gospel field. But through God's mercies, and the use of means, administered by my skillful, sympathetic, and ever attentive physician, Dr. Gray, and the kind and vigilant attentions of my family, and philanthropic neighbors, I am able to hold the pen, that makes these moulds. I am yet, very feeble. This attack was the hardest spell of my life.

Brothers Jas. Robinson and Treat have recently won the consent of 17 to Messiah's cause, and brothers Tool and P. D. Robinson 5. Ark lacks only a full corps of laborers, and the field would be ours. I don't mean preachers that resemble the little prairie animal, of the gopher species, which has a Northern and Southern end to his hole, so that in sultry weather, when it is desirable to raise the wind, if it blows North he opens the South end of his burrow; and when South, the North end; and beside the advantage of changing his position to suit the wind, such an arrangement, in case of pursuit, is very convenient for the purpose of dodging responsibility. Some preachers have a Gospel and Sectarian *oulet* and *inlet*! "And they shift with changing times!" Such men will infold the popular breeze in their sails, if they sink ship and cargo!

The Methodists are at their old work here. "Praying for the baptism of the Holy Spirit, and fire!" "Asking the alarmed to the mourner's bench!" "And pronouncing pardon upon those that *get through*, and extending six months *grace* or trial, to the more tardy!" These are curious lessons coming from men, who profess to have read their Bible! Jer. 23. These preachers handle the Scripture as unscrupulously as if it were left to them, by God, to perfect its structure. "The ancients tell the story of a painter who wished to please every body; and having put his picture in the public part of the city, with a brush at hand, he left directions for every one to make such alterations in the painting as pleased himself. When the artist returned, he found the picture in such a state, by touching and retouching, that he did not know it!" And though the Apostles did not hang up the old Jerusalem picture, the original Gospel, to be thus abused, yet, the "called and sent" have treated the great portrait of Christianity as though God had licensed them to alter it, each according to his own creed! Not so, however. Paul said to the Galatians, "I marvel that ye are so soon

removed to *another* Gospel." Which is not another; but there be some that trouble you, and would *pervert* the Gospel of Christ. But though all or an Angel from Heaven, preach any other Gospel unto you that than which we (Apostles) have preached unto you let him be accursed." Gal. 1. 1 Cor. 15. He says, curse even Angels, who preach substitutes! Where did the Apostles preach about the baptism of sinners in the Holy Spirit? Of the mourner's bench as a substitute for baptism? Or of six months trial? Here I am asked: "If I believe, that God will hold men to account for making void the Law of the Lord by their traditions? As well ask me to say, that Paul lied!

What preachers have done in the Apostasy is answered by the history of uninspired divinity. They have manufactured terms; they have worked upon words; they have constructed syllogisms; they have measured creeds; they have forged *anathemas*; and have explained away, or denied facts and principles as incontrovertibly found in the Bible, as earthquakes and electricity are found in natural philosophy. Their whole intellectual conduct presents a lamentable and blamable contrast to the noble simplicity, and sublime honesty, of the sacred writers! Deny this who can.

Let me say to those Spiritual baptizers of modern date, that where the Word is not, there the converting presence and the saving influence of the Holy Spirit are not. The constant presence and permanence of the power of the Spirit are in the Word of Truth. This influence is present in the Christian, and in the Church, only as the Spirit's Word; the fixed shrine of the Holy Spirit, is possessed by them in purity. "If ye love me, said Christ to his disciples, keep my commandments: And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth, *whom the world cannot receive*, because it seeth him not, neither knoweth him, but ye know him, and he shall be in you." John 14. 16-18 chaps. Now, Mr. Preacher, Christ says the world *cannot* receive the Spirit, and every time you tell poor sinners that they can, you contradict Christ! Christ commanded the Gospel to be preached, saying, "He that believes and is baptized shall be saved, and he that believeth not shall be damned." Mark 16. 15. Whoever pretends to the influence and presence of the Holy Spirit without the Word is an imposter, and I can prove it from the plain teaching of the Bible. What say you? Did you ever read; "Preach the *Word*?" Then why preach the Spirit stripped of the Word? In fine, why preach the traditions of men, to the neglect of the Gospel, and then quarrel with Hume, Volney,

Payne, and Owen for opposing the Bible. While they opposed portions of it, you, with as much scepticism oppose other portions, and wherefore, are you better than they? No wonder, that we have infidels thick as stars around us! For infidels make infidels, and there is a general conspiracy against the Bible. In my next, I will round nearer to the Port. Please read Joel 2. John 14, 15, 16, chapters. Acts 2, 10 and 11 chaps.

J. A. BUTLER.

OBITUARIES.

Sister Missouri A. Stephens, died at Marietta Paper Mills, at the residence of her husband, John Stephens, aged 25 years, 1 month and 26 days. She was baptised in Sept. 1855, being sick but a few days, she bore her sufferings with great patience, said she was willing to die, and left strong testimony that it is good to serve the Lord, being asked by a lady if she wanted some one to pray for her, she replied no, and being asked why, she said with calmness, let the living pray for themselves. She has left an infant daughter to share the loss of a kind mother.

HARRIET A. BARFIELD.

Fulton County, Geo. 1861.

DIED,

At the old residence of her father, (Johnson Vaughan,) 8 miles South of Nashville, Tennessee, of typhoid fever, sister MARGARET A. HORN, consort of brother James B. Horn. She was born October 5th, 1833, was married May 4th, 1855, and died September 12th, 1861, leaving a kind husband and three children, (two little girls and one infant son, two months old,) to suffer the loss of a good wife and a kind and affectionate mother, also numerous friends and relations to mourn the loss of one much loved by all of her acquaintance. She had been a pious member of the Christian Church for more than ten or twelve years. She died as she had lived, firm in the hope of the Gospel, (eternal life through our Lord Jesus Christ,) therefore we should not sorrow as those who have no hope, for those who sleep in Jesus will God bring with Him. May the protecting care and blessings of a kind and merciful God attend the bereaved husband and his dear little children through life, is the sincere prayer of the writer.

W. R. HOOTEN.

Brothers Fanning & Liscomb: The messenger of death has again visited our little congregation, and our beloved brother, and co-laborer in the Gospel, Dr. WM. E. MATHEWS, is no more. He departed this life on Wednesday, August 7th, at 9 a. m., in the 56th year of his age. For several years he had been gradually declining in health and strength under the slow but sure and fatal approaches of that most insidious of all diseases, Pulmonary Consumption. As is usual in such cases, both himself and his friends, until very recently entertained some hopes of his recovery. But notwithstanding these hopes, brother MATHEWS had prepared himself for the worst. He said that he was not afraid to die, that he had been preparing for this during the greater part of his life, and that for three years he had been looking death in the face almost daily; and although he desired to live a few years longer, if he could regain his health, that he might be useful to his family and friends, yet he was resigned to the will of God, and felt ready to depart whenever the summons should come.

A few days before his death, though very feeble, and suffering much, he sat up and sang with a distinct utterance the entire hymn, "I would not live always." On the day before his death, he said to his wife, "there is a mansion for you and for me in the Father's house above." As his spirit was struggling to be free, he said to his family all of whom were standing around his bed, "don't let me die without a kiss." These were the last words he uttered, and they exhibit the deep and undying affection which he cherished for his wife and children. They all embraced him, and in a few moments, without a groan or struggle, he calmly fell asleep in that Saviour whom he had entrusted through life, and who forsook him not in the hour of death. Thus passed away one of the purest and loveliest spirits, I ever knew, one of the best and greatest of men. Never did I feel so powerfully the words of the prophet: "Let me die the death of the righteous, and let my last days be like his." Brother MATHEWS was one of the pioneers of the "Current Reformation" in the Southern part of this State where he resided several years and planted many congregations. He was also one of the first laborers in this and adjoining counties, having planted, and for many years faithfully warned and instructed the congregation in which he died. His whole life was a living epistle, real and known by all who knew him, which clearly manifested the beauty and power of the Gospel when received into an honest and understanding heart. By his many manly and Christian virtues he had greatly endeared himself to a large circle of brethren and friends who will deeply regret

their loss in his death. Will not some brother who is well acquainted with his life and labors write a tribute worthy of his memory? I suggest brother Dr. PHARES, of Newtonia Union.

As the veterans of the Cross are passing away may God raise up others to take their place. In Faith Hope and Love,

B. F. MANIRE.

FRANALIN ACADMEY, Carroll co., Miss., Aug. 16, 1861.

We call special attention to the essays of brother B. EASTMAN in regard to the man of sin. We were just upon the eve,—in obedience to the earnest request of several excellent brethren, who were present,—of preparing for publication a discourse delivered by us at our recent co-operation meeting with reference to the great battle between Michael and his hosts and the Dragon, when we read the communication. We consider the remarks of our brother well calculated to excite interest in every inquiring mind, and we hope ere long to give the matter more attention. The stirrings and revolutions of the world cannot be without meaning. T. F.

WHO IS THE MAN OF SIN?

ANSWERED BY B. EASTMAN, SEMPRONIUS, TEXAS.

No. 1.

Brother Fanning: Having just finished a work of four hundred pages on type and autotype of the Bible, in which this subject necessarily came up, I will only give a few extracts, or a brief skeleton of my views on this subject. They are entirely too long for your paper, but you can make such extracts as you may deem advisable. I hesitate much in giving them, for if assailed, I have no way of giving my full reasons and proofs why I entertained them. I have for the last seven years been patiently investigating prophecies, desiring to be useful, and willing to suffer all things for Christ's sake. I hasten to submit a few brief thoughts on this subject. But to your question: Who is the man of sin? 2 Thess. chapter iii, 12. First: It is a tyrannical, anti-christian power, that should arise in the church, or temple of God, exceedingly corrupting the doctrine of Christ and greatly opposing his faithful servants. But now to the facts of the

case. The Bible and history must settle this matter. Opinions and speculations settle nothing. 1st Paul says, "That man of sin be revealed, the son of perdition," "and then shall that wicked be revealed"—*Lawless one*, 1 Thess. ch. ii, 3, 8: "I considered the horns, and, behold there came up among them another little horn, horn, before whom there were three of the first horns plucked up by the roots:" "and another shall subdue three kings." Dan. 7: 8, 24: "And I stood upon the sand of the sea and saw a beast rise up out of the sea." Rev. ch. 13, 1: "And I saw a woman set upon a scarlet colored beast." Rev. ch. 17, 3. I shall not stop to prove that *Lawless one*, horn, beast and woman, refer to a power, kingdom, government, &c., that should arise. This I believe will readily be admitted. We will now turn to history to see if such a power did arise that filled up all these prophetic characteristics. The embryotic state of the central kingdom of Italy, or present *circle* of the Ecclesiastical States arose by gifts and crafts, and not by the force of its own arms. Even back as far as 321, Constantine permitted his subjects to donate their property to the Holy Catholic Church. Houses, farms, cities and provinces, were frequently donated. The donation of the *exarchate of Ravenna*, was among the first fruits under the conquests of Pepin. In this grant were included Ravenna, Bologna and Ferrare. This was paid by Pepin for the remission of his sins and the salvation of his soul. The present line of Popes were to the present Pope, Pionono, has governed the province of Rome himself and the other provinces by Legates and vice-Legates chosen by himself. Second: This power plucked up *three* of the "ten kings," "toes," (kingdoms,) into which the Roman government was broken, by the sounding of the first four trumpets. The kingdom of Heruli under Odoacer, the Ostrogoths under Theodoric, and the Lombards under Alboin, were humbled—Bible—or plucked up by the Popes. But we must attend to some other minutias which more immediately identify the *wild beast*. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six." The term "*mark*" and "*number*" are the data by which to arrive at the *name*. The word "*mark*" is used eight times, and the word "*number*" four times in reference to the beast. The *mark* and *number* (x. e. s.) given by John, is the *number* 566. Again, it is the *name* of a man; the letters being numerals make the sum. The king and founder of the Latin empire was *Lateinos*, v 30, a 1, r 300, 85. i 10. n 50. o 70. s 200, added make 666. The

word Rometh, also, in the Hebrew, makes the same number. So far back as the days of Irenaeus, A. D. 170, it was supposed that *Latinos* was the name, and the kingdom which he formed would constitute the beast. Subsequently most of the writers on this subject, and among others, G. T. Faber, B. D., says, "The *ten horned beast* whose name is declared to contain the number 666, is certainly the *temporal Roman Empire*. Of this Empire, the second founder was *Romulous*, but its real founder was *Lateinos*, the ancient king of Latium: hence when the Roman Empire was divided into *ten kingdoms* by setting up a *spiritual tyrant* in the Church, it has been distinguished by the title of *Papal Roman Empire*. Here then we have a name which completely answers in every respect to the Apocalyptic name of the beast. Lateinos is at once the name of a man and the title of an Empire, and distinguishing appellation of every individual in that Empire, and when the sum of its numerical letters is taken in the Greek language,—the language in which the Apocolypse is written, and in which, therefore, the calculation ought evidently to be made it will amount precisely to 666." But what has she done? First: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, sheweth himself—that he is God." 2 Thess. 2, 6. "And he shall speak great words against the Most High." Dan. 7, 25. He styles himself the "the supreme head of the church," "successor of Peter," "Prince of the Apostles," "Vicar of Christ," and "Lord God the Pope," Second: "He shall also stand up against the Prince of princes." Dan. 8, 25. "And he shall think to change times and laws; and they shall be given into his hand." Dan. 8, 24. "Neither shall he regard the God of his fathers, nor the desire of woman." Dan. 9, 32. Paul speaking of such "giving heed to reducing spirits and doctriaes concerning demons, forbidding to marry." 1 Tim. 4, 1, 3. He has made void the government of God and of Christ in the Christian Church, and the government of the civil magistrate in the State, by arrogating to themselves the whole spiritual authority which belougs to Christ, and all the temporal authority belonging to princes and magistrates. He it is that changed the simple bread and wine into the real body, flesh and blood of the Lord Jesus. He it is that changed the worship of God into the adoration of saints, images and relics. He it is that changed the right of Christian immersion into aspersion. He it is that instituted feasts and fasts, celibacy, epircopacy, councils, creeds and traditions.

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII. NASHVILLE, NOVEMBER, 1861. NO. 11.

WHO IS THE MAN OF SIN?

ANSWERED BY B. EASTMAN, SEMPRONIUS, TEXAS.

(Continued from page 316.)

He has instituted dispensations, indulgences, and professes to absolve from all sins, transgressions and excesses how enormous soever. He has established persecutions, which began as soon as the corrupt alliance of the Catholic Church with the State. The Invincible Armada and Inquisition were established and set on foot to crush out Christianity. Rivers of the blood of saints and martyrs have been made to flow like water in these dreadful persecutions. It is said by historians that not less than fifty-eight millions of Protestants have, at different times, been the victims of the persecutions of the Papists and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that was slain upon the earth." Rev. 18, 24. We do not like men to mention these painful scenes, and were it not in the nature of the subject, surely would not. But we will not dwell. It now might be asked, when did she arise? 1st. She could not arise until the apostacy or defection in the Church took

place, which was then secretly and inwardly working in the false teachers who then infested the Church. 2d. Nor while the restraining Roman power was in existence. For Paul says, "and now ye know what withholdeth that he might be revealed in his time." "Only he who now letteth *will let*, until he be taken out of the way." Thess. 2, 6, 8, 3d. She could not arise until the Dragon gave his power unto the Beast and the Harlot was fully seated upon her and the *three* kingdoms were humbled or plucked up. Baronius says, "In 499 Clovis, the king of the Franks, with his nobles and people, embraced the Catholic faith, and nationalized the Church by restoring to it the property which had been wrested from it, conferring on it large possessions, and fixing to propagate its faith. Theodomin, king of the Suevi, established and legalized the Roman hierarchy in 569. Recand, king of Spain, abandoned Arianism in 589, and legalized the Roman priesthood. The Heruli, Ostrogoths and Lombards, embraced and legalized the Roman Church about the year 591. Ethelbert, of England, of the Anglo-Saxon race, legalized the Roman priesthood in 605, and enriched the Church with many estates." On the conversion of the Anglo-Saxon and Lombards to the Roman Catholic faith, all the conquering German tribes were Catholic and arrogated to themselves executive, legislative and judicial authority. My history and chronology says, that Pope Boniface III,—was made supreme head of the Church, by the Emperor Phocas 601. Some others fix his at between 605 and 6. The next question might be asked, How long was she to continue? Times, as well as events, are symbolized in prophetic writings. The Prophets very often call years days, of which we have many examples. I have appointed thee each day for a year. Ezek 4, 6. "After the number of the days in which ye reached the land even forty days, (each day for a year,) shall ye bear your iniquities even forty years." See, also, Gen. 29, 27. Dan. 9, 24. *Time* is one annual revolution of the earth; *times* two such revolutions; and the dividing, or *half a time*, is half a year. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months*; but the prophecy of the Witness by days, and times, times, and half a time; three solar years and a

half." The product of forty-two thirties, or forty-two Jewish months, is 1260. One day being given for a year is 1260 years. This notable number of time being seven times given in the prophetic writings, in reference to the woman and beast, plainly demonstrate these visions to be descriptive of the state of things in the same period, and not in successive ones. But as the time is nearly or quite up, we must look for her speedy destruction. Before we enter upon this, we have other matters which more immediately concern us. We have, however, so far, been showing that this, primarily, was spoken of Catholicism, but does it include what is called Protestantism? Let us follow the pen of inspiration a little further. John speaks of a beast or power arising which was to continue twelve hundred and sixty years. He speaks of the "Temple of God," (the church) and the altar, and them that worship therein." "And the Holy city shall they tread under foot forty and two months." He speaks of "the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there, a thousand two hundred and three score days." In contrast of this, John speaks of the "street of the great city which spiritually is called Sodom and Egypt where our Lord was crucified;" "and the tenth part of the city fell;" and the witness was trodden without the city, and blood came out of the wine-press even to the horses' bridles, by the space of a thousand and six hundred furlongs"—two hundred miles. "And the great city was divided into three parts, and the *cities of the nations* fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath: and every island fled away and the mountains were not found." He speaks of the beast; "and power was given unto him to continue forty and two months." "And power was given over all kindreds, and tongues and nations." "And all that dwell upon the earth shall worship him whose names were not written in the book of life of the Lamb slain, from the foundation of the world." "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth." From these prophetic passages we gather several important items. 1st. The church, woman, or city of God, comprises all the saints, whether Catholic, Greek, or Protestant. 2d. In contrast, the city, women, beast, harlot, Babylon, &c., included all the opposers and persecutors of christianity. 3d. As it speaks of the street, tenth of the city, cities of the nations, Babylon, &c., so it includes all the territory and persons outside of the church of Christ, irrespective of countries, languages, tongues and

people. 4th. As it speaks of the great city collectively, so it speaks of the *cities of nations*, national and sectional churches. 5th. *Three classes* are spoken of. 1st. All his saints which are in Christ's Church. 2d. It speaks of some, though belonging to him, but are in the wrong place and the improper mark is upon them. They are in Babylon, and if they do not come out, as the proclamation has been made, will be destroyed. 3d. The other class who are opposers and persecutors of christianity, are included here, and will, assuredly, be overthrown and destroyed in the *third* great earthquake or battle against the *word of God and his army*. 6th. She is declared to be "the mother of harlots." Other churches must have illicit commerce with the nations of the earth, and thus, come under the same epithet. Those churches are brought to view by John, "and the great city was divided into *three parts* and the *cities of the nations fell*." The great city here named is understood to be the Roman ecclesiastical hierarchy. If the great city be a *symbol* city, the law of construction requires the cities of the nations to be understood symbolically. To understand them in any other sense, would violate the primary law of symbolization. They are all seen in vision, and must, therefore, be thus understood. If the great city denotes the great national church, the cities of the nations, are, as we have said, national and corporate churches. Again, she carries an opprobrious burden—a *harlot*—a *mother*. This *mother* is declared to be "that great city that reigneth over the earth." What does that mother symbolize? A *mother church*. What church claims to be the mother church? The Roman Catholic. If she be a mother by what power were her children begotten. For the term *mother* is relative, and implies a husband and offspring. If she were a virtuous mother God would be that husband; but, being called a harlot we must look for some other power to be the *father of her children*. Must not that father be a civil power? Let us for a moment or two look into civil or political bodies. These institutions are divided into three classes. 1st. National; 2d. Social; 3d. Religious. Nations are civil bodies, and are included in the *horns of the wild beast*. These are by birth, members of the fourth Gentile family—and in this country, a branch of the Anglo-Saxon horn. 2d. Social institutions by profession, are not called national or religious. Such are the *moral reform* societies. Are these institutions political bodies? By nature they are not such. As voluntary associations, they are made the *adopted* members only of the political family. The *act* of adoption in their charter or incorporated power, which comes from a political body. In that act, these institu-

tions are *created bodies corporate* and *politic* and have conferred upon them all the rights and privileges of a political family, and have the authority to wield *that arm* in its defence. 3d. All *religious institutions*, like moral, which are incorporated are *political bodies* and by that act, become *members* of the *great political family*, symbolized by the *wild beast*. No incorporated church has a right to change its *name*. The *creator* of a body is the *father* of it. That body which was then created, did not before exist, and by this act of adoption, are made members of the great political family. The head of his family requires an unconditional obedience from all his children, reserving the right to *change* or *destroy* at pleasure, and to call out to defend their charter. If the reader admits that banks, railroads, and insurance companies are established by law, our conclusions relative to chartered churches, cannot be avoided. From the closest computation we have concluded that more than eight-tenths of all the religious congregations or churches in the United States, have a corporate existence and are, therefore, *legal church establishments*. It is in this way they receive the *seal, mark*, or engraving of the beast, and therefore, can neither buy nor sell without the aid of their *common seal* or mark. Charters are *civil pledges of defence and offence*. They arm societies with a power not granted them by the word of God—the *power* of a carnal sword, as every Christian is, by profession, a citizen of another government purely celestial in its origin, having the son of God as its supreme head, it was never designed that the religious society, to which he has united his destiny, should become a member of another government, Gentile and earthly. It will, perhaps, readily be admitted, that the national churches of the Eastern continent are political bodies, begotten by nations which are members of the same family, and that the Episcopalian Church of England, the Presbyterian Church of Scotland, the Southern Church of Prussia, and the other established Protestant Churches on the continent of Europe, are *national cities*. But are not the remaining Protestant Churches to be regarded *national*? John says, “and the great city was divided into *three* parts, and the cities of the nations fell.” This implies that there would be national establishments wide spread over the earth. The charters declare them to be political bodies, subject to a withdrawal of said powers from any abuse of the special rights, the same as any national incorporation. All chartered churches are, therefore, *national cities*. As such, they exercise legislative and judicial powers. These charters recognize in the

said bodies, executive, legislative and judicial authority; or, in other words, the right to *make, judge of, and execute* laws. They have granted them, (under human sanction alone,) the right to make creeds, judge men by those creeds, and to excommunicate for certain violations of the aforementioned creeds. Does the Roman Catholic Church claim any higher power? Their general councils assumed the right to lord it over a man's faith; and do not the general councils of the Protestant Churches exercise the same high prerogative? The Roman hierarchy declare no Scripture of any private interpretation; that is, that no man might see any thing in the word of God not *first* seen and taught by *them*. And do not the Protestant hierarchy the same. Have not many of the Protestant Churches assumed, also, the *keys* of the kingdom of Heaven,—by virtue whereof, they have *power*, respectively, to *retain* and *remit* sins—to shut that kingdom against the impenitent, both by the word and censures? The xx, art., of a large body of Protestants says, "The Church hath power to decree rights or ceremonies, and authority in controversies of faith." Again, xxxiv: "Every particular or national church both authority to ordain, change, and abolish ceremonies, or rites of the church." "It is not necessary that traditions and ceremonies be in all places one, or utterly alike." "Whosoever, through his private judgment, purposely and willingly doth openly break the traditions and ceremonies of the church—ought to be rebuked openly, (that others may fear to do the like)" If this does not show that they are *integral parts* of the *main sin*, there is no meaning in language. Comment is unnecessary. The thing speaks for itself. But should you not yet be satisfied with this, we will trace up a few to their origin. It is an easy matter to show, that not one church, or as they please to call themselves "branches of the church," in the whole vocabulary of Catholic, Greek, English, Gallican, national or sectarian, either in origin, organization, name, officers, government, or discipline, is Scriptural. Neither is their doctrine and teaching according to Apostolic practice. Still further, not one ordinance is observed, kept, or administered, in reference to object, time or place for which it should be. This may seem truly startling, and a bold assertion without the probability of proof. But if any one of the thousand, learned, orthodox, hierarchal scribes will undertake, by a fair, manly and christian course, to prove by the christian's law-book, the New Testament, that they are right in these, or any one of these points, I stand pledged to show to the contrary notwithstanding. By comparing the *type* and *anti-type*, we can very easily determine and show a Christian Church;

and then we can determine its name, its overseers, and ministers, and how it should be disciplined. We can then show what doctrine should be preached, and how it should be taught to those who are *without* and *within*. We can then ascend to the ordinances, and show *what* they are, *how*, *why*, *where*, *when*, and by *whom* they are to be observed. They will cover nearly the whole ground. But the brevity of our piece, forbids, at present, our attending to but one or two items. The Catholic and Greek following after the Heathen, and in fact incorporated most of their forms by birth, incorporated most of the practices and forms of the Roman; and the other national sectarian churches by adoption and charter, have incorporated and adopted the forms, officers, ceremonies, traditions, articles, councils, creeds, liturgies and homilies of the other national churches. The great reformer Luther himself, and the body of Lutherans which follow his name and principles, engrafted many Papistical errors on the church. They adopted the Augsburg confession which met in 1530, and formed *twenty-one* articles which are the acknowledged standard of faith and manners. In every country where Lutheranism is established, the supreme head of the State is at the same time the supreme visible ruler of the church. Among the American Lutherians there are three judicatories, viz: 1st. The vestry of the congregation. 2d. The district or special conference. 3d. The general synod. The ministerium is composed of ministers only, and regulates the internal or spiritual affairs. The Lutherans in all countries have liturgies, which are essentially the same in all the articles of religion. Luther himself advocated human impotence, irresistible grace, absolute predestination to life; but his followers now generally hold to a conditional, instead of a gratuitous election unto life. As a body they are Trinitarians. With respect to the Lord's supper, they believe in what is called *transubstantiation*, holding that the real body and blood of Jesus are united in a mysterious manner, though the consecration, with the bread and wine. They practice confirmation, confession and absolution. This shows what a wonderful reform was produced, and how far they are now removed from the *old mother of harlots*. They reformed not to the Bible, but from Catholicism, and this has been the case with Calvin, Wesley, and the two or three hundred other sects. They have split, divided, and subdivided on points to no purpose. None of them have adopted the Bible alone. None of them have reformed to Apostolic organization, overseers and worship. All their reforms are from *one another*, and they

may reform, *ad infinitum*, and never adopt Heaven's order. As Paul says, "Ever learning, and never able to come to the knowledge of the truth." No wonder they never could arrive at the truth! First call a council, make a *creed* and *articles of confession*, and chain themselves to them, make a liturgy and bind their subjects, irresistibly, to follow and worship according to it. Preach and preach they may, and send our missionaries to preach, and make parties to their party organizations one after another. A Baptist party to make Baptists—a Presbyterian party to tare down a Baptist party and build up its own—a Methodist party to tear down a Presbyterian and build up its own. So the matter has been going for hundreds of years and would go on for hundreds of years to come, if the great head of the Church does not destroy their file leaders by earthquakes or revolutions, sinking of islands, moving of mountains and falling down of cities. Priestly power, once engrafted, embraced and legalized, is not easily moved. It is as the prophet says, like a nail in a sure place. People regarding their holy religion sacred, (though ever so false in theory and practice,) cling to it with an iron tenacity. It is the last they will surrender. But we must now look to another great reformer, Calvin, and the body that he has given birth to. The Presbyterian, and many other bodies of the Calvinistic school, derive their doctrines from this reformer, who reformed from some of the abuses of Catholicism to equally as many more of Protestantism. This is the way reforms have been going on. The Synod of Dort embraced and established his theological principles in 1618, about forty years after his decease. Though Calvinism is generally confined to those principles, independent of his system of church polity. Those denominated from him, have been distinguished into *High*, (hyper or ultra,) *strict* and *moderate* Calvinists. One of the most offensive points of Calvin's system, is the doctrine of absolute predestination, and its counterpart, reprobation: He acknowledged a real, though spiritual presence of Christ in the Lord's supper. The government of those who embrace Calvinism, is mostly, by Synods and Presbyteries. Thus establishing another species of hierarchy equally as anti-scriptural as the Lutherans. This Synod surmounted by State authority gave forth their articles of faith. Like the Augsburg which was convened by the Emperor, Charles V., and drew up the famous confession which all its adherents must believe and subscribe to. Like their "Old Mother," they must have a political head which gives forth their articles, their liturgies, and their government. It seems they must have a *political father* in order to receive the mark of the beast. Like

the rebel Jews, they must have an earthly king to go before them, to give laws and direct them in their public worship. And it cannot be denied that all who adopt these creeds, articles and confessions, are a politico-religious body. The conclusion seems to be inevitable. We have only time to notice one more head of a numerous party. If our limits had permitted, we would have traveled through all the ramifications of Protestant dissenters, and shown their origin, their officers, their peculiarities and departures from the word of God, thus making our proposition true, that among this mighty host, not one can be found that has a Scriptural organization. Wesley stands at the head of a numerous progeny. He was a member of the national church of England, ordained in the autumn of 1725, as an Episcopal Priest, lived and died a member of that church. Being dissatisfied, was driven by the current of events, he was constantly introducing innovations. He had been preaching thirteen years, as he says, without faith, but on consulting B  HLER, a Moravian, he replied, "Preach faith till you have it; and then, *because* you have it, you *will* preach faith." Thus, in the flesh, began the body of Methodists. Wesley formed societies and drew up certain rules by which they were to be governed, according to their own account, are the same, as the church of England, as set forth in her liturgy, articles, and homilies. The government is strictly Episcopal. The *general rules* of government are the same in this country as those given by Mr. Wesley for the government of the Methodist societies in England. (See Discipline.) There are *three* orders of Ministers, Bishops, Elders, and Deacons, to which is added, circuit-riders, exhorters, stewards, and class-leaders. The *chartered fund* is very large and is divided among their Conferences. Thus it appears that societies and churches derive their pedigree from national origin, and as if this is not sufficient to identify them with the wild Beast, throw themselves, by charters, under their protection. We have barely traced the lineal descent of three reformers, and shown their origin from the wild Beast and their numerous family or offspring, and surely, they have no higher claim than their Politico-religious father, and it cannot be supposed that the stream will rise above its fountain. None of these federal heads laid down the New Testament and tried to reform to that, organize and adopt such overseers and ministrations as that prescribes, but such as their own prudence dictated. Episcopal orders are a pernicious encroachment on the rights of men for which there is no authority in Scripture. Episcopacy is an usurpation upon the rights of the church, not congenial with the republican forms of

government and the civil institutions of our country. Elder is, and always has been, a title of age, and not of office. Deacon, an office of finance, to minister to the temporalities of the church and provide for the poor. There are no such officers, or powers, as belong to these sectarian churches mentioned and defined in the Scriptures. No Diocesan Bishops, no Elder's office, no Priests who officiate for others, no clergy to Lord it over God's heritage, no laity inferior to a lordly domination. This spiritual tyranny was usurped first by the Papal system engrafted by national churches, and vastly spread by a tyrannical power-loving, power-spreading clergy. This Priest craft has chained and fettered to the car of partyism, the best and humblest of intellects, kept up, sustains and feeds a hungry swarm of aspirants, dupes, degrades or drives from its precincts those who will not bow to its lordly assumptions: and to keep up this unholy domination, the "old mother of harlots," invented the most artful device that human ingenuity could conceive, *episcopal ordination* and *apostolic succession*. This is the climax of all absurdity and anti-christian power. Inspired with the hope of a national paradise, national policy supremely claims their attention. Many of them are political leaders and government officers, absorbed, as to mind and body, in dreams of earthly grandeur. Their diplomatic relationships, the treasury, the war and the navy departments, are the themes which are of human passion. The civil rulers inspire them with confidence in their protection, deluded, they rush onward—blind to the true source of confidence, they place their trust in an arm of flesh, which must turn to dust before the mighty power of the Jehovah. *We must now attend to her gathering and fall.* To understand this must make a remark or two preparatory to our progress. In the investigation of prophecy, my first thing is to collect, compose, and date every passage and event in prophecy. By this process I can learn what is past, and what is future, and where we are in the chain of prophecy. The first earthquake or revolution, (Rev. 6, 12.) We past under the sixth seal, between 304 and 323. The second, (Rev. 11, 13,) occurred at the French revolution, between 1789 and 1816. Evidently, then, we past the *second woe*, and "behold the *third woe* cometh quickly! The sixth vial is being completed, and the seventh angel about to sound, and the seventh vial to be poured out. "And their voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great, and the great city was divided into three parts, and the cities of the nations fell and great Babylon

came in remembrance before God, to give unto to her the cup of the wine of the fierceness of his wrath, and every island flew away, and the mountains were not formed." Rev. 16, 18-20. Here is a revolution more universal than the world ever saw. It may have been begun in a *branch* or *horn* of the Angelo Saxon race; but every other branch or horn must inevitably be the seat of revolutions, commotions and wars, until the *cities of nations fall and a great Babylon is destroyed*. It may take several years to accomplish this, as it did in the *first* and *second* earthquake. But when completed, will wind up the "old mother" and her "adopted daughters." But we must attend to the gathering forces. John says, "and I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16, 13, 14. The propositions are as follows: Those *bodies* symbolized by these *unclean spirits*, will deluge the world, in the last days with their doctrines. 2d. These doctrines are anti-christian. 3d. These agents will work wonders. 4th. These doctrines will gain by their deceptive influence, great associated power. 5th. That associated power will league in battle against every opposition. 6th. Their grand enemy will be found to be the "Word of God and his army." An explanation of the *terms* and *symbols* in the quotation above, is required. The term *dragon* when used as a *symbol* denotes a body of pagan rulers with a tyrannical chief as their leader. It was first applied to the Egyptian pagan officers, and next, to the Great Red Dragon of the Revelations, to symbolize a body of idolatrous rulers, whether within or beyond the bounds of the Roman empire, who sustain the pagan worship. *Beast* denotes a usurping, tyrannical power; a succession of men exercising a lawless, arbitrary power, whether civil or ecclesiastical or both. *False Prophet*, I conclude symbolize the Mahometan or Turkish empire. There have been many *false prophets*, but one, however, who is called *the false prophet*. Mahomet assumed the *regal* and *sacerdotal* offices, and the government which he originated may be fitly called prophetic. The governors of the world are now divided into three great classes. Three symbols are, therefore, requisite to represent them, in these days, where one only was required during the first three centuries of the Christian era. Satan's grand army is then in three divisions under

three *field marshals*. A *mouth* is the *organ* of speech. A national mouth is, therefore, that organ through the body of rulers speak. *Unclean spirits* demand close attention. They assemble the nations to the battle of that great day. Their *nature* and *office* will be considered. The meaning of the word here translated *devil* is the *key* term of the whole subject. The proper translation of that word is *demon*. The spirits belong here to three *demons*; they are emanations from those demons, and are their property. The term *demon* is from the Greek word *daimon*, from *daio*, to know. Its original meaning was "*knowing ones*." It was a term of honor. Aristotle and Thucydides are called *demons*. It was first applied to men of learning and distinction. This is its *primary* signification. The Greeks, supposing that the spirit of man, after its departure from the body, became acquainted with the unseen world, and thus the sphere of knowledge being greatly enlarged, they called that spirit *daimon*, *knowing* or *wise*. The term was applied, in a secondary sense to the spirit of men. Thus Hesiod says, "The spirits of mortals became *demons*, when separated from their earthly bodies, because they have a knowledge of the unseen world." Who then are the demons of the above passage? *Knowing ones* or learned men, whose agency is connected with civil governments. They symbolize the *learned hierarchy* of the political, religious, and social systems. The next term to be defined is *spirit*." "I saw three unclean spirits." What agents do these spirits symbolize. They denote those agents and doctrines which emanate from this *learned hierarchy*. The word *spirit* is translated from the Greek *pneuma*, meaning *breath*, *air*, and would denote the breath while speaking. Hence it refers to doctrines spoken, or in any other way inculcated. The word of God, or the doctrine of the Bible, is called the *pneuma*—spirit of Christ's mouth. 2 Thess. 2. 8. If the demons are the *learned hierarchy*, then the spirits would symbolize the doctrines of said persons with those agents who propagate their views. The authors of the doctrines of any particular age are not generally, the same with those who embrace and promulgate the sentiments. The originators and propagators are usually two classes, as much so as the demons and their spirits. The secondary class of the learned are the industrious and operative agents. The spirits are said to be *unclean* or wicked, which indicates the doctrines taught by these agents to be anti-christian. They are like *frogs*, which plainly declares that the views circulated by these agents, together with the persons adhering to them and teaching them would *resemble* that animal. The terms being defined we are now able to proceed with the points of re-

resemblance, the time of their appearance, and the nature of their mission. I John says, they were *like frogs*; there must then be a striking resemblance. *First point.* The frog is esteemed *harmless*, no fear is entertained from them by the multitude: no danger is apprehended from those whom we consider *wise*. The members of each body whether political or religious anticipate no special harm from the teachings of their own *learned men*. Their doctrines are generally esteemed pure and innocent. They are swallowed down without being questioned, suspected or closely examined. *Second point.* *Croaking*, how expressive, when applied to the great mass of the *learned hierarchy* of the present age. The leading tendency of the multitudinous doctrines of the day, is as little understood as the *croaking* of *frogs*. The varied sentiments of the times serve only to allure the thoughtless, while they distract the minds of the sober and reflecting. *Confusion* is the tyrant of the present age. What sentiments have not their fluent defenders. *Credo*s and *Parties* and *Croakers* innumerable! Enter the arena of political, religious, or social life; hear the men of eloquence—their ever-active agents. Enter their halls of assembly—their temples of devotion; acquaint yourselves with the views of the learned and what discordant ideas are not propagated. Truly the revealer John has revealed the *miniature* world as a frog-pond, where theories are woven out of the flyings of fiction. *Third point.* They have no notes of alarm when true danger approaches. All are silent: So with learned teachers—no warning voice is heard from any against their own peculiar teaching. *Fourth point.* The frogs come forth from the literal waters of Egypt and constituted one of the plagues of the Egyptians, so the doctrines come forth from the symbolic waters which are said to be “peoples, and multitudes, and nations, and tongues” are tormenting and gathering the anti-religious world to Armageddon to the battle of that great day of God Almighty. They are now tormenting the multitudes without their suspicion of the source of their troubles. They entered the houses of the Egyptians, reaching their parlors and chambers, filling their secret apartments. In this exists one of the strongest features of the analogy. So with the doctrines of the *wise*. Their publications are every where. We allude to the impure or wicked doctrines of the age—those immoral or anti-christian in their effects, those calculated to conduct the mind away from the teachings of the Bible. Volumes of romance enter the dwellings of all ranks—the high, the low, the rich, the poor, the learned and the unlearned. The centre tables groan under their weight; the bed-chambers are crowded

with them, where, in secret, the impure doctrines, distilling from the flowing pages of the hosts of seductive authors, allure, entice, corrupt the rising generation. Suspecting no special harm they leave open the secret chambers of their affections to the seductive power, and the serpent has again coiled himself in the secret groves of Eden. A world of Romance has been brought into being, and a majority of the age have selected it for their habitation. The rays of divine truth may, at times, like shafts of lightning, flash upon that world, disclosing its horrid deformities; but only serves to blind the eyes of its inhabitants, and all again is gloom. 2d. The time of their appearance. These anti-christian doctrines or gathering agents; go forth at the commencement of the sixth vial and continue until the gathering of the mighty host for battle. These agents are universal and "go forth unto the kings of the earth and of the whole world;" but as each has a centre or focus and special organs of communication we will notice some which have been operating for nearly a half century in the different governments of earth. Each spirit represents a 'class of agents. 1st. In the United States politically, what question save that of the *Higher law* principle has the attention of the *learned* hierarchy for the last quarter of a century, and at least, gathered the mighty hosts to the field of battle! What else but the creed made systems and human platforms of the day, have divided the moral and religious world, and been the very bone and sinew of divisions; the heart-rending and soul-destroying portion of the fairest body of God's people. For more than half century these anti-christian spirits have been desolating this beautiful portion of the green earth with their unhallowed and deleterious doctrines. But should we turn to the Eastern hemisphere and ask what has been the prominent and gathering agencies of this portion of the earth. We think, the answer would be that ambitious and ever-towering principle of conquest and lordly titles of distinction which has reduced the greater part to surfs, plebians and feudals. Thus an underground current of opposition and gathering has been engendered by these lordly hierarchies, which ere long, may burst forth and shake every throne in the world. If again we should turn to the religious aspect of things and see national churches with their *learned hierarchies* crushing out the liberty of the Gospel, we can easily see that we are on the verge of a mighty earthquake, which will shake every power and government of earth. We need not call in the magicians, the astrologers, the sorcerers, and the Chaldeans, to interpret the visions and to read the handwriting on Heaven's "walls." These wise men must retire—they have no

time amidst the upheaving elements of political and religious strife and worldly ambition, to consult the *great chart of empires*, as delineated by Daniel and St. John—the chart is understood alone by the simple-hearted child of God. To the student of prophecy these scenes and combinations have their meaning. With this chart before him, he has a distinct view of the entire field of battle. He can locate the extraordinary movements of the day and determine their relative positions before the gathering of the stormy elements. He can see the last great earthquake, convulsing the whole earth, dividing great Babylon into three parts, shaking down the cities of the nations, and sinking the islands and mountains, and the pouring forth of the great hail out of heaven, every stone about the weight of a talent. We have described the going forth of the three unclean spirits, like frogs, and their success in mustering the armies to the battle, but we must enter the connection again, and show the extraordinary effects of the son of God has made to prevent an entire consolidation of anti-christian power. So pernicious is their influence on the world that *three messengers* extraordinary are commissioned to render abortive their agency. (See Rev. 14, 6-9.) “And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea and the fountains of waters.” This is the first messenger’s proclamation: Nearly all expositors agree that this messenger symbolizes a body of *religious* teachers. As to *what* body, they differ. Some suppose it refers to the *adventists*. 1st. But it will be admitted by all who understand God’s ways, that He would make the wisest possible selection. 2d. That He would not choose a class ignorant of the “first principles of the Gospel” or the plan of salvation. 3d. He would not choose messengers who would incorporate God’s people with *political* churches and leave them as worshippers of the wild beast and his image and receivers of his mark, or the engraving of his name, since it was their proclamation to cry, “fear God and give glory to him; for the hour of his judgment is come.” 2d. The period of its flight. This messenger could not have received this special commission, anterior to 1816. Five vials had long before been poured out on the beast and on his votaries. The sixth was being poured out, and the three unclean spirits were in constant operation. The court has sat in judgment on

the *little horn*, the everlasting Gospel has been sounded to all people, the "Millennial Harbinger," "Gospel Advocate," and many others are still on the wing. The *eighth verse*—"and there followed another angel (or messenger,) saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." In the 18th chapter another item is introduced into the proclamation—"come out of her, my people, that ye be not partaken of her sins, and that ye receive not of her plagues." For many years past we have heard from the Evangelists of the "Disciples of Christ," the proclamation, "Babylon is fallen, come out of her my people." It is still the burthen and theme of both voice and pen, "come out of her, my people." But all the work is not accomplished by these two classes of agents. *Third messenger*, verses 9-10. "And the third angel followed them, saying, with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." The kind messenger denotes a *third body* of proclaimers, as appears from what has already been said. More than a hundred publications have appeared on subjects connected with the *corruptions* and downfall of Babylon. Multitudes of agents have been employed to circulate these works and to lecture publicly on these subjects. The proclamation has been extensively sounded; "Babylon is fallen, come out of her, my people." Worship not the beast or his image, nor receive his mark or engraving, upon the penalty of "drink ing the wine of the wrath of God;" "tormented with fire and brimstone," and "the smoke of their torment ascendeth up for ever and ever." They *fly* "in *mid* heaven" "with a loud voice," and cry. The first two *invite*; the *third* utters the most severe denunciation in the sacred record. His movements, his voice and words, denote *imminent* danger. Haste, energy and severity, are most prominent. The danger is near; the angel is about to thrust in his sharp sickle and reap; for the harvest of the earth is ripe; the seventh angel is about to pour out his vial into the *air* (emblem of the rest of anti-christian powers.) Some of God's people are still unsheathed, they are in the wrong place, the improper mark is upon them, and they stand in proximity to the final

hail storm. Will they heed the warning voice, "*Come out of her, my people.*" We have plain inference that Babylon would exist sometime after her dejection, after her fall. Rev. 18, 1-2. Says, "I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." Some time has been allowed for God's people to come out of her final destruction. It was so with Babylon, the type, the ancient capital of Chaldea. She fell, and afterwards was destroyed, and those who remained within her precincts were alike destroyed. So will it be with spiritual Babylon. Those who have been members of these *politico-religious* institutions, embraced in the *ten horns*, when they see how they have been deluded, debased, and corrupted "*by the old mother of harlots,*" will make her *desolate and naked*, and "*shall eat her flesh and burn her with fire.*" They have long *agreed and given their kingdom unto the beast.* They have long supported an apostate-christianity; but the messenger is still on the wing, crying, "*come out of her, my people.*" The vials of God's fiercest anger await her. The plagues of Egypt, Sodom, and Jerusalem, are in store for the son of Perdition. The artillery of Heaven's vengeance shall burst upon her in a moment when her full time is up, and as swift as the angel hurried the mill-stone into the sea, shall great Babylon be destroyed. The times are truly ominous. No reflecting mind can view the events now transpiring without a degree of solicitude. The *knowing ones* are in a quandary. The rich men of the earth, have toiled hard for a pittance, to squander in the great battle of Armageddon. The *politico-religious* bodies are eager to support the power that gave them birth. The *mighty ones* are rapidly moulding the great hail-stones, to dash them in pieces. The combined elements are rapidly moving to the great crisis. And where are God's children who have been *sealed*, and taken a public stand in defence of the Gospel of Christ alone? Are they trusting in the arm of human flesh? Are they, too, dreaming of an earthly Paradise? Are they so absorbed by the moving elements, that they have forgotten their first love to God? Are they prepared to say, "For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand" and can they say, "*alleluia: for the son of God omnipotent reigneth.*"

B. EASTMAN.

Sempronius, Texas, Aug. 28, 1861.

WHAT MUST I DO TO BE SAVED?

A SERMON, BY B. F. MANIER.

Sirs, What must I do to be saved?—ACTS XVII, 30.

THE question which we propound for your thoughtful consideration at this time, is, beyond all controversy, the most important one that has engaged the attention of the human mind, or enlisted the feelings of the human heart.

In it is involved the eternal destiny of Adam's fallen and sinful race. On it hangs the tremendous issue of everlasting life or endless death.

In its vast recess, it embraces all there is of peace for the present; all there is of hope for the future.

Yet, how little attention does it receive from the countless millions that live and die on the Lord's earth.

How seldom, even in this land of Bibles, is it pondered o'er with that deep and earnest thought which its superlative importance so clearly demands!

How rarely, even under the most pungent preaching, is it heard bursting forth from the lips, as it wells up from the depths of a broken heart, as it was heard of old, in the city of Jerusalem, on the road to Damascus, and in the prison house of Philippi!

How often, amid as the gospel privileges that surround us, do the comparatively insignificant questions, What shall we eat or drink? or Wherewithal shall we be clothed? engross our thoughts, and enlist our affections to the utter neglect of the infinitely more important one relative to our spiritual well-being both in time and eternity!

How frequently, even when standing on the very brink of the grave, do the trivial affairs of this vanishing life shut out from our vision the awful and unchanging realities of that unending life which is to come!

"What must I do to be saved?" This is the question of questions. This should be the all-absorbing theme to every one who has a mind to think, a heart to feel, and an immortal spirit to be saved or lost, and that forever.

It should linger around the mind calling forth all its powers, and dwell in the heart enlisting all its purer feelings, and heaven-ward aspirations, until it is answered in the full assurance of pardon, and a well-grounded hope of eternal life.

How utterly unworthy our serious attention and ardent pursuit, are the fickle and transient concerns of this fleeting life, when contrasted with the undying interests that cluster in and around this thrilling question!

What must I do to be saved? There is a world of meaning in this brief question.

On the one hand, it implies that man, the entire race, is lost; lost to peace, lost to happiness, lost to hope, and unless saved, lost forever.

This is, by far, the most startling fact in the whole history of human calamities. That SIN has corrupted the heart, perverted the mind, destroyed the happiness; and cut off the hopes of man; that it has alienated him from God, and interposed between him and Heaven, a barrier insurmountable and immovable by human wisdom and power, are facts demonstrated by all history, and confirmed by all experience. Such is the woful condition of Adam's entire race without a solitary exception, as depicted in the Bible, developed in the world's history, and implied in this question.

On the other hand, it implies that man lost, sinful, and condemned, may yet be saved; that the means of rescue have been devised and brought within his reach; that a divine plan has been revealed by which he may be redeemed from sin, adopted into God's family on earth, and fitted for the society of God and Angels in the Heavenly Home above.

Again, this question implies that there is something for man himself to do, in order to his own salvation. If this is not true; if man really has nothing to do in the affair of his own salvation, then this question so earnestly propounded to the Apostles, and so promptly answered by them, is not only an improper question, but clearly makes a false impression. It is evident that the guilt-stricken souls who with so much anxiety propounded this question to the Apostles, believed most assuredly that there was something for them to do, without which they could not be saved; and it is to this point that the question has primary and direct reference. And from the direct, positive, and unequivocal answer given in every case to the question, and enjoining something to be done, it is equally evident that the Apostles viewed this question in the same light. But here, once for all; let me call your attention to the important distinction between the procurement of salvation for man, and the personal enjoyment of salvation by man. In the procurement of salvation, man had nothing, absolutely nothing, to do. He was not consulted with regard to the plan by which he was

to be saved. Indeed, the whole plan of redemption was arranged before man was created. All that was necessary to make salvation possible to sinful and condemned man, was devised by Divine Wisdom, and in due time executed by Divine Power. But the procurement of salvation by God is one thing; and the actual, personal enjoyment of salvation by man is quite another.

While the former is entirely of God; with the latter, man's personal, voluntary action is inseparably connected. "The grace of God that bringeth salvation hath appeared to all men." But the actual enjoyment of this salvation, which is by the favor of God offered to all men, and brought within their reach, has been suspended by God on the personal, voluntary compliance of the sinner with the conditions of pardon. Be it, then, distinctly understood, and never let it be forgotten, that it is to the actual, personal enjoyment of salvation by man, and not the arrangement of its provisions by God, that the question before us, in our humble judgment, directly relates. It is not what God has done or will do for me; it is not what the Lord Jesus Christ has done, or will for me; it is not what the Holy Spirit has done, or will do for me. These are all important, fundamental, vital questions. They are questions that must be understood and appreciated, felt and acknowledged by all who desire to be saved; but they are not the question which we are now considering. The work of the Father, the work of the Son, and the work of the Holy Spirit, without all which there could have been no salvation are all taken for granted, and the great question before us is, What must I do? I, the sinner! I, the lost; the ruined, the condemned one! What must I do to be saved? This, this is the question which coming home to the mind, the heart, and the conscience of every accountable being, you as dying men and women, as candidates for an eternity of bliss, or an eternity of woe are called upon to consider with that deep and earnest attention which its transcendent interest urgently demands.

"What must I do to be saved?" But what is it to be saved? The word save, is a word of comprehensive import. It literally means to deliver or preserve any person or thing from danger, injury; misfortune or evil of any kind. A house may be saved from the devouring flames, and a ship from the raging waves. A man may be saved from poverty, from want, from disgrace, from disease, and from death. But it is concerning a salvation infinitely greater than any of these that we now speak.

Man is a sinner, and as such, he is not only "without God, and

without hope" in this world, but he is also exposed to "everlasting destruction from the presence of God and the glory of His power," in the world to come. To be saved in this world is to be freed from condemnation, adopted into God's family, and made heirs prospective of eternal life. To be saved in the world to come will be, to have our bodies redeemed from the bondage of death, and the corruption of the grave, made glorious, incorruptible, and immortal, with which our deathless spirits will be reunited to be forever blest in the saint's eternal home.

The first great object set before us in the gospel, is the attainment of a present salvation which frees us from all past sins, fills our hearts with peace and joy, and cheers our spirits with the blissful hope of never-ending joys in the life to come.

The second great object set before us in the gospel, is the attainment of a future salvation which is to be revealed in the last time, and which will put us in possession of "an inheritance incorruptible, undefiled, and unfading," in the presence of God where "there is fulness of joy," and at whose right hand "there are pleasures forever more."

It is to the first of these objects, as preparatory to the second, that the question before us directly and primarily relates.

I have attempted to place this question before you in its proper light, to impress you with its superlative importance, and to briefly note the great truths implied in it.

I now ask you to seek with me the answer to this great question in which are involved all our spiritual interests in time, and in eternity.

But whither shall we go for an answer in which we can repose the fullest confidence without a single misgiving of mind or heart; and which will be, beyond all doubt, correct, authoritative, and final? There can be but one reply this question.

"THE ORACLES OF GOD" are the only source of instruction in divine things. They alone "are able to make us wise unto salvation."

On all questions relating to our spiritual interests, and obligations, they contain the most satisfactory information; for in them, God "hath given unto us all things that pertain to life and godliness through the knowledge of Him who hath called us to glory and virtue." It becomes us then on this, as on all other religious questions to speak only "as the oracles of God." What do they declare on this the greatest of all questions?

It was to save men that the Messiah came into the world, taught, suffered and died; was buried, and rose again; ascended on high, and

was crowned Lord of all. It was to save men that "the gospel of Christ" was given to a world dead in trespasses and in sins. It was to open the eyes of men to their lost condition, make them feel their need of salvation, and teach them what to do to be saved, that the Apostles were commanded to "go into all the world and preach the gospel to every creature." The present and eternal salvation of dying men and women, was the design of all the labors and sufferings of Christ, the objects of all apostolic, and evangelic labors, and the end of all "the Oracles of God."

Then to the Commission given by Christ to His Apostles, and to the Inspired Record of their teachings let us go with an humble mind and penitent heart for an answer to this most thrilling of all questions.

1. THE COMMISSION.

Our first appeal is to the Commission. The peerless rank and dignity of the One who gave it, the unique and solemn circumstances under which it was given, the supreme and universal authority by which it was given, the humble persons to whom it was given, and the magnitude, and granduer of the objects designed to be accomplished by it, all combine to invest this Commission with a superlative importance. We will give both Matthew's and Mark's record. "And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Mat. xxvii; 18-20.

"And he said unto them, Go into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi; 15, 16.

Here, then, we find a direct, positive, and unequivocal answer to our question in the very words of the Great Teacher Himself. "What must I do to be saved?" asks the sinner. "He that believes and is baptized, shall be saved" responds the Messiah with all authority in heaven, and in earth.

Anxious enquirer, earnest seeker after salvation, are you willing to receive this answer as a final settlement of this momentous question? Are you willing to take the Savior at his word, to act upon it, and to confide in His promise for your salvation from sin, and woe? These are questions which each and every one of you must decide for himself.

I only beg you to bear in mind, that this is not my answer to the great question. It is not any man's answer. It is not such an answer as human wisdom would have given; nor is human wisdom satisfied with it when given. But it is the answer of the Lord from Heaven; and this is enough for me. If any man is not pleased with it, his controversy is with the Messiah, and not with me. I shall not turn aside in order to defend or justify it. I shall not pause to answer objections, or to show why pardon should be offered on these conditions. It is mine to proclaim the message of the Great King, to declare the terms on which He himself has offered pardon to the rebellious. It is yours as sinners to determine each for himself, whether or not you will accept the pardon on the terms proposed. If you refuse to hear the message, if you reject the proffered mercy, do so at your own peril, and with the Lord himself must you, at the last, settle the question. We entreat you, then, before you decide, to weigh well another declaration of the Messiah:—"He that rejecteth me, and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

II. In the discourse of the Apostle Peter on the day of Pentecost, which is recorded in the second chapter of the "Acts of the Apostles," we find another answer to the question before us. On that occasion thousands were cut to the heart by the word of truth, "and cried out to Peter and the rest of the Apostles, and said; 'Men and brethren, what shall we do?' Then Peter said unto them; Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Now the question to be decided is this, Was Peter authorized to answer this question, and if so, did he answer it correctly? On looking into the history of the case, we find that Peter in common with the other Apostles had been commissioned by the Messiah to preach the Gospel to every creature; in which commission as we have already seen the Savior declares:—"He that believes and is baptized shall be saved; but he that believes not shall be damned." And now for the first time he and the other Apostles were acting under this commission given only a few days before. Are we not justified in the conclusion that they understood the commission, and that they strictly followed the instructions of their exalted and glorified Teacher? In addition to this Peter in common with the other Apostles had received the promised "gift of the Holy Spirit" which was to guide them into all the truth, bring to their remembrance all things which the Messiah had

said to them, and to give them power to become witnesses of him "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It was under the inspiration of this Holy Spirit of promise that Peter spoke on the day of Pentecost.

Indeed he but declared the words dictated by the Holy Spirit, for for it is expressly said that they spake "as the Spirit gave them utterance."

But further still:—To Peter had been given the privilege of opening the Kingdom both to the Jews and the Gentiles with the assurance that whatsoever he bound on earth should be bound in Heaven, and whatsoever he loosed on earth should be loosed in Heaven.

The true statement of the case, then, is this:—The Apostle Peter acting under the commission of the Lord Jesus Christ, speaking by direct inspiration of the Holy Spirit, possessing the keys of the Kingdom, having power to bind and loose on earth, what should be bound and loosed in Heaven, commands these heart pierced enquirers to Repent and be baptized in the name of Christ for the remission of sins.

After this statement, is it necessary that I should add any thing more on this passage?

Shall I ask you, need I ask you, if you are willing to receive the remission of all your past sins on the terms enjoined in the Apostle Peter's answer to the great question? Would it not be an insult to the Holy Spirit who gave utterance to these words to ask God to pardon us on any other conditions?

III. In the record of Saul's conversion we find a third answer to our question. The details of this conversion are found in the 9th, 22d, 26th chapters of Acts, all of which must be carefully studied in connection, in order to a full and correct understanding of this case of conversion. The prominent facts may be briefly stated. While on the way to Damascus with letters from the High Priest at Jerusalem authorizing him to arrest and bring to Jerusalem all whom he might find following the despised Nazarene, he was himself suddenly arrested by a light from heaven above the brightness of the sun, and falling to the earth he "heard a voice saying unto him, Saul, Saul, why persecutest thou me?" The terror-stricken persecutor enquires, "Who art thou Lord?" The voice replies, "I am Jesus of Nazareth whom thou persecutest." In an instant, all his enmity against Jesus of Nazareth is slain; all his unbelief vanishes; the appalling magnitude of his guilt in persecuting the Lord's Anointed, rises up before him, and with a believing mind, and penitent heart he now earnestly enquires, "Lord,

what wilt thou have me to do?" Strange as it may seem the Lord did not directly answer this question. He simply directed the enquirer to the place where he could get the desired information. "Arise," said he, "and go into the city, and it shall be told thee what thou must do." Acts ix; 9. "Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." Acts xxii; 10.

From this reply of the Savior we may learn why He, himself, did not directly answer Saul's question. In the first place, the great Plan of Redemption had already been fully revealed. All things necessary for men to do on their part in order to the enjoyment of pardon, had been appointed long before this. The Apostles had been commissioned to "go into all the world, and preach the gospel to every creature." The "Kingdom of Heaven" had been opened years before this at Jerusalem, and the conditions of pardon had then and there been fully and publicly made known to "Jews devout men out of every nation under Heaven." And as the "ministry of reconciliation" had been committed to the Apostles and other inspired teachers, the Savior even when visibly, and audibly present, would not, by answering the question, take out of their hands the work, He, himself, had given them to do. To one of these inspired teachers, then, must Saul go, that he may learn what to do to be saved. This fact is worthy of some consideration at the present day. It is not by supernatural visions, or aerial whispers, that we are to learn the way of life; but from the recorded teaching of the Apostles and prophets of the Lord Jesus Christ. It is evident then that the Lord did not descend from Heaven and confront Saul of Tarsus in order to tell him what he must do to be saved. This any of the Apostles, yea, any of the disciples could have done. But the Savior appeared to him for a purpose that could have been accomplished by no other means. This leads us in the second place to ask your attention to the object for which the Lord appeared in glory to Saul of Tarsus after His ascension. This object is stated with great plainness by Christ himself. "I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me." It was, then, to make Saul

of Tarsus a minister and a witness that Christ appeared to him. This could have been done by no other means. Any disciple could have told him what he must do to be saved, but only the Lord from Heaven could make him an Apostle. The special work of the Apostles was to testify to the resurrection of Jesus of Nazareth. And that they might be able to do this, it was absolutely necessary that they should see Him after his resurrection, for a witness can testify to that only which he has himself seen and heard. Hence the Messiah left his seat at the right hand of the Majesty on high, and appeared to Saul of Tarsus, that Saul might both see and hear Him, and thus be enabled to testify to his resurrection. But Saul was a sinner, and in need of salvation, as all sinners are, and it was to this point that his question was directed.

Although Christ had appeared to him to make him an Apostle, yet he must be saved in the same way as all other sinners under the Reign of Favor, are and must be saved.

And as "all things appointed" for all sinners "to do," had been made known by Inspiration to chosen teachers whose duty and privilege it was to declare the same to "all nations for the obedience of faith," it was from one of these teachers and not from Christ that Saul must receive an answer to his earnest question,

Hence the direction, "Arise, and go into the City, and it shall be told thee what thou must do."

Let us follow him thither, and hear the answer to his question. After three days, Ananias, by the direction of the Savior, presents himself before the penitent enquirer, announces the purpose of his visit, declares the purpose of the Lord's appearance to him on the way, and concludes with this pointed exhortation: "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." In this exhortation, we find the answer to Saul's question. If it is not found here, it cannot be found at all. Christ declared to Saul that in the city of Damascus, he should be told what he must do; and the teacher whom Christ sent to instruct him, tells him to arise, and be baptized, and wash away his sins, calling on the name of the Lord. If he told him to do any thing else, the Holy Spirit failed to place it on record. I shall not pause here to answer objections, or to notice the reasoning of those who attempt to evade the force of this commandment. The facts of the case I have fairly and fully stated, and I shall not attempt to explain them away. The question is, "Lord, what wilt thou have me to do?" The answer is,

"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." This is a part of the teaching of the Spirit on the subject of salvation, and having brought before your mind the facts of the case, I leave you to dispose of them as you think proper. To the Lord your Master, you stand or fall, and to Him you must give an account for your treatment of his word.

IV. The record of the Phillippian Jailor's conversion, furnishes a fourth answer to the great question. Paul and Silas had been thrust into prison, and confined in the stocks for preaching the gospel of Christ. But God remembers his servants, and at midnight an earthquake shakes the prison, the power of God unbars the doors, and loosens the hands of the prisoners. The jailor awakens; and supposing that the prisoners had fled, draws his sword, and is about to fall upon it, when the voice of Paul arrests his hand and assures him of the safety of all his prisoners. "Then he called for a light, and sprang in, and came trembling, and fell down at the feet of Paul and Silas, and said, 'Sirs, what must I do to be saved?' And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The answer is as plain and pointed, as the question was direct and earnest. As this is the answer which almost all Protestants under all circumstances give to the great question, we will not now spend time upon it further than to remark, that we cordially accept it, believe it with all our heart, and to just such a person as the Phillippian Jailor was, we would give precisely the same answer, and enforce it by speaking unto him the word of the Lord as did Paul and Silas.

TO THE DISCIPLES OF JESUS CHRIST SCATTERED THROUGHOUT THE CONFEDERATE STATES OF AMERICA, GREETING:

DEAR BRETHREN,—Many of the churches of Jesus Christ, and brethren of Middle Tennessee being assembled together with the church at Leiper's Fork, Williamson county, Tenn., for the purpose of consulting with reference to the good of our Master's cause, the growth and well-being of the Church of Christ—of matters pertaining to their own growth in grace and in the knowledge of the truth and the salvation of the world, deem it good, through our committee, to address to you, in these times of deep distress, words of hope and encouragement,

and to seek of you sympathy and co-operation in the great work of maintaining our own faith pure and of carrying forward the work of converting the world. We are in the midst of difficulties that embarrass, temptations that have a tendency to draw us away from Christianity, and dangers that are continually diverting our attention from the duties and obligations that the Divine Father has imposed upon us. Brethren, the difficulties by which we are surrounded—the temptations which beset us on every hand—the trials we are called upon to endure—the realization of the uncertainty of all human affairs should but press us closer to the bosom of the Savior. When we, in the darkness and confusion that surround us, feel our own incompetency to walk aright, or to discern the leadings of Providence, we should humble ourselves at the feet of Jesus and learn wisdom and guidance from him. When we are weak and are subjected to sore trials, and we know not where deliverance and safety may be found—when dark, angry clouds bespan our horizon, and gloomy, threatening dangers hedge the pathway of life—we should humble ourselves in the dust of humility before our God—that He may lift us up—may bless and protect—that He may make us Kings and Priests at his right hand forever. We should strive to realize that the sure strength of the Israel of God is the Omnipotent arm of Jehovah.

Brethren, it is always a high Christian privilege to be permitted to counsel, exhort, admonish and encourage each other. An hundred fold should it be esteemed such in these times of discord, division and strife, to be permitted, as members of the one undivided and indivisible church of the living God, brethren and sisters of the same family, one household of faith, to commune together, counsel and exhort each other. When we are feeling so sensibly the weakness and instability of human governments—the inadequacy of earthly kingdoms to secure permanent good and enduring happiness here—to the denizens of earth—tired, soul-sick, toil-worn and scar-seamed with the unending strife and ever varying conflicts of life, it is sweet to be enabled to look with hope to the rest that remaineth to the people of God, and to be enabled to point our fellow-men to an ark of safety that can securely ride the sea of fire, then rest on Zion's Hill to a "kingdom which cannot be moved;" "that shall never be destroyed;" "to a city which hath foundations, whose builder and maker is God;" "to a church against which the gates of hell shall not prevail."

Brethren, we have seen a government, which we all once delighted to honor, corrupted, perverted, broken and destroyed; a people once

united and prosperous, now engaged in fratricidal strife; churches divided and riven; families severed; fathers arrayed in deadly hostility against son and son against father; our country desolated; our substance wasted; our soil drinking up the precious blood of our friends and brethren; a brother's hand imbrued in a brother's blood. And all these divisions and strifes and bloody animosities have come upon us as the direct result of a perverted and prostituted religious sentiment, a disrespect for the authority of God, of law, human and Divine. To cure these evils, the source of them must be corrected; the fountain whence flow the turbid waters of strife and death must be purified. The religious sentiment of our people must be cast in Heaven's Divine mould ere permanent peace can smile upon our blood-stained land. From a failure upon the part of the people of our once favored land to recognize the authority of God to subject their feelings, thoughts and lives to his law as their guide on the one hand, and from having given themselves up to a false guide, a higher-law, a monitor within, an innerconsciousness of right, they have blended with their sectional prejudices and party strifes the fervor and zeal of religion, and the sad conflict in which our people are now engaged is threatening soon to assume the dark and dire hues of war waged by the fierce fury of religious fanaticism. Let the darkest and bloodiest page in the book of time tell what this means.

A proper sense then of moral and religious obligation and duty, a respect for the institutions and government of God, constitute the only sure and solid basis of permanence and stability to society or government. The first duty then that we owe to God is to recognize his authority, and to induce others to acknowledge his right to rule over them. Our duty to our fellow-man is to point him to this as the true and only source of all good to man. Our highest and holiest obligations to the government under which we live, now but in its infancy, that it may run prosperously the race of empire, that it may be stable and enduring, that it may guarantee to us and to its subjects peace and security, is to give to it as a substratum, upon which to rest its foundations, integrity and virtue, inspired by a solemn sense of responsibility to God. Without this, brethren, the present difficulties settled we will soon be again in confusion. God has indelibly written, both in his controversies with the nations of the earth and by his Spirit in his holy word of truth, that "the nation and kingdom that will not serve him shall perish." Then our duties to God, to ourselves, to our associates, to our country, to the world of mankind at large, unite in ap-

pealing to us in one long and loud tone, "exalt the name of Jesus the Christ, assert fully his right to rule the world, spread His kingdom, lengthen its cords, and strengthen its stakes—be humble, be vigilant, be earnest, be circumspect, be prayerful, be instant in season and out of season, that God may bless us as his people, and make us instrumental in blessing the world.

Brethren, the work of properly leavening our countrymen with the pure principles of Divine truth has been committed to us. Will we prove recreant to the trust, or will we, like the Apostle in olden time, feel that a dispensation is committed us; yea, woe is me if I preach not the gospel. In order to the successful performance of this work of saving ourselves and benefiting our country and the world, unity of purpose and concert of action is essential. Instrumentalities are wanting which must be supplied. We are now cut off from the publication houses which have supplied us with Hymn books, means of intercourse in the papers published, and even the word of life, the Bible itself. We are cut off from the schools, to the upbuilding of which our brethren of the South have so liberally contributed. Our access to them in the future will ever be dependent upon the uncertain and ever precarious relationships of rival political governments. Our ability to carry forward the work of God must not, cannot depend upon the ever doubtful rivalries and jealousies of the kingdoms of this world. We must then, brethren, in no principle of rivalry or animosity toward our brethren elsewhere, but as a necessity growing out of our condition, prepare within ourselves to supply the ever increasing demand for Hymn books for private, social, and congregational worship. We have but one periodical, a small sized monthly, for presenting the claims of the Christian religion to the public, and for general intercommunication and intercourse among the brethren in the whole Southern Confederacy. It is entirely inadequate to meet the wants of the brotherhood and the public.

We have no schools offering sufficient advantages in which, under the influence of the Christian religion, to educate our children and the children of our friends. No Christian parent or gardian appreciating the duties he or she owes to the child or ward will or can consent to the education of a child under unpropitious or doubtful religious influences. Will we then, brethren, be deprived of these instrumentalities for good? The school, the newspaper, the soul-inspiring song. In order then that our wants, and the wants of the public may be fully and adequately supplied, it behooves us to meet together to consult

with each other, that we may act in harmony and concert. We, therefore, in behalf of the churches and brethren here assembled together would kindly invite the churches and members throughout the Southern Confederacy, by delegates, to meet us in the town of Franklin, Williamson county, Tenn., on Tuesday before the first Lord's day in May, 1862, that we consult together, that we may encourage and strengthen each other, and that we may act in harmony and concert in carrying forward the work of redeeming a world from sin and death.

E. G. SEWELL,

W. A. RODGERS,

DAVID LIPSCOMB,

Committee.

MINISTERS OF PEACE IN THE WORLD'S CONFLICTS.

From our earliest acquaintance with the Sacred Oracles, we have entertained not a doubt that the Church of God is an institution not only differing widely from the civil, ecclesiastical and so termed moral organizations of the world, but that it is independent of them all, and destined finally, by its superior excellence, to triumph over all the powers of earth. Hence, we have not believed that Christians, and especially ministers of the word, are responsible for "worldly powers," or that they could interfere with them without serious detriment in their relations to God. We had hoped that the messengers of mercy and peace, would devote themselves still to their Heavenly calling, but in this, we have been sadly disappointed. To be sure, we could have no objection whatever to preachers laboring in either Southern or Northern army as the angels of the churches, in their heavenly missions to the frail, the sick, wounded and dying. This is the sphere of our operations, and the civilized world will never cease to approve of the labor. But, as intimated, we are pained to learn that a few preachers in the South and many in the North, have stepped from their humble profession into one entirely conformable to the world. Authentic evidence has reached us that Elder D. P. Henderson, of Louisville, Dr. L. L. Pinkerton, of Harrodsburg College, and quite a number of others in Kentucky and further North, during the Missionary Meeting at Cincinnati, in October, passed strong resolutions, approving most

heartily of the wholesale murder of the people South who do not chose to be governed by a sectional party North. Even a Senior in the church of Hopkinsville, Ky., has voted in the legislature not only men and money to subdue his brethren in Kentucky, by the bayonet, but to hang all who doubt the right of foreigners to rule over our people whether willing or not.

We mention these startling facts, not for the purpose of discussing their morality, or the merits of any political question, but merely to make a few enquiries.

Can these men, who so vociferously rejoiced, in their declamation, at the hundreds if not thousands of professed servants of the Prince of Peace, enlisting North to cut the throats of their Southern brethren, when the storm shall have blown over, associate with men for whose blood they are now thirsting? Can such men have the Heaven-daring affrontery to stand before intelligent people in the future to urge the claims of Him who rules by love?

Should we ever meet them in the flesh, can we fraternize with them as brethren? How can the servants of the Lord of this section ever strike hands with the men who now seek their life's blood? We do not know how this matter appears to others, but without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political opinions by the sword, in any other light than monsters in intention, if not in very deed. How can Christian men of the South do otherwise? We may not understand the true spirit of Christianity, or we may be deranged, but if we have studied the Bible to any advantage and we are not mad, the world's conflicts work out many important results. They prove that the Lord God omnipotent reigneth; they serve as fiery purifiers,—separating the dross from the pure metal; they fully expose false professions, and last, but not least, they aid the disciples of the Meek and Lowly One to exhibit a love for truth and righteousness, to which all others are strangers.

T. F.

Plato said, "That only sure prospect of deliverance from the evils of life, will be, the Divine providence shall so order in, that the regal power, invested in the prince who has the sentiments of a philosopher shall render virtue triumphant over vice."

THE GOSPEL ADVOCATE.

T. FANNING AND W. LIPSCOMB, EDITORS.

VOL. VII. NASHVILLE, DECEMBER, 1861. NO. 12.

THE LESSON OF THE HOUR.

IN the hour of prosperity we know not our strength. 'Tis only when the heavy hand of affliction is upon us, and the trials and temptations of the world crowd thick and strong around us that we learn who we are, and what power there is in us for a successful stand. No season of affliction ought then to be unwelcome to us, and its lessons should be received with that cheerful submission always becoming the followers of the quiet and uncomplaining Son of Man. We cannot live without trials and reverses. Our life demands them. The truth of God is very plain and its teachings of the purest simplicity. The examples of Christian life presented are of the most striking purity and earnest devoted godliness, and every conceivable inducement is presented to us to keep us humble, faithful and obedient. But withall it seems almost impossible without the bitter lessons of the severe school of experience, for us to appreciate our privileges and walk in that humility which is fit. Continued prosperity brings arrogance, presumption and infidelity. We forget that in humility there is strength, and in pride weakness.

Our own history as a religious people but too truly exemplifies this. While few in number, and surrounded by continual persecutions and opposition, we were a zealous, earnest, self-sacrificing band. For years

however prosperity in the eyes of the world has surrounded us. Our frequent boast has been of our numbers, our schools, our wealth, our costly "churches," and our eloquent preachers. Each year brought thousands of wealthy, respected and intelligent to our ranks, and many a vain glorious exultation was heralded of our victorious inroads upon the domain of sectarianism. The question was rarely asked, are we with all this becoming a better people? Are we becoming more devoted in the midst of all this prosperity and seeming favor from God? Such a voice was an unwelcome note of discord amid the almost universal acclaim of self-gratulation. With all our canvass spread to the breeze and thoughtless of danger we sped on before the favoring gale. But the empty boast of strength was of little avail when the real trial was upon us with all its rage and fruy. Pretentious societies, boasted numbers, with wealth at command, spread over this country North and South, eloquent preachers, and schools and colleges scattered throughout the land, were of little avail when each man and woman almost *alone* (with sorrow we say it) was called upon to breast the storm of worldly pressure that tornado-like was sweeping over all. How poorly prepared to meet the struggle we were the sad results but too plainly show. Instead of being together as a body determined to encourage and sustain each other in attempting to stand firm and unmoved by the standard of our Captain, we were torn by political schisms, struggling after the manner of this world, as if indeed we belonged to Caesar and not to Christ. Bitter enmity, suspicions and mistrust filled the hearts of those whose souls should have been knit together in love, and a man's foes frequently have been found to be of his own brethren. Such is the exemplification of the gospel which, with our boasted progress, we are able to give when the hour of trial comes. Is there a sane man or woman, with the pure lessons of Christ before him, who can hesitate to pronounce this vaunted reformation practically anything more than a magnificent failure. In the theory of religion much may have been done which will yet bring forth fruit, but in the earnest, faithful, God-honoring life of the gospel fearful indeed are our failures, and poor the exhibition we make of that devotion which should mark the lives of the peculiar people of God. While we have been professedly earnestly striving to get out of the mists of Babylon and the fog of sectarianism for almost half a century, yet in all the noble characteristics that distinguish the true Christian, and raise him above the ordinary profession that passes as respectable in the world, we are still most lamentably deficient. We are still floundering in the

filth and mire of political partyism and worldly ambition, and are not giving our allegiance to Christ as the religion of the Bible demands. Here has been our great error. We have failed to cultivate and strengthen our hearts with that deep, earnest, prayerful faith which permits no worldly commotion to cause it the least disturbance. We have not with prayer, fasting and Godly living day by day enured our hearts to hardships and made them hard for the conflict. We have failed to learn to endure hardness as good soldiers of Christ, and the work of the church, the labors of love have not so engrossed our hearts that we have no time nor inclination for the vanities of earth. We have utterly failed to drink deep of that spirit of self-denial, of sacrifice, of determined trust that could enable us to exclaim with the apostle in contemplating all the tribulations, distress, persecution, famine, nakedness, peril and sword, "Nay, in all these things we are more than conquerors through him that loved us." Our faith has not been equal to the trials of the hour, and sad and humiliating in the sight of Heaven is the picture presented by those who professed to be in truth the followers of the meek, gentle and peace-loving Man of sorrows.

It may be thought now to be too late to make amends for our errors, but it is only by gathering up the sad experiences of the past, that we can learn wisdom for the future. Our reformation was not an entire renovation. The old leaven still works in us, and fierce struggles and fiery trials alone, it seems, can make us free. With all our bold and fearless advocacy of the word of God as the full and perfect directory of man's life, and the church of Christ as the one body claiming the whole service of our lives, we failed practically to realize the meaning of these teachings. The well-beaten round of sectarianism was so familiar to most, that while we saw the truth, we could not shake off the shackles of the old habits. Our practical life was far short of the noble stand assumed as the only one honoring to Heaven and dignifying to man. We have not lived as if we believed the teachings so boldly contended for. The idea of a church as the only agent fully appointed and furnished for the whole work of serving God and converting the world, was too simple and majestic for eyes so long accustomed to the cumbrous associations and machinery of the religious world. The truth that each and every member of the body is a living stone, having some important part in this temple of the Most High, and fit and capable of performing that part to the honor of God, and the building up of his brethren, was an advance too great for the men and women so long taught to worship God by proxy. Hence the church

has not been a lively, active, powerful body—its members have been cold, indifferent and lifeless, wholly insensible of their high position and obligations. The ambition of the preachers have been to add numbers to the heap without taking any pains to instruct and urge them forward in the way of real Christian life. Their names stood upon the book, but they have been about as much service to themselves or others in the church as so many men of straw in their places. The consequence is, that the struggle for life and death is upon us, and it is indeed a fearful one. Many may still be asleep and not realize its importance, but we are being tried as in a furnace and we must prove either wholly chaff and dross or we may come forth purified, and prepared for a nobler struggle for the fullness and perfection of the Christian life. God grant that it may be so. Of this half-way service of Heaven and half to the world we have had enough. Our ranks may be thinned, but the remnant, few though they be, will be true hearted soldiers, fully ready to do their Captain's will. There is no more place for the timid, trembling coward in the host of Heaven than in any other army. One valiant, unflinching hero is worth millions such. We trust the time is near at hand when to be a servant of Christ will have some meaning, and not be a bare, empty title. When the church of Christ will become indeed a living institution, demanding and employing every power and capacity of its members. When this mere profession of the name of Christ with no appreciation of its meaning and obligations will give way to a real, living exemplification of the gospel, that will not be a burlesque and mockery in the sight of Heaven. I sincerely trust that hour of trial is upon us, and that many will realize its importance. It is with us now either to become a time-serving, favor-seeking "respectable denomination" of the popular order or it is for us, by a noble, fearless stand for the word of life fully, purely and simply, to show that we believe and feel that there is power, truth and reality in the faith which we profess. Many doubtless will prefer the easy way of popularity, and turn from those who are disposed to hear and obey the "things written," but it should be no discouragement to those who are resolved to maintain manfully the truth. God is with his people though few and humble, and in doing his will there is no fear. Let us then, brothers and sisters, learn wisdom from the past. Let us above all things learn that the name of being a Christian when our hearts and lives are strangers to the love and purity of the gospel is worse than mockery in the eyes of God. If we intend to be servants of Christ, let us be so with our whole heart,

and not be vexing and entangling ourselves with the vanities of politics, worldly ambition and such perishing frivolities. We will then have no need for many of the distracting questions that perplex us. If we are making the life of our Savior our pattern, and his teaching the only rule of our conduct, and are engaged deeply and sincerely in the labors of love that belong to our holy profession, we can have but little inclination for the excitements of the world, and will be kept safe from many hurtful snares. Is it impossible for us to do better than we have done? If this feeble wavering sort of life is the best that we are capable of rendering, it is indeed a poor, miserable return for the love of a Savior so richly manifested for our salvation. Shall we not at least make a determined struggle for a nobler and higher life as servants of our Blessed Redeemer?

W. L.

THE BESETTING SIN.

THE pointed vigor and force of many passages of the Holy Scriptures have been greatly weakened by a sort of generalized application of their meaning. Frequently where there should be directness and striking, energetic fitness the whole power is lost by this mistake. Many passages illustrative of this might be referred to, but for the present we call attention to the besetting sin spoken of by the Apostle Paul in the 12th of Hebrews: "Wherefor," says he, "seeing we also are compassed about by so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us," etc. What is this sin that doth so easily beset us? Is it, as is commonly supposed and taught, any weakness that each individual may possess, and in which he or she is easily overcome. In one a fondness for spirits, in another a predisposition to passion, in another covetousness and such like, is such the proper application of the language of the Apostle? We think not. The beauty, force and energy of the language, to our mind, are greatly injured by such a loose application. When we look at the matter in its connection we have but little difficulty in readily apprehending the meaning of the Apostle. The subject of discussion was Faith as the great first principle of Christian obedience. Example after example does he present to the minds of his Jewish brethren from their own

eventful history, of the power of this mighty principle. In vivid and living array does he marshal before their minds hosts of the faithful from the creation down; whose characters stood forth as monumental pillars along the pathway of their varied and eventful life as a nation. Here they saw the first victim of hate. Here Enoch, whom God permitted not to taste the cup of death. Here Noah the father of the second world. Here Abraham sorely tried yet always faithful. Here Isaac and Jacob and the patriarchs. Here Moses, the deliverer, and Joshua, and David and hosts of others, all men—women of Faith and blessed for their steadfast, unwavering trust in God.

Before this assembly of the nobility of the Faith the Apostle calls upon his Jewish brethren to lay aside every weight and the easily besetting sin. What then is that sin? Undoubtedly it is lack of faith in God. 'Twas this that brought so great afflictions upon the Jewish nation, notwithstanding the lessons of power that God had given, they had always been a murmuring, unbelieving people, constantly disposed to forsake the God that had so often shown his power to them, and to put their confidence in their own strength. This too has ever been the crying sin of the Christian age. Man, vain of his own strength, has never been disposed to hear God and trust him. His continual struggle is for some device of his own. Something for which he can claim some glory and honor. In his short-sighted and infidel reasoning he is unable to grasp the fullness of God's purposes, and is ever disposed to complain of what God has done, and in vain self-confidence attempts to plan for himself a surer and swifter way of accomplishing great and important results. To satisfy the demands of his restless haste the world must be remodelled in a day, or he is full of murmurings and complaint. He utterly forgets that patience is a cardinal virtue of the Christian religion, and that it is one of the highest exhibitions of firm and steadfast faith. The history of the world is full of examples to show us the fate of those who are so soon ready to rebel at the tardy fulfilment of God's promises. From every age comes the sure voice of warning to those who are disposed to doubt when God has spoke, and falter where he has commanded obedience. This was scarcely more the besetting sin of the stubborn, stiff-necked and rebellious Jews, than our own—*this sin of unbelief*. Who now is willing to hear when God speaks, and do, without a murmur or misgiving, all that he requires. I know we are disposed to regard the examples of living faith presented in the Scriptures as wholly miraculous, and think that such exhibitions are entirely beyond our attainment. Is not this a weak

and cowardly delusion? Is it not a deception in which we cheat ourselves out of the noblest aspirations that ever dignified and ennobled human character? We thereby rob Christian life of that noble heroism of Faith that elevates it above the tame and meaningless profession that shifts its course and changes its character with each varying influence that comes in contact therewith. We make the profession of the religion of Christ a powerless and insignificant affair, and not the great and master influence of our lives. No people ever had more cause for the exercise of the most earnest faith—no people ever more enjoyed the fullness of all the light intended for man's instruction, elevation and redemption, but withal how fearfully do we fall short of our duty, and how sorely does this sin of unbelief beset us? With the words of our Master in the utmost plainness and simplicity at all times with us, "with line upon line, and precept upon precept"—with the examples of the world's history at our command how poor indeed is the exhibition which we make of that earnest faith which is the life-blood of the healthy and vigorous Christian life. The world is full to surfeit of that meaningless sort of faith which is powerless when the day of trial comes—that floats smoothly with the current of popular opinion, but wholly fails when the storm of trouble and the fierce threatenings of opposition come upon us. Such faith as this may do for him or her who seeks the favor and commendation of the world, but it is not the faith that can meet fearlessly the tempest of sin and madness of this world, ride triumphantly over the angry flood of death, and finally secure for its possessor a sure entrance into eternal rest. Such faith as this never enabled the followers of our Master to endure all the trials, tribulations and distress brought upon them not only without a murmur but with rejoicing that were accounted worthy to suffer for the name of their Master, and such faith is as utterly worthless to-day as it was then. Our land torn, distracted, belligerent is a truly saddening sight, and deeply to be deplored are the fearful waste and desolation and suffering that must ensue. But far more saddening is the spectacle that presents itself of the people who professed to fear and love the words of our Savior wholly forgetful of every sacred obligation of the religion of Christ, and entering heart and life into the mad struggles and strifes of this world. God and His cause are not honored. His truth is not respected, and his church is not exalted and made to stand forth supreme above all the powers and kingdoms of this earth. Why is it so? Simply from the fact that in the midst of prosperity we have not cultivated the faith that could enable us to meet

such trials. The world's hold upon us was too strong. We have thought more of the affairs of this world, the favor of men, the cunning and craft of politics, and the various schemes and projects of earthly ambition than we have the lessons of humility, meekness and devotion given in the word of life. The results then ought not to surprise us. The besetting sin of unbelief was too powerful for us, and we were found wanting when the hour of trial came upon us.

W. L.

SUBJECTION TO WORLDLY POWERS.

Whilst we feel no disposition to interfere in the controversy of Brethren Lillard, Harding and Ransom with "*Disciple*," we find ourself involved in so singular a manner, that we consider it proper and necessary to briefly notice a few points in the following article:

1st. We would willingly suppress the names of our brethren, were we not satisfied that by publishing their communication from "*Murfreesboro'*," some might conclude that all the members of that congregation, entertain similar opinions, when we are conscious there are some who differ widely. We, however, feel responsible for the name of *Disciple*, and suggest to him that we would prefer giving it to any remarks he may desire to make. This is the only proper mode of procedure.

2d. Our reason for giving the remarks of *Disciple* without comment was, that we considered that there was no question of scripture involved. *Disciple's* effort was to show the supposed inconsistency of our brethren, and no positive ground was taken by him.

3d. We are sorry to witness the effort of our brethren to place *Disciple* as well as ourself in a position we never occupied. Neither has *Disciple* or ourself intimated a doubt as to the Scriptures requiring the disciples of Christ to live in subjection to magistrates and any civil government in which their lot may be cast, so long as they are permitted to enjoy the liberties of the kingdom of God. Unfairness in representing those from whom we differ is not calculated to add to the honor of the Lord's cause. While we doubt not our brethren at *Murfreesboro'*, as well as *Disciple*, are all loyal to *Cæsar*, we see not the propriety of any of them becoming *Cæsar* or of occupying his

chair. Hence we find no authority for the charge that some of us oppose worldly governments for the world. We would respectfully suggest to our correspondents, that our controversy gives the strongest evidence that there is urgent necessity for us all to study the scriptures with more care. The times may not be the most favorable for examining the true characteristics of the spiritual kingdom in comparison with worldly institutions, but it strikes us the period may not be very far distant when the servants of God will look at the Bible and the church without the interference of the heavy and dark veil of worldly wisdom which has so long obscured the light of truth. Religious teachers must soon open a new chapter or desist from their profession. It would require one of some discrimination, judging from surroundings, to tell who are Christians and who are not, or to define clearly the line between the church and the world. When Jesus claimed to be head of a spiritual empire, the people said, "We found this fellow perverting the nation, and forbidding to give tribute unto Cæsar." (Luke xxiii, 2.) He was not only charged with disloyalty, but lost his life for maintaining that his kingdom was not of this world.

Will our brethren pardon us for requesting them to exercise a little more cautiousness in their wholesale charges of disloyalty to human authority, against their friends who perhaps may be as well read in the institutions of the world as themselves, and are as tenacious to respect all proper human authority as any men living. A little more time and patience, with a good degree of careful examination of the Sacred Oracles, we trust will bring us all to the full measure of the truth. We hope brethren L., H. and R. will continue to furnish us with their views. There is no subject of greater moment to Christians.

T. F.

MURFREESBORO', TENN., December 9, 1861.

BROTHER FANNING,—We wish to notice very briefly a communication signed "Disciple" in your last number. This correspondent in criticising a communication in your September number, upon the duties of Christians in the present war, finds much to amuse him in the fact, that the author of that communication construe the 13th chapter of Romans as an instruction to the saints to be subject to the civil powers, and thus furnish a stick to break their own heads; for if we are commanded to subject ourselves to the civil powers, he cannot see how we could have justly rebelled against the old Government, or how the people of the North could do otherwise than fight under the banner of

Abraham Lincoln. Your correspondent is laboring under difficulties which we would do much to remove, and which we regret to believe are the result of want of reading of the word of God; because if the Apostle Paul has failed to make himself understood upon that subject in the chapter referred to, he has elsewhere so expressed himself that the very commonest mind could not doubt his meaning.

In his Epistle to Titus, 3d chapter, Paul tells him to "put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work." And for fear that your correspondent may suspect that Paul might here have referred to bishops, overseers, or other Catholic priests, we beg to refer him to 1st Peter, 2nd chapter, where the Apostle Peter tells the saints to "submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as superior, or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." Now, as your correspondent cannot find it consistent with his ideas of the justice of Southern resistance to admit that we are here or elsewhere instructed to be subject to the civil powers, we are left to suppose that he believes the Apostles here allude, by a sort of figure, to church powers; but as in all our reading we have never seen or heard such an idea suggested outside of the pages of the Gospel Advocate, we were disappointed that he, though filled with amusement at the ridiculous construction which all theologians have placed upon those passages, should have failed to give a fuller exposition of his views; especially as he has counselled them to earnestly desire the milk of the word, that they may grow thereby, "for," he adds, "the grown can only digest strong meat."

Now we cannot claim to be as fully grown as your correspondent intimates somebody else is, but we trust he will pardon us for endeavoring, in our infancy, to remove some of the difficulties with which we feel he is beset. We freely acknowledge our obligation, in accordance with the teaching of those Apostles, to be subject to "principalities and powers," and yet we see no inconsistency, as does your correspondent, in refusing to obey the mandates of the usurper, Abraham Lincoln.

We believe that God recognizes laws and other civil authorities for the government of the world as preferable to anarchy, and that governments exist by the will of God, and although they are not always conducted in the best manner, yet God prefers them to no government at all. For this reason, although Christ was persecuted by Cæsar, he

~~~~~  
"commanded the people to pay tribute, and render unto Cæsar the things that are Cæsar's." The Jews in that day were under the impression that as they were the peculiar people of God, they were doing wrong to submit themselves to the government of the Gentile world, and that those governments stood in the way of the direct government of God. Many Christians were no doubt under the influence of those prejudices, and for this reason Christ thought it proper to teach that they should pay tribute to whom tribute was due, and render unto Cæsar the things which were Cæsar's.

From that day to this, there have been religious zealots proclaiming doctrines of that sort. We have all read of those fanatical sects of Anabaptists, in the 10th century, who, after the efforts of the great reformers of that age had unsealed the Bible to the masses of the people, and fired their hearts with the spirit of civil and religious liberty, were so enthused with the idea of breaking down papal despotism, that they madly attempted to overthrow every thing like civil government; urging upon their followers to forsake their folly in originating and defending their frail institutions of earth, and accept the sovereignty of their Redeemer. They set up an ecclesiastical government from which all holding civil offices were excluded, and no member was allowed to hold private property. Their creed allowed no defense of life and liberty which required violence against their fellow men. They entertained the utmost aversion to capital punishment. They thus hoped to overthrow civil government by having nothing to do with it, under the delusion that Christ was ready to set up his earthly sovereignty upon its ruins. Some however were not so moderate. They took up arms to level all distinctions, and to abolish all law and order in society; they deposed magistrates, and converted all private property to the common use, and it was not until more than 100,000 of these deluded creatures had perished by the sword, that the civil powers, aided by the leaders of the reformation succeeded in checking this dangerous fanaticism.

But bad as we think this doctrine, it does not seem so objectionable as a newly-sprung doctrine which asserts, that while wicked men are justified in resisting to the last extremity in defense of life and liberty, and in the participating in the direction and control of the government, good men are not justified in armed resistance, nor indeed are they to attempt to direct or control in the least degree the government, but to leave the old crazy, God-forsaken concern, to be worked exclusively by the wicked; and urges upon good men to "forsake their folly in

originating and defending their frail institutions of earth and accept the sovereignty of the Redeemer."—See Advocate pages 197 and 267; vol. 7.

Our government is controlled by the votes of the people, and this doctrine deprives all good men of the right of suffrage. If it is wrong and sinful for a man to vote, hold office, or otherwise assist in the control of the government, then all voters, magistrates, congressmen, etc., are unfit for church membership, and should be excluded. We do not know that the adherents of this theory thus act consistently with their doctrine as the Anabaptists did, but we shall see.

When your correspondent, "Disciple," shall have read all that Paul and Peter have said on this subject, we do not apprehend any difficulty in convincing him that we are instructed to be subject to principalities and powers, but we doubt if we can succeed in convincing him that the people of the South are justified in their rebellion, or that the people of the North are justified in disobeying the edicts of Abraham the first. Our convictions are clear upon this subject. In our government we have, strictly speaking, no rulers. The government exists by the consent and control of the governed. The only civil power to which we acknowledge allegiance is the constitution of our country. That ruling power has been violated and trampled under foot, and in which we claim to have taken no part, and we have felt it our duty to frame another. We have elected no rulers, but only agents to carry out that power, and when Abraham Lincoln or Jeff. Davis dares to trample it down, and erect his despotic standard upon its ruins, we shall think rebellion no breach of Christian duty.

Now, Brothers Fanning, we wish to say a few words to you. You know, as does every one else who has read the Bible, that we are commanded to subject ourselves to principalities and powers. If this be so, says your correspondent, we should still be subject to the ordinances of Lincoln and his Cabinet; assuming that they properly constitute the ruling power in the government. The North believes that they are, while the South contends that that power exists in the constitution. Upon this important question "Disciple" sides with the North, and only stands connected with the South upon the absurd pretext that we are not instructed by the Apostles to be subject to civil powers at all.

You of course understand the tendency of such teaching, and we feel disappointed that you should allow such an article to appear in your pages without a single word of comment.

Respectfully yours,

BRETHREN IN THE GOOD HOPE.

---

### SUPREMACY OF THE BIBLE AND POWER OF MUSIC.

DEAR BROTHER F.;—After my adieu to you, at 4 o'clock on Friday last, at Helena, I was soon seated in my buggy, and though the evening was murky, and the road heavy from the morning rain, yet, when I communicated through the medium of my whip, to my faithful quadruped, my wish to reach "sweet home" in "double quick," Charley responded at the rate of six miles the hour, and soon I was seated where sweet pleasures dwell.

My meditations have dwelt much upon the *halo* of glory which you proved, in your lucid and cogent discourse, in Helena, to encircle God's Holy Record,—proving the Bible to be the embodiment of God's will, the science of Eternal Life and the Art of living well. When you contrasted this grand luminary, the Bible, with the twinkling stars (the creeds) of human device, and drew your conclusions in favor of the one grand book as the concentration of God's will, I could but think of a passage in Cicero. Cicero, who argues the ground of Socrates respecting the pre-existence of the soul, but goes farther, and speaks of it as unoriginate and unborn, reaches but a trembling conclusion, calling the doctrine of immortality "the surmise of future ages;" and declares that what he shall speak of it has only the likelihood of truth, and that he would deliver nothing as fixed and certain; and after adducing the opinions of several philosophers, he concludes by saying: "Which of these is true, some god must tell us; which is most like to truth is a great question."

I infered from your argument, that there is great dubiousity about one and all of those human ecclesiastical creeds, and that, if any one of the thousands be right, "some god must tell us," for sure it is that the Bible condemns them all!

Let me affirm, as a distinct proposition, that there is not a creed, as a whole, that can be sustained by the Bible! Human philosophy and human weakness are stereotyped upon them all, and lacking the sanction of God, they are without the Heavenly divinity.

Your discourse afforded the good citizens of Helena high satisfaction. But, alas! what is to become of the clergy, who are bound in the premises to support their church formularies, that their formularies may support them! "I would rather be a dog and bay the moon, than such a stipendiary as one of these." Preach the word.

Much anxiety pervades the community to witness your return to this floral and fertile section.

A. C. Kimball thus writes on Music. The universe is an instru-

ment, and God is the player. Omnipotence alone can touch the mystic keys that unlocks such sweet harmony. It was the time when light broke over Eden, and the day, rosy with delight, marched to the secret music of the spheres, that the morning stars sent up their sweet songs. Richer and fuller swept the pean through the portals of the skies, until the symphonies of Eden grew discordant, and the reckless finger of man mingled discord with the divine consonance, and threw the world out of tune.

Then followed a prolonged train of dissonance, until it melted away into celestial melody over Bethlehem's plains, and a star throbbing to music's measure, hung trembling over the manger, that sheltered One, who was to tune the discordant universe. Earth thrilled at the divine *Eloi sabaothani*, rising high above all spirit melody, rang against the christial bars of Paradise!

It was a sad prelude to the faultless harmony that shall make glad the earth. That pierced hand has never ceased turning at the world's heart, converting the jangling keys of discord into sounds of concordance!

Nature herself, like a great Organ, yields her own peculiar music. Her seasons, like a four part song, hurry on the march of Time. Spring with her April *alto* seconds the full *soprano* of Summer; and Autumn's high *falsetto* gales with the roaring *bass* of Winter winds, fill up the chord of the Year's Quickstep.

I have seen the night come out with all her diamonds, and glide with such a hushed foot-fall, that she might not disturb the melody that went up like a mist, or the very twilight of music that rose faintly to her ears; and I know it has moved her to tears, for I have often turned back to the closed leaves of the blossom and found that pearl of feeling.

The very breath of the Rose may come like a sigh of music to the zephyr's ear, and who shall say that the clustering sprays are not singing together, while their leaves dance to the strain!

Nature's voice contains the beautiful varieties of all harmony—the pathetic, the cheering, the inspiring. I have heard a tender wail-like *solo* quiver out from the pine, until the wind went away sobbing; and when the night breeze comes down to play with the River-reeds, one may distinctly hear them humming serenades to the water-lily.

Often, too, I have noted the beautiful *crescendo*, and *diminuendo* of a summer shower—very soft and low the music comes sprinkling through the air, over the roof and against the pines. The verdure brightens,



the proud beauties of the garden bend their heads and listen, and electric thrills shoot through the dark bosom of the cloud, while the thunder comes in with a booming chorus that sets the aspen to quivering,

I have analyzed the music of a stream, from the fountainhead to the sea. The drops that spring from the mountain rocks falls into the little pool below, with a quick tinkling drip, like the highest note of the *piano*. Further down where confluent rivulets form one common stream, a lower but louder *treble* gladdens the wood-land; while yet, farther south where the city and town grow on the banks of the broad river, we hear those deeper notes that assist in making up the foundation of all harmony, and, finally, when the wide stream is lost in the tide of Ocean, we hear the grand *bass* that rolls up from the foot of the rocks from the sea.

What is life but a song? Our early notes are sweet with the burden of tenderness and affection, the middle stream is imperious and startling in its melody, and at last, in a softened *diminuendo*, we glide down the scale, and mingle in that best of all harmony—eternity's grand anthem. Then the war of life will be hushed into one eternal quiet, and Heaven, our home, will resound with the music of our celestial harpsichords.

J. A. BUTLER.

#### ENQUIRY.

Brother Terrell Jasper asks: "*Whether Immersion by the Baptist or Methodists is the more valid?*"

#### REPLY.

We think it *possible* a man may read the Bible, believe it understandingly, and be acceptably immersed by either Baptists or Methodists, but if he believe the doctrine of either that he is pardoned in answer to his prayers, by faith alone, or by something they call the regeneration of the Holy Ghost, immersion by either is not obedience to the Gospel. The validity of immersion depends mainly upon the character of the candidate, and yet, no one save a Christian anciently was authorized to perform the ordinance. We much doubt the propriety of Baptists, Methodists or others, who teach the salvation of the soul anterior to the obedience of faith—Lurial with Christ—immersing at all. There is no act performed in an acceptable manner, if the knowledge is not correct and the heart is not in proper condition.

Tobesure, we expect no one to understand fully every passage that refers to the subject when he is immersed, but it must be known it is submission to Christ, which is fully expressed in any such declaration of Scripture, as believe and be immersed in order to salvation, repent and be immersed for remission of sins, buried with Christ in immersion and rise to walk in newness of life, immersed into Christ, and thereby putting him on, immersion is the seeking of a good conscience, etc. Any one of the passages to which we have referred evidently covers the whole ground, but no one can obey in total ignorance of these things, and he who is immersed in obedience to the general teaching, that men are pardoned and entitled Christian fellowship, before obeying from the heart the form of doctrine given, whether by Baptist, or Methodist, surely does not honor Christ. The twelve who were immersed at Ephesus, no doubt by Apollos, although honest in intention, in consequence of ignorance of the truth, were deceived, and when they come to a knowledge of the truth by the preaching of Paul, they were immersed into Christ. The immersion of any partisan preacher, merely to get persons into the respective denominations, it occurs to us has no connection with the obedience required of God. T. F.

#### A BRAVE SOLDIER OF HIS COUNTRY HAS FALLEN.

We learn from recent dispatches that our old friend and *quandam* brother, Pierce Butler Anderson, fell at a late battle in Western Virginia. He was educated at West Point, was for sometime a legislator of the State from McMinn, served bravely through the Mexican war, afterwards spent some two years as a Professor of Mathematics in Franklin College; while with us submitted to the King of Zion, but soon afterwards, from bad health and other causes, retired to Tullahoma, where he led a quiet and perhaps not a very profitable life till the opening of the present civil war. He went to Virginia in Col. Turner's regiment, soon after was appointed Captain of Artillery by Gen. Lee, and conducted himself as a soldier till he was called from earth.

He was a high-toned soldier, and were we superstitious we might conclude he had a presentiment of his fatal death. When he bade us farewell in Nashville, he said, with tears in his eyes, he would go to the war but never expected to return. The Lord of all the earth will do right. His will be the reward of an honored defender of his country. Our old friend has fought his last battle. T. F.

## LETTER FROM TEXAS.

DEAR BRETHREN:—Several reasons impel me to write to you; you may imagine that we have forgotten our obligations to the King Eternal amid the excitements around us.

Our Big Tent meetings commenced the first Lord's day in August, on St. Gabriel, Milam county. I never saw a better meeting. The disciples generally stand fast, and are zealous for the work of the Lord. We had twenty-two additions, notwithstanding the severe rain and the election of State officers. We opened polls on the ground, to prevent persons leaving, and all went on well. The next meeting was at Lompasas Sulphur Springs. Here the entire congregation had to remain under the Tent all of Lord's day night. The rain continued till Monday night, and we were compelled to close Tuesday morning to reach the next engagement. The Indians also were near us, and some had to leave to attend to them; still eleven were immersed, and the friends of the Gospel seemed as much determined, and as happy in the Lord, as I ever saw any people any where.

The next meeting was on Sandy Creek, Bastrop county. Here the older brethren think the religious enjoyment and devotion excelled. I could hardly imagine a happier meeting. There were twenty-six additions.

You should remember that our congregations are not large, compared to those you are accustomed to in the old States; though no other people get such congregations here as our people do. The above named congregations all meet weekly for worship, whether they have preaching or not. Very few have backslidden since last year. I am trying to visit as many places as I can, but especially the congregations nearer home. We are very much determined to work on, as for eternal life, fully believing that "all things work together for good to those who love God."

Let no one say the war renders it useless to preach. There could not be a greater mistake.

Hurried away, I laid this by and now add the narrative of two additional meetings. The first was in Burnett county, on St. Gabriel, some twenty-eight miles west of me. From this place I wrote you last year. Our old Alabama friends were there again, still this side the Christian's rest, but were more determined for it. The Methodists had a camp-meeting in about four miles, though ours was announced last year, and one of their preachers was present. There is a great deal of herding stock here, and I heard some persons supposing our

Methodist friends had concluded to herd their flock at so dangerous a time. A few of them got away, however, and aided in swelling our additions during the meeting to fifty-one—forty-five immersions. Perhaps not more than a half a dozen unconverted persons remained on the ground. The meeting lasted five days.

I am just now from Little Walnut Creek, Travis county, in six miles of Austin. This was a hastily gotten up meeting, at a time I had thought of resting, still it resulted in eleven immersions, and several other additions to the congregation. Had we been able to continue over to next Lord's day it is not doubted that many more would have been added.

We have at all these meetings from six to twelve or more preachers; still the brethren require me to labor from two to five times per day, counting lectures at the water and at the sun-rise prayer meetings. I am, therefore, greatly worn down; but having adopted the habit of talking in a plain, easy style rather than preaching, in the popular sense, I can go on with but little rest.

Affectionately in the Lord,

C. KENDRICK.

Salado, Texas, October 4, 1861.

---

## CO OPERATION OF THE DISCIPLES OF JESUS CHRIST IN THE FIRST JUDICIAL DISTRICT OF ARKANSAS.

The brethren in the first Judicial District of Arkansas met at Spring Creek, Philips County, on Friday, October 18, 1861, for purposes of consultation and co-operation. Messengers from most of the churches were present, and also Brother Doherty, from Mississippi, and Brother Fanning, from Tennessee, were in attendance.

Brother P. D. Robinson was called to preside, and Brother B. Perryman to act as Scribe.

After considerable discussion as to the mode of procedure in future, the brethren assembled determined to abandon the "*Hireling system*" in their Evangelizing operations, and to recommend the churches to send out all the Evangelists in the District, whose circumstances would allow them to labor in the vineyard, with the understanding that, without any special pledges by note or subscription papers, the congregations would divide whatever of earth the Lord may bless them

amongst such as would really devote themselves to the work of the ministry.

Whereupon Brethren P. D. Robinson, Tool, and Butler were especially recommended to the grace of serving the churches, in sending out the glad tidings to the world, with assurances that "the ox which treadeth out the corn" shall have the grain to which his labor and wants may entitle him.

The brethren also recommended each co-operation in the State to use all proper means to establish one or more High Schools under Christian influences, especially for the education of their own children, and to exercise such influence for good amongst their fellow-citizens as might be in their power. And that the several co-operations call conventions, to be composed of three delegates from each congregation in the respective co-operations to settle the premises as the *where, when* and *how* these schools are to come into existence.

We the disciples of Christ assembled, recommend the brethren throughout the State to a liberal patronage of The Gospel Advocate, a monthly, published in Nashville, Tenn., and Edited by our firm and well-tried valorous Tolbert Fanning and W. Lipscomb. The paper is able, cheap and reliable.

Our thanks are due to God for the timely visit of our well beloved Brother Fanning. May his counsels and co-aid prove a blessing to us and the good cause which he has so long and so successfully advocated. The brethren in consultation feeling most sensibly the effect of must and should be regarded as a permanent separation from all the publication facilities of our brethren North, take this occasion to respectfully recommend to the disciples of Jesus Christ in the Confederate States of America, and especially in the State of Arkansas, the propriety of adopting measures, as soon as practicable, for publishing first, a new and revised Hymn Book, and secondly, for the publication of such other books as may be calculated to promote the cause of the Savior.

We also recommend the adoption of measures for preparing and publishing such improved school books and works devoted to Literature and Science as may be best calculated to advance the interests of Education and general improvement in our country.

Thanks are cordially tendered to the citizens of Spring Creek neighborhood for the marked kindness tendered to visitors during the meeting, and also to Col. Moore, of Helena, for the use of the Cumberland Presbyterian Meeting House for Bro. Fanning.



Next Co-operation meeting will be at Spring Creek, to commence on Friday before the first Lord's day in October, 1862.

The Editors of the Gospel Advocate are requested to publish this report

P. D. ROBINSON, Chairman.

R. PERRYMAN, Scribe.

---

### IN HONOR PREFERING ONE ANOTHER.

OUR Apostle has informed us upon all matters necessary for us to know, and he evidently intended that we should do all he commands. This being true, let us "in honor prefer one another." I heard an intelligent brother not many days ago make the remark, that among the preachers there is a spirit of jealousy, and "I partly believe it," as said a wise man. Brethren of the pulpit, shall we suffer such things to be reported of us? It was once reported, that a wise philosopher was acting in bad faith in a certain matter, and he being informed of the report, in place of hunting it up said perhaps I have given room for the report and I will do better in the future. Brethren, perhaps we we have given room for the report. Let us mend our lives. Let us make or give a description of matters. A. holds a meeting and immerses a great number, and gets to himself a great name. B. comes to the same place to preach, and immerses more, and gets no *big* name. B. stops with brother C., and informs him that A. is not such a great preacher after all—that he has his *faults*—that brother such a one does not like him, and, in fact, he is not smart no how, for he has no education, only makes believe—and manages rather badly, is lazy or has the big head wofully, and is not popular at home, his wife is not saving, (as though brother C. would trust anything in her hands—foolish man,) and his children are mean, or if he is a bachelor wo be to the poor fellow (and such aught to be punished). A. comes back, has another good meeting, puts up with brother C. also. C. tells A. what B. said of him A. laughs, and says, why B. never did any good in his life, and in fact is not looked upon as much of a preacher—rather goosy. After a while A., B. and C. are all present at the same meeeeting—all ashamed—all out of "fix." A. preaches, B. goes to sleep and C. reads more hymns than ever he did at once in his life—never looks up, turns his book all the time. Then B. preaches, and A. sleeps and C. joins him. They preach three or four days and do no good.

Brethren, these things ought not so to be. In honor let us prefer one another. Let us all speak well of each other, and be sure that none of us give any sort of grounds for rumor. Then the private brethren will "esteem all for their work sake." The preacher is not to drink a dram, he must not lie, cheat, steal, swear, tattle, strike, act the dandy, act the clergyman, act the pope, act the politician, act the humbug. Nor must the brother or the sister who does not preach do any of these sinful things. This is not my creed, but Paul's. Let us all be good one to another, and defend one another in the right, and reprove in the wrong, and God will be honored and we all saved.

J. K. SPEAR.

---

#### ADDRESS TO AN AFFLICTED BROTHER.

JOHN R. CARPENTER, ESQ,—*Dear Sir*,—Your letter of recent date is before me, cargoed with most melancholy reflections! We had learned of the demise of your dear son, and let me assure you that we mingled our deepest sympathies with your overflowing grief! We are commanded "to weep with those who weep." William was a gentleman by birth and education, and a philanthropist by practice, he won upon the affections of all who knew him. But death has paled his genius, and the grave has received another inmate. His dear, and godly mother had preceded him to the "house of all the living," and you are left a sad wayfarer in a world of deepest gloom! But, thank God, no cloud is so dark but God can fringe it with the light of mercy. God may turn these afflictions to good account. Sir, like multiplied thousands of our youth, your son was caught up in the folds of this fratricidal war, and passed to the tented field, in the midst of a burning summer, where the death-dealing *malaria* forced him to encounter that stern monster, who conquers kings, and is the king of conquerors! Dr. J. H. Thompson, the very flower of society, and cousin to your young friend, Mat. Sanders, has just been transferred from the camp to the bosom of friends and relatives, a prisoner of death! His heart stricken parents reside in Phillips county, Ark. How lamentable that the noblest men of earth are now in battle array upon the soil of their birth and education! "Madness rules the hour," humanity pales, Christianity blushes, our Literary Institutions are costumed in morn-

ing, commerce is draped in sorrow, and what else of evil, but betides our once prosperous Eden!

And around which, so ever flag the garlands of victory may be entwined, the self-same banner will be draped in deepest grief! The shout of triumph will be the *echo* of wailing! The English won the battle at Trafalgar, October 21, 1805. But English, French and Spanish were all virtually conquered. The battle of Lake Erie, fought 1813, was won by Perry, but it was a blood-bought victory! "He paid dear for his whistle." The "Wasp," commanded by Paul Jones, stung the British sloop, "Frolic," till the sloop died! But O, how mournful the results to both! Such victories brighten the victors' eyes, yet the transient luster will be marked by the tears of sorrow!

In the present conflict, the Dragon of death may not yet be fully unchained, and only snaps at random, dealing here, there and yonder, the blows of death. But should he be fully *unmanned*, no hecatomb will satiate him, for multiplied thousands will bite the tented field, to grace his ghastly banquet!

Let the Christian and Philanthropist, who alone can look beyond the outward splendors and fascinations of home-struggle, dwell upon the soul-sickening picture! Not on the toilsome march, not on the pensive camp, not on the dreary *bivouac*, not even on the lamented dead, but on the mangled, shrieking with agony, and often denied one drop of water to cool the burning thirst! The canteens are empty, and the only streams are those which gush red and warm from the life fount, through mangled bosoms, and dismembered frames! Let the demon's heart who, when the drum and fife play merrily, can listen to the victim's groans, who, when the burnished bayonets glisten, and the brilliant banners flaunt gracefully in the breeze, can gaze upon the coffin and the shroud, and who can dwell upon the picture, and on the desolated homes, and bereaved ones without compunction, tremble for his fate in the day of retribution! Every good man in the nation should bestir his manhood for peace. Let him shout peace in full bugle-notes, till the whole country trembles with the sound. And the prayer for peace, and not for blood, will the God of peace hear. "Cry aloud and spare not" ye lovers of humanity, while demons howl for blood. But one kind word to my much esteemed friend: Were there a country on earth uniting all that is beautiful in nature, all that is lovely in virtue, genius, and the liberal arts, and numbering among its citizens the most illustrious patriots, poets, philosophers and philanthropists of our world, with what hurried haste would we find it. But immeasurably greater

are the attractions of Heaven. There reside the elder brethren of creation, the sons of the morning, who sang for joy at the creation of our race; there the great and good of all ages and climes, the benefactors and ornaments of earth, the patriarch, prophet, and martyr, the true heroes of public and private life, the parents and children, yea, all the redeemed who have gone before of Adam's family. There they are safe from earth's wars, and earth's evils, asking that you and I, and all come up and join them in songs of everlasting praises. Shall we suffer the gulf to separate us from such society now and forever? Let us drive all gloom from the soul, and court the sunshine of Heaven, and all is well. In my next I will address you more in form, upon the dark theme of war. In the mean time please read the 4th and 5th chapters of St. James. May Heaven shield thee.

J. A. BUTLER.

---

### THE END.

MASON HALL, TENN., Nov. 30, 1861.

BRO. FANNING,—In one of your numbers you ask, "If the sixth seal is about to be opened, and are we ready to call on the rocks and mountains to fall upon us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb." My reading of the Scriptures leads me to believe, that the end is nigh, even at our doors. I have long been impressed with the conviction, that God in his wisdom determined that the world should remain a thousand years for each day He was occupied in creating it. In the end of the revolution which is at hand, "The greatness of the kingdom under the whole heavens will be given to the people of the saints of the Most High, and all kingdoms and dominions shall serve and obey Him." It is said, in Revelations xi, 15, that at the sound of the angel, there were great voices in heaven saying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Other facts satisfy me that the end is close. There have been three ages or worlds, two of which have closed. One about two thousand years after the creation; and the next some four thousand years from the beginning. The first dispensation was closed by the flood, and in the end of the second world Jesus Christ appeared to put

away sin by the sacrifice of himself; and we can but believe, at the close or about the close of the next two thousand years, there will be a new heaven and a new earth wherein righteousness will be triumphant. It seems probable, from the behavior of professed Christians in destroying each other in the present unnatural war, that the Lord intends to put to shame much of the religion of our times, and thereby overthrow Babylon. At the fall of the mystic city, the Jews will return to their own land, as is plainly set forth in the thirty-seventh chapter of Ezekiel. Then will occur the battle of the Gog and Magog, as taught in the thirty-eighth chapter of the same book. This is to be fought at Jerusalem, as is fully revealed. Zephaniah iii, 8, gives a beautiful picture of the end of this dispensation. The Lord said, "Therefore wait ye upon me, until the day I rise up to the prey; for my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

What do the brethren think of these things?

ROBERT ORR.

#### NOTICE.

THE Board of Managers of the Educational Stock Company met at Franklin College, December 12, 1861. It was ordered by the Board, that the Treasurer make a call for the second installment of one-fifth or twenty dollars per share, due the 1st of January, 1862. The Treasurer was ordered to collect the portion of the installment still remaining unpaid. O. T. Craig, Franklin, Tenn.; is authorised to receive and receipt for any moneys paid him under either of these calls. It is hoped that these calls will be promptly responded to by the subscribers.

DAVID LIPSCOMB, Treasurer.

Brother T. Stather is preaching with success in Sumner county, Tenn. Recently eight additions were made to the cause near Harts-ville.

Brother W. C. Hoffman writes that, "No one in his acquaintance is working more earnestly for the cause." The friends should build Brother Stalker a new house.

T. F.



## A PLEA FOR "UNION."

Reader, do you believe? The man CHRIST JESUS, is the son of God? Have you counted the cost?—confessed his name? Are you willing to die in the warfare? Then listen. You believe—I believe,—but are we "one?" We believe, He prayed for us. His last prayer—His dying wish for us, was "may they be one." Believers, are we "one?" No. The world mocks our divisions—Satan exults in our "disunion." The *blood of those who die in unbelief* is on our souls, for we are not "one," and the world cannot believe.

The last wishes of a loved one—are they not sacred? Yet, we mock His dying prayer and say "believers cannot be one." Make Him a liar,—for to Him is "all power" given, and He prayed "may they be one."

Ah! if we could be "one." What hinders? My "party name?" I have none. The name of Christ, the Lord of Heaven and Earth is mine. I dare wear no other. What! I, a member of His body, own another name than His? Never.

Then what hinders? My "platform?" It is The Word of God. What! I, with an "*infallible* rule of faith and practice," cling to a human platform. Hold a "stumbling block" to unbelievers, divide His body—mock his last prayer—His dying wish. I, for whom He died—I, for whom he lives—I cling to a "stumbling block?" Never. Then what hinders?

"One Baptism." Well, is there not "one baptism!" Dare you, dare any man, say that I, abelieving penitent, immersed into the name of the Father, the Son and the Holy Spirit, have not been baptised? No. Then we have "one baptism."

Then shall we not, O, shall we not be "one"—we who love Him—we who wait for Him—we who "love His appearing,"—shall we not be "one," and "with all lowliness, and meekness, with long suffering, forbearing one another in Love; endeavoring to keep the unity of the spirit in the bond of peace." Shall we not "in one body, and one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all," shall we not with this platform, under "one Captain," fight the "good fight?" He will clothe us with armor of proof, and give us victory. Then the world will believe, and our warfare will cease. Yes, wars will cease, and soon "death shall be no more, neither sorrow nor crying." Or shall we mock Him and say, "believers cannot be 'one.'"

LOOKOUT, DADE CO., GA., Aug. 17, 1861.

DEAR BRO. FANNING,—On Monday before the first Lord's day in this month I left home for New Bethel Meeting House, in Calhoun co., Ala., for the purpose of holding a meeting of some days with the beloved brethren at that point, and through the kind favor of our Heavenly Father, I arrived there safe on Friday morning, and found that the brethren, as usual, had all things in order, and at four o'clock the evening of the same day addressed the brethren from the 1st chapter of the Epistle of James, and endeavored to show to them their duty to their Heavenly Father, to one another and to the world. I was joined in my labors on Saturday by our highly esteemed Brother, N. W. Smith, evangelist for the State of Georgia, whose praise is in all the congregations of the saints. He labored faithfully up to Tuesday noon, when he was forced from his engagements to leave. I, with the aid of Bros. Joseph Wheeler and Campbell Borden, two new beginners, prosecuted the meeting up to Wednesday night, at which time our effort ceased at that point, with ten additions. Nine by immersion, and one for restoration. To the Lord be all the glory, now and ever, Amen.

We would take this opportunity of tendering our thanks to the brethren and friends for their kind hospitalities during our visit to Bethel.

If the brethren at New Bethel will stand firm in their present scriptural organization, and will not let the national feud creep into their body, great good may grow out of their example in a coming day. May peace, love and favor from God our Father abide with them.

Now, Brother Fanning, a query or two with reference to Timothy, Paul's son the gospel.

Was supernatural gifts conferred upon any by the imposition of the hands of Timothy? (No. T. F.)

And was not the impartation of these stupendous gifts confined to the Apostles alone? (Yes. T. F.)

I need not say to you, that I am unlearned man. Be plain in your answers, and give examples or undoubted data to predicate the conclusion on.

Your monthly visitor is quite slow in these days in his very welcome salutes. The July number did not reach me until August. I esteem it a great treat, I would not be without it for no small consideration. May the good Lord long continue your useful life among us. Could Brother Fanning be with us at our Co-operation meeting at Union in

this county? If so, please let us know, and we will make arrangements to meet him at Whiteside Depot, on the Nashville and Chattanooga Railroad. The meeting commences on Friday before the third Lords day in September.

Other engagements will prevent.

T. F.

Your Brother in the bonds of the Gospel of our Lord Jesus Christ,  
WASHINGTON BACON.

HALFORD PRAIRIE, DENTON CO., TEXAS, }  
October 23, 1861. }

BROS. FANNING AND LIPSCOMB,—The cause of truth is making some advancement in this far off country. I commenced a meeting on Saturday before the third Lord's day in October at Antioch Church in this county, and was aided by Brother Bebee on Lord's day following, and continued till Tuesday evening. We had eight additions to the army of the faithful. Two by letter, one from the Baptists, one from the Methodists, and four noble hearts confessed the Savior and were buried with their Lord in baptism to rise and walk in a newness of life. The brethren and sisters were built up in the most holy faith, and were made to rejoice in the hope of happiness beyond the Jordan of death. Oh, may we all labor more faithfully in these troublesome times for the advancement of the Redeemer's kingdom.

TERRELL JASPER.

### RELIGIOUS WORK.

Beloved brethren, we gravely ask the question, Are we doing all that is in our power for the glory of God? How much of our time do we devote to studying the Holy Oracles? Do we appropriate many of our moments through the day to prayer and meditation? What are we doing for the sick and afflicted? the fatherless and the widow? Are we endeavoring to point our dying fellow men up to God and heaven? Are we in earnest? Do we really believe the Gospel of Jesus Christ? The world cannot believe, or it would be saved. Would it not be well for each Christian, not only to enquire of himself, if there is nothing more he could do to improve his own heart and life, or to benefit his erring brothers of earth?

## OBITUARIES.

BUENA VISTA, SHELBY CO., TENN.

DEAR BROS. FANNING AND LIPSCOMB,—I have been called to pay a tribute of respect to the memory of sister Martha Ann Matherson, wife of brother W. P. Matherson, who left for her reward on 1st of October, 1861; who obeyed the Gospel on the 25th of August, 1850. Lived a consistent Christian happy life, and died a triumphant happy death, and has left six children and brother Matherson, a Christian evangelist, to mourn their dereavement.

So oft the solemn dirge I hear,  
The mournful sounding in my ear;  
A wife and mother now is gone  
Down to the silence of the tomb

So sudden I was forced to part  
With one the dearest to my heart,  
A tender and beloved wife,  
The joy and comfort of my life.

I not the only one bereft,  
My little children too are left  
Without a mother to impart  
One ray of comfort to my heart.

May this our consolation be,  
That she from sin and sorrow-free,  
Her troubles and her trials o're  
And she will weep and sigh no more.

But she with Jesus Christ will be,  
Who bled and died on Calvary;  
No more with care and pain oppressed,  
And in her Father's bosom rest.

And when my work is done below  
I trust to glory I will go;  
To take the far and distant flight,  
To dwell with Martha in glory bright.

W. P. MATHERSON.

Brother J. K. Speer writes, November 26, 1861, "My life is all saddened—my dear little girl, the oldest, is dead." This brief announcement can but touch the cords of deep sympathy in our hearts.

The loss of our children is especially trying. In the very morning of existence, full of promise and the centre of many a fond hope, they are cut down and are no more. They are pure and innocent, and of such, says our Savior, is the kingdom of God. Let us then bow meekly and kiss the rod that brings sorrow to our hearts.

W. L.

---

#### DEATH OF BROTHER W. H. HUFFMAN.

DEAR BROS. FANNING AND LIPSCOMB,—With deeply depressed spirits, I communicate to you the death of my son, William H. Huffman. He was in his 23d year since the fifth of December last, and was Orderly Sargeant in Captain Rogers's Company, fifth Regiment, Tennessee Volunteers. Had been encamped at Union City from the time the Regiment was organized until the first of August. At that time they were marched to New Madrid, Missouri. On his march to that place he was taken with typhoid fever; laid six days at New Madrid very bad, with little or no attention. Was then sent to Memphis, Tennessee, to the care of the most benevolent society I have ever known, called the Southern Mothers. There he had every attention that kind ladies and good physicians could confer upon a sick soldier, but it was too late for good treatment to save his life. He underwent so much exposure before he got there that he was past recovery. His mother and I got to him on the 18th of August, 1861, and on the 24th he died. We brought him home and buried him in our family burying ground, where we had buried seven of our children previous to him, but his death goes harder with us than all the rest. They had all died under nine years old. He had grown to manhood. He had become a member of the Church of Christ about two years before he died. I had placed my hopes upon him, but alas he is gone from the troubles of this world, with as firm a hope of his change being for his own eternal good as any person I ever saw, young or old. He said to me, the first day I got to where he was, that the disease had taken such a hold on his system he was confident he could not recover, and he was as perfectly in his mind as I ever saw him, and talked as deliberately. He said if he had his choice he would rather live to be an aid and comfort to me and his mother in our old age, but if he had to die he had no fear before him, he believed the gospel and had obeyed it.



He wanted us not to grieve after him, but to council his younger brothers as we had councilled him; that he expected to meet us all in a better world. He had no fears of his sister and his older brothers, for, said he, they are Christians. I have no recollection of ever hearing him use a profane, wicked expression in his life. A number of his company came to see him at Memphis; all said he read his Bible regularly, and was their best model of piety. I have every confidence that he is happy, and I ought not to grieve, but human nature is very frail.

W. C. HUFFMAN.

Near Enon College, Sumner Co., Tenn.

Brother and sister H. have our sincere sympathy.

T. F.

CHICKASAW COUNTY, MISS., Oct. 10, 1861.

DEAR BROTHER FANNING —I write to inform you, and the readers of the Gospel Advocate, of the death of my youngest brother, M. T. McLendon, which occurred at Shufordville, Coahoma county, Miss., on the 18th of last month (September). He died of congestive fever, after a few days illness; aged 31 years, 8 months and 17 days. My deceased brother made the good confession and was immersed into Christ by Brother T. W. Caskey, in Chickasaw county, Miss., in July, 1851, since which time he had lived a consistent member of the Church of Christ. It is true, for the last four years, his situation had been isolated, so that he was deprived of the privileges of the Lord's house, but still he preserved his integrity to the last and departed in peace. He possessed many virtues which I shall not attempt to enumerate. Few men were more honest and upright in their dealings with their fellowmen than he was. He was generous almost to a fault. They who knew him best loved him most. But he has left these low grounds of sorrow and gone to his reward, leaving a devoted young wife, to whom he was married on the 7th of July only, and a numerous circle of relatives and friends to mourn his untimely loss. Amongst his relatives he has left an aged father and mother, than whom none feel his loss more sensibly or more deeply deplore it. Yet we sorrow not as those who have no hope, being assured by the word of Inspiration that all such as he was, the Lord will raise up at the last day, and transplant them in the Heavenly Canaan, where sin, sorrow and death are felt and feared no more forever. May such be our happy lot, my dear Brother!

In Christ, your brother,

W. V. W. M'LENDON.

---

GONE "WHERE THE WICKED CEASE FROM TROUB-  
LING AND THE WEARY ARE AT REST."

Died, at the residence of Bro. Col. Scoby, of Wilson county, Tennessee, September 2, 1861, brother James Scoby, who was born in Orange county, North Carolina, Feb. 24, 1777. His aged partner in affliction, Polly Scoby, having no more desire to remain on these earthly shores, died Sept. 9, 1861.

These veterans were amongst the earliest advocates of the cause of Christian religion in Tennessee. Their house was the home of the venerable B. W. Stone, Byrom, Palmer, Daniel Travis, Abner Peeler, Abner Hill, and scores of the earliest and ablest preachers of the great reformation of the nineteenth century, and with more intelligent and devoted Christians it has rarely if it has ever been our good fortune to associate. We knew them well for thirty years, and in the religious conflicts of the age we never found them in the wrong. They both died in peace, looking confidently to the blessed hope of the Gospel of Christ. Though dead their examples still live in the memory of devoted relatives and a large circle of earnest and warm hearted friends. They left rich in faith, and their reward will be ample and sure. The Lord be praised for the hope of immortality.

T. F.

---

ACWORTH, COBB Co., GA., Nov. 16, 1861.

BRO. FANNING,—Hoping you will bear with me in my distress, I write to inform you of the death of my dear husband, Samuel L. Henderson, aged 27 years and 7 months. After a severe attack of typhoid fever he died on the 16th of September, at Richmond, Va. He had volunteered his services to defend his country, and left his home on the 2nd of August for that purpose, but disease smote him ere he met the enemy. He was a member of the Christian Church, and I feel assured that his spirit is at rest—that we shall meet around God's throne. O what a consolation is this to my broken heart—the only balm for my wounded soul! I have four little children to rear, and pray God to aid me in the task. If you deem this worthy a place in your paper you may insert it. I am not a subscriber but have access to it, and read it with great interest.

Your sister in Christ,

MARY LOUISA HENDERSON.

We deeply sympathise with our afflicted sister.

T. F.

DEAR BRETHREN,—It will doubtless be a source of deep regret to many of you, (and especially to our preaching brethren,) to learn of the death of our aged and highly esteemed brother, Samuel A. Baker, of Dunlap Church, Hickman County, Tenn. He died at his late residence on the morning of the 22d of September last, of congestion, having spent near three-score years and ten on these shores of mortality and sin. But he has crossed over the Jordan where there is no more death. Brother Baker's piety and zeal in the cause of truth and righteousness was known, and will no doubt be appreciated by a very large circle of brethren and friends who are left behind to mourn his absence. We truly sympathized with his family and the church who have sustained so great loss. He left the world in the triumph of that faith through which he fought a good fight, and finished his course. May we all live and die the death of the righteous that our last end may be like his.

We also announce the death of our justly esteemed young brother, William Cochran. He was deeply pious, and was always prompt in his attendance at the assembly of the saints, and the observance of the ordinances of the Lord's house. May the Lord bless his heart-stricken father and relatives. May we all be encouraged by the hope of eternal life to persevere in the straight and narrow way till we have finished our course here, that we may in the end be crowned with the crown of life.

R. B. TRIMBLE.

Leiper's Fork, Tenn., Oct. 5, 1861.

Bro. P. J. Southern says the cause of Christ is gaining accessions in the region of Buena Vista, Texas. We rejoice to know that many good men are ardently laboring in the Lord's vineyard.

T. F.

#### THE GOSPEL ADVOCATE.

Influences which we cannot control compel us, for a time, to suspend the publication of the Gospel Advocate. This result we deeply regret, but God overrules all our plans and we must submit. To be forced to cease from our monthly communings with our beloved brethren and friends grieves us beyond expression, but we humbly trust the Lord will soon open a way for commencing with renewed energies our publication under much more favorable auspices. Moneys which we have been receiving for the 8th vol., will be returned, if arrangements are not made for sending the paper by our May meeting in Franklin.

We will be permitted to say before taking our leave, to labor successfully in the south, a much better understanding must exist among the friends of our Master's cause than has yet been evinced. Brethren, we are one, and have but one work to perform.

Farewell,

T. FANNING

6-6089